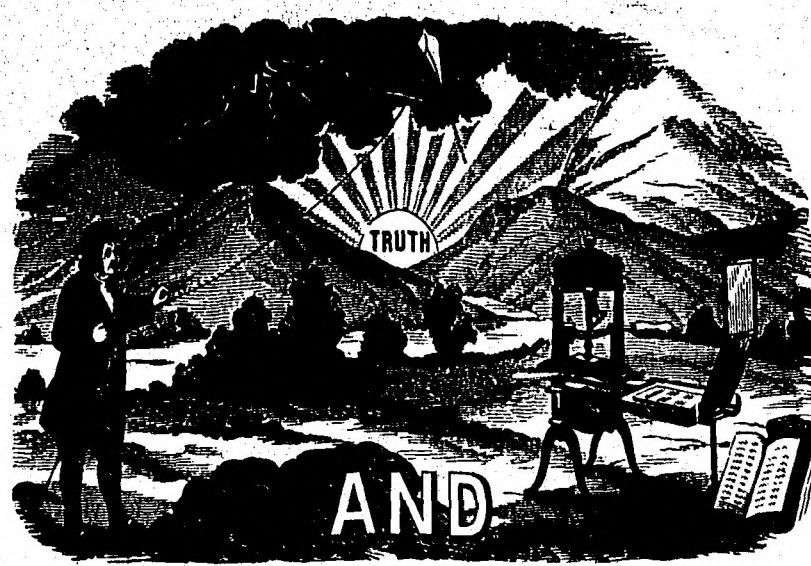


# Mind



# Matter.

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## SPIRIT COMMUNICATIONS GIVEN IN THE PRESENCE OF SCORES OF WITNESSES AT LAKE PLEASANT CAMP-MEETING.

Through Alfred James, Medium.

MANETHO, (An Egyptian Priest).

Let us believe in that light which lighteth every man that cometh into the world. Centuries have come and gone since I became a spirit. My spirit knowledge may be summed up in a few brief sentences, among which the principal are, that Wisdom is the guide of Experience, and, by analogy, Experience is the father of Truth. During my mortal life I was a priest of Heliopolis. That temple was built in the service of Osiris—the God of the Sun. Our religion was represented by the Zodiac, and was altogether of an astrological origin. This was known only to the initiated—the outsiders receiving the emblems as the real facts—to impress upon their minds the obligations of our religion. All the people were idolaters, because they knew no better. It has often been asked, both by the learned and the unlearned, "If a man die, shall he live again?" I wish to say this: there is a desire that is universal in the breast of every living creature, and that is the desire for life. That desire must and will be satisfied. Out of every living creature there grows a life that is spiritualized—that never dies. What you moderns term materialization, was understood by us ancients to mean nothing more than this: that the medium contained within himself, or herself, that element which admitted of the veil, that conceals the spirit body from your sight, to be drawn aside. You all have a spirit body, as the development of the material body, which, under favorable circumstances, becomes visible to mortals. The Osiris of the Egyptians acted in the same capacity of intercessor between mortals and God, that the Jesus Christ of to-day does. God—the great I AM of the Egyptians—was not accessible to mortal prayers or cries—such our teachings; therefore a physical spirit—one that lived on this plane, acted as a pleader for them. All this was the preparation—the schooling—that enabled after generations to establish Christianity. And here I wish to remark, that during my long sojourn in spirit life, I have never met an enlightened spirit that claimed any pre-eminence over his or her fellows; for the common result in spirit life is, that the more learned, the more comprehensive your views, the more you become clothed with the mantle of humility. There are none great in the kingdom of heaven—all desiring to learn that they may teach. In my Greek history, the greater part of which is now extant, I laid bare the foolishness of priests, and the avarice of kings. It was a struggle between these, as to which should be the most admired by the ignorant. Life, although progressive, retains the same principle in almost every age and generation. There is no God, and no Saviour, other than your highest conception of wisdom; and with this remark I will close, by thanking you for this hearing. My name was Manetho,—before the so-called Christian time, two hundred and sixty-one years.

[We take the following account of Manetho, from the Nouvelle Biographie Generale.—Ed.]

"Manetho (Manethos or Manethon) an Egyptian priest of the city of Sebennytus, lived towards B. C. 300, under Ptolemy, son of Lagos, and probably, also, under his successor Ptolemy Philadelphus. His personal history is little known. He had, according to Georges Syncellus, the reputation of having attained the highest degree of wisdom. It was his high renown that led impostors to fabricate works that they published in his name. These spurious productions and the fabulous accounts given of the Egyptian sage, caused him to be regarded, even by some ancient writers, as a mythical personage, and long prevented a proper appreciation of the importance of the preserved fragments of his history of Egypt. It is only since the vast modern labors concerning Egypt, that the true value of the work has been recognized. Manetho was the first, who, in Greece, explained the civil and religious doctrines of the Egyptians, as well as their history and chronology. The work in which he explained the ideas of the Egyptians, the gods, morality and the origin of the gods and the world, seems to have borne the title of 'Abridgement of Natural Things.' (*Ton physikon epitome*.) Information of different kinds, derived from that work, or from some other of the same kind, is found in the treatise of Plutarch on 'Isis and Osiris'; in Jamblicus ('On the Mysteries'); in the 'Various Histories' of Elian; and in Porphyry ('On Abstinence'). Suidas mentions a treatise of Manetho on the Cyphi, or sacred incense of the Egyptians, and the preparation of it, as it was taught in their religious books. The too rare extracts that we possess from the authentic treatises of Manetho, display a judicious, honest and enlightened mind, and warrant us in placing confidence in his history of Egypt. The fragments of that work, still existing, are our principal source of information concerning Egyptian chronology. Before the conquest of Egypt by the Greeks, the temples of that country contained numerous historical documents on stone or on papyrus. These consisted of royal genealogies, or lists of all the princes buried in those sanctuaries; they also embraced some kinds of poems on the most illustrious of those monarchs. It was according to these documents, that the priests of Memphis gave to Herodotus, a general idea of the

ancient annals of their country. But it does not appear that any true history of Egypt existed at that time. Manetho undertook to write it, to satisfy some Lagidian kings, and made an abstract of the sacred inscriptions. According to Josephus, they were very correct, because they contained the number of years, months and days that each prince had reigned, and his exact stature. In the meantime, the same Josephus, wishing to repel an assertion of Manetho, little flattering to the Jews, said that he had inserted in his history, some popular sayings little worthy of belief. It is possible, indeed, that to relieve the monotonous dryness of these royal lists, Manetho borrowed some narratives from less authentic sources. Finally without permitting a doubt of his intelligence and good faith, we do not know whether he was always equal to the difficult task of coordinating the documents preserved at Thebes, Memphis and in the other cities that had been at different epochs the seat of government; and whether he has always taken account of the revolutions and conquests which might, for a time, have destroyed the unity of the kingdom."

[It is the spirit of this learned Egyptian priest, who comes and confirms the testimony of so many other ancient spirits, that the common object of worship by the votaries of Osiris, and other ancient deities, was the sun, the great central orb of our planetary system, and the great governing power of all that appertains to the welfare of the human race on our globe. This sun personified with human attributes, has been the revered Saviour of men in all ages and among all nations. He tells us that the spiritual nature and destiny of mankind was as well understood by the learned men of his time as it is to-day. The crime of these learned men was that they had not the honesty to impart that knowledge to the people. The same criminal policy is adhered to by the Roman Catholic priesthood, who stop at nothing to still conceal this most important of all knowledge, in order to prolong their unholy domination over their fellow beings. Manetho, returning as a spirit, tells us that the mythical falsehoods and flummies of the Egyptian priesthood, prepared the way for the subsequent establishment of the mythical falsehoods and flummies that constitute the essential features of the Christian religion. Better, far better, would it have been for countless numbers of human souls, if no such preparation had ever been made by Egyptian or other priesthoods. Manetho does well, even at this late day, to return and make known the falseness of his earthly teachings. How far he attempted to lay bare the foolishness of priests, as he claims to have done, we are not permitted to know; but trust, for the peace of his spirit, that he did all that was then possible. In the face of the undoubted spirit testimony of so many learned and influential departed ones, how can the religious errors, deceptions and frauds of to-day endure? They cannot. The resistless rays of spirit light are forcing their way into the darkest and most despairing recesses of the human breast, there to kindle the latent embers of divine truth, that have been so long smothered beneath the ashes of the dead past; and they will ere long burst into a flame that will consume those who, in their blind folly, may persist in their work of smothering the blazing light from the spirit world.—Ed.]

Titus Livius, (A Roman Historian).

Let us unite in the hastening of the downfall of Superstition. I doubt if any person ever had a better opportunity than myself, for ascertaining whether there was any truth in Christianity, being contemporary with the alleged Jesus Christ, and intimately acquainted with Pontius Pilate. I have never been able to discover, either as a spirit or mortal, any positive, or, I may say, any negative evidence of the existence of Jesus of Nazareth. I am certainly one of those spirits that Christians may call a devil, because I violate the precepts of their sacred books (manufactured by priests), and deny that Jesus Christ was ever in the flesh. My reasons for this denial must be given. First, no learned Jew—and I have conversed with many such, that I have met, knew aught of his existence. I have also seen and conversed with many of the governors of Syria, and with those of them who then ruled Syria, none of whom knew aught of this person, nor of any other person that seemed to approximate to the descriptions of him. But after my decease, there was a man who fulfilled all that has been claimed for Jesus, and that man was Apollonius. All Rome and Judea were in excitement, at that time, over the conquests of Augustus Caesar in Egypt; and many Egyptians were brought to Rome, and taught their doctrines there; and these were of an astrological character. They taught that different stars represented the birth, life, death, and resurrection of a person of the far past, known by many different names. This legend was first promulgated or taught to his students by a Hindoo philosopher called Mahwing; and the Christian legend took its rise some where in the vicinity of the Nepal mountains, and was afterward transferred to Singapore, whence it was carried to Antioch by Apollonius, where he was met by a sect calling themselves Nazarites, known after my death as the Essenian Brotherhood. Any one reading the life of Jesus Christ, can at once see that he was a communist. This sect was scattered all over the different parts of Syria, extending into Phoenicia and the Isle of Cyprus. In their teachings there was this resemblance to Jesus. There was a perfect man among them, to whom

all confessed, who was never seen, and by these confessions this man became a great reader of human character, as are the Catholic priests of to-day. These, by taking advantage of the different emotions that animate the human breast, paved the way amongst other generations for that curse of humanity—a pope. The books I wrote, when here in mortal form, have been tampered with; first by Eusebius, afterward by Innocent III.; and almost utterly destroyed after the Council of Basle. Otherwise there would have been no mistake by moderns in regard to the origin of Christianity. I was known, when here, as Titus Livius, A. D. 17.

[I take the following concerning Livy from the American Cyclopaedia.—Ed.]

"Livy (Titus Livius), a Roman historian, was born in Patavium (Padua) in B. C. 59, died A. D. 17. All that is known concerning his life is that he resided during the greater part of it in Rome, that he was married and had at least one son and one daughter, that he enjoyed the patronage and friendship of Augustus, that by his advice the future emperor Claudius was induced in early life to attempt historical composition, that his reputation as an author was so widely extended that a Spaniard went from Cadiz to Rome solely for the purpose of seeing him, and that he returned to his native town sometime before his death. Besides his history, which is his greatest work, he wrote epistles, dialogues, and a treatise on philosophy, not a fragment of which remains. His history of Rome, termed by himself 'Annales,' was in one hundred and forty-two books, and embraced the period from the foundation of the city to the death of Drusus in B. C. 9. Only thirty-five of these books have been preserved; but we have dry epitomes of the whole, compiled by an unknown author, probably not much later than the volumes which they abridge, which are valuable as furnishing a complete index to the whole period of Roman history, and as being the sole authority for some periods. The original work has been divided into decades, in groups of ten books each, from the circumstance that the 1st, 21st and 31st books mark the beginning of important epochs, and are opened with a short introduction. This division was not introduced till after the sixteenth century. The first decade is preserved entire, extending to the virtual subjugation of the Samnites in 294 B. C. The second decade, embracing the period between 294 and 219 is altogether lost. The third decade, comprehending the period of the second Punic war from 219 to 231, is entire. The fifteen books that form the fourth decade and the first half of the fifth, and comprehend the period from the conclusion of the second Punic war to the conquest of Macedonia and the triumph of Aemilius Paulus in 167, are entire. The remaining books are altogether lost, with the exception of unimportant fragments, and of a few chapters of the 91st book, concerning the fortunes of Scertorius. The books which are now extant were brought to light at various dates from the revival of learning to the year 1615, the earliest editions having included only 29 books. Many of the fragments have been since discovered, and two of the most interesting of them were first published by Niebuhr (Berlin, 1820). Great exertions were made by Leo X., and by other potentates, as late as Louis XIV., to recover the lost decades. Perfect copies were affirmed to exist at Iona, in the Hebrides, in Chios, in the monastery of Mt. Athos, and in the seraglio of the Sultan; there is reason to believe that such a prize was destroyed at the siege of Magdeburg in 1631, and there is little doubt that the manuscript, containing the whole of the fifth decade, was once in existence at Lausanne. The pursuit, however, always proved a vain one, and has long since been abandoned."

[The wholesale destruction of the historical writings of Livy shows very clearly that the Christian church could not afford to have it known that Livy had made no mention of those historical actions, that nearly two hundred years after his death, were woven in to the religious legend concocted by Christian ecclesiastics. And furthermore they could not afford to have it known that Livy had recorded the fact that the Egyptian captives brought to Rome by Augustus Caesar, thirty years before the alleged birth of the Christian Jesus, had taught in that city that the different constellations of the starry heavens represented the birth, life, death and resurrection of a person in the far past, known by many names. It was to conceal the fact that Jesus Christ was but a new materialization, or incarnation of this "person of the far past" whose birth, life, death and resurrection, was only to be read correctly, by the passage of the Sun, in its annual course through the constellations of the Zodiac: having his birth in the sign of the Goat, the Angean stable of the Greeks; his baptism in Aquarius, the John the Baptist in the heavens; his triumph when he becomes the Lamb of God in Aries; his greatest exaltation on St. John's, the beloved disciples' day, on the 21st of June, in the Sign of the Twins, the emblem of double power; his tribulation in the garden of Gethsemana, in the sign of the rural Virgo; his betrayal in the sign of Scorpio, the malignant emblem of his approaching death in the stormy and adverse sign, Sagittarius, and his resurrection or renewed birth on the twenty-fifth of December in the same sign of the celestial Goat; the ever existing and universal god, Pan, the poetical expression of the Cosmos, or whole of Nature, as known to mortals. Livy tells us that what remained of his works was destroyed after the Council of Basle, which took place about 1442. Shortly afterwards it was, that Leo X. made

such strenuous efforts to find the missing books of Livy. As all the books then of any consequence or value, were in the hands of the Christian priesthood, it is hardly likely that he should have failed to find them; and that he did not do what he meant to do, destroy them utterly. Those that were allowed to remain were not calculated to expose the fraudulent nature of Christianity, and hence were allowed to escape destruction. It is such spirit testimony as that of Livy, that must, in the end, bring retributive justice upon those who have committed such wrongs against humanity, as the destruction of the ancient literature of the world, to conceal their vile deceptions. We tell you, priests, prelates and pontiffs the end draweth near.—Ed.]

Q. VERANIUS, (Governor of Britain).

I GREET YOU.—I acted as governor of Britain, under Nero, in A. D. 60. I found in Britain the same principle that governed almost all the nations of antiquity—that is, they had a God who acted as a Saviour. The antagonists of this system were what are termed Druids. There seemed to be a continual warfare between that order of priests and the Britons. These Britons had a god, who was much older than he is set down in history, called Odin. This Odin, it is claimed by moderns, was brought to Britain, two or three centuries later than he was, by the Norwegians. But that is simply a trick of priests, to throw inquirers off the scent. It came about in this way: Odin, in his teachings, characteristics, and forms of worship, was identical with the God of the first Christians; and this is admitted by all really learned commentators; but as they have been principally Christians, this fact has been concealed. Friga, a woman, in the teachings of Britain, instead of being the wife of Odin, was a virgin mother; showing that the idea was established among barbarous peoples, of being saved by a man born of a virgin. All this I studied, and compared their teachings with those of the Roman priests of the temple of Apollo, and I found that those barbarians had established a religious system identical with that known amongst the Greeks and Romans. Although a military man, I am not here to-day to say anything about the conquests of that time, but to tell you what I know of Christianity. I was governor of Britain from 55 to 60. They (the Britons) claimed that their god lived 600 years before that time. My name was Veranius.

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

"Quintus Veranius was appointed by Tiberius the Caesar's legatus or governor of Cappadocia, when the country was reduced to the form of a Roman province in A. D. 18. Veranius was one of the friends of Germanicus, and accordingly took an active part, in A. D. 20, in the prosecution of Cn. Piso, who was believed to have poisoned Germanicus. After the death of Piso, in this year, Veranius was rewarded with one of the priestly dignities. He was consul in the reign of Claudius, A. D. 40, with C. Pompeius Gallus. In the reign of Nero, A. D. 58, he succeeded Didius Gallus as governor of Britain, but died there within a year, and was followed, in the government, by Suetonius Paulinus. It was probably to this Veranius that Onosander dedicated his work on military tactics."

[I regard that communication not only as perfectly authentic, but as stating the truth in relation to the fact that the fundamental religious doctrines of Christianity were thoroughly established among the Britons for hundreds of years before they were promulgated as divine truth by the Christian priesthood. That the Druid priests were hostile to the open and unconcealed doctrines of the priesthood of the ancient Britons, was owing to the fact that it was a fundamental principle with them to conceal everything that was taught as religion; and like their Christian successors, to render everything of a religious nature as mysterious as possible. Nothing was more natural than that Veranius who had been invested with priestly dignities by the Roman Pontifex Maximus, should have studied and observed the analogies between his own religion and that of the people, over whom he was appointed to govern. We question whether it is generally known that there was a more ancient system of religion than that of the Druids established in Britain, and which the priests of the latter religion were doing all they could to suppress, when the Romans invaded and conquered Britain. It was but retributive justice that Druidism had, in its turn, to succumb to the bigotry of Christian priestcraft. One step further in the direction of retributive justice will be taken, when Christian priestcraft shall in its turn go down before the withering and consuming light of Modern Spiritualism, which is to close the career of priestcraft on the earth. If that communication did not come from the spirit of the distinguished governor of Britain, the trusted friend of three Roman Emperors, Tiberius, Germanicus and Nero, from whom did it come and why was it given. We will await the answer of those who may have the hardness to deny that the religion of the inhabitants of Britain, before the Roman conquest, was identical with the Greek, Roman, and Christian religions.—Ed.]

BABILUS, (A Roman Astrologer.)

"I GREET YOU.—In this life I was an astrologer and studied astrology from a book that was



brought to me, at Rome, by Apollonius of Tyana; and from what I have investigated, both before becoming a spirit and since, I think the only true exponent of ancient religions, amongst moderns, is one Robert Taylor. Any person after studying his books thoroughly, will possess the key to unlock the secrets of religious antiquity. I saw a man crucified at Jerusalem, about A. D. 35, for highway robbery. His name was Jesus Malatheel. That is the only Jesus I know of, who was crucified between then and the time when I went to spirit life. I went to Jerusalem to inquire of the Jewish Rabbis in regard to their religion, and found their temple—Herod's Temple—was built on astrological principles, or, as you now term them, astronomical principles. All the courts of that temple were built of the shape, or imaginary shape, of the signs of the Zodiac; and the Jewish high priests when officiating, wore a breast-plate that represented what I knew to be the twelve astrological signs. I found that those Jewish priests could not explain the principle on which their temple was built; and that they borrowed their ideas from their primitive temple—Solomon's temple. Herod could not find a Jew that understood the art of architecture. The temple was designed and built by Greeks from Athens, from a Jewish draft. I want to say further, that I saw a Nazirite, named Ignatius, a bishop, feed 200 people from a basket, evidently holding about a peck. This took place at Antioch. Whether it was a real manifestation of spirit power, as he claimed it was; or whether he had accomplices, I could not determine to my own satisfaction. I have seen these manifestations that you have to-day, rather better conditions being observed. That is, mediums were protected from all inharmonious conditions. All the necessities of life were secured to them and their manifestations. In the temple of Diana at Ephesus, and the temple of Apollo at Rome, the manifestations were of a character that no sane person disputed them, being so positive in their demonstration. Until you moderns secure the same favorable conditions, you will get mixed manifestations and communications. I ended my life through my own hand, because I was accused of practices of which I was not guilty. Rather than suffer death under the law, I took the law into my own hands. My name was Babilus, about A. D. 75.

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

"Babilus, an astrologer at Rome, in the reign of Nero, is the same as Barbillus."

[Of the latter the same authority says:

"Barbillus, an astrologer at Rome in the reign of Vespasian. He was retained and consulted by the Emperor, though all of his profession were forbidden the city. He obtained the establishment of the games of Ephesus which received their name from him, and are mentioned in the Arundelian marbles, and discussed in a note in Reimer's edition of Dion Cassius."

[These are the meagre facts that have come down to us concerning this chosen astrological seer of a Roman emperor. Whether he flourished under the reign of Nero or Vespasian, is a matter of little moment in this connection. It is a historically recorded fact that an astrologer named Biblus or Barbillus, lived about the year A. D. 75, when this spirit says he lived, and pursued his calling as an astrological seer, or medium, at the Roman court. Nothing is said historically about his being accused falsely or otherwise, of pursuing illegal practices, and his condemnation therefor, nor of his voluntary death; but nothing is more natural than that under the reign of Nero, when the practice of astrology was forbidden, he should be accused, condemned, and die in the way he states as a returning spirit. The fact that history says so little of him, is enough to show that his end was regarded as too odious for historical mention. A singular statement of this spirit is the fact that he obtained a knowledge of his art, which he terms astrology, from a book that was given him by Apollonius of Tyana. This, in my view, discloses a fact that it would be well for those to heed who aspire to distinction as readers of the stars. In view of this communication of Babilus, (for that was his name, and not Barbillus), and other communications from the spirits of other astrologers, I do not hesitate to affirm the fact that astrology was but an invention of ancient mediums to conceal the fact of direct intercourse between the world of spirits and earth, and for no other purpose whatever. That the planets or fixed stars never exerted any influence over the lives or fortunes of mortals, that could be calculated or predicted by mortal mind, is becoming more and more apparent as spirit control of the mortal organisms of mediumistic sensitives becomes more and better understood. There is just as much scientific efficiency in the Gypsy hag's looking into the palm of the hand, or the so-called fortune-teller's cutting of the cards, or an old granny's looking into a cup, as in the most pretentious formulations of the astrological charlatan. It is all one and the same thing—the time-honored and persistent effort of mediums to conceal the fact that they are one and all controlled by spirits. In Spiritualism we are having the same cowardly and insincere attempts to evade the fact of spirit control, in the labored efforts of Professors Denton, Buchanan, and others, to claim for mediums, independent psychometric powers, that are alone due to the psychological influence of controlling spirits. Nothing is better known than that Apollonius was himself a most extraordinary medium, whose whole life and training was intended to develop his mediumship. The book of astrology given to Babilus by him was most probably nothing more nor less than instructions as to the development of mediumship. It would seem that this Babilus was at Jerusalem about the time when it is said one Jesus Malatheel was crucified for highway robbery, as he thinks, in A. D. 35, and that no other Jesus was crucified there until after his own death, about A. D. 61. He tells us further that he found the temple at Jerusalem constructed on astronomical principles without the Jewish rabbis being able to explain the reason for this; just as Catholic and Episcopal churches are constructed on the same principles, without the Christian priesthood being able or willing to explain this tell-tale fact. Herod had to send to Athens for skilled Gentile artisans, to erect a temple to the Jewish Jehovah. The feeding of the two hundred persons by the Nazirite or Essenian patriarch Ignatius, at Antioch, is not mentioned in history; but as this spirit testifies that he witnessed that mysterious process, and that it was claimed to be the work of spirit power, I cannot see why his statement should not be credited. If any one ever influenced such a

result, as it is said Jesus did, it is just as likely that the great Essenian patriarch, who was contemporaneous with Apollonius of Tyana and Babilus, should have accomplished it as any one else. Whatever the process was, it was not a miracle, but the result of natural forces. I cannot sufficiently impress upon the attention of those who feel interested in the advance of Spiritualism, the importance of keeping it clear of all theological speculation or traditional affiliation, and it will not be my fault if this is not done. At any rate, I will continue to publish the facts, as they come to my knowledge, without regard to personal or business consequences. I regard truth as more important than all else beside, and will stand by and with it, whether few or many approve or disapprove. That which is true will never permanently fail; that which is untrue must and will inevitably and utterly go down. In that faith I work, watch, and write.—Ed.]

ODOACER, (King of the Heruli).

GOOD DAY:—I am no modern, yet I use a modern salutation. I hated Christians; Christians hated me. I tried to conquer them, and for a time succeeded. I would not care for all their hate, but they dishonored my name by claiming that I bowed down to their Lamb. I never did. In this life, I wanted all the good things I could get; and I believed no priest nor teacher, who taught that anything could survive after death. I had no faith in gods, but I had faith in this good right arm of mine. I believed that I could hew my way against the stoutest foe. The Christians of my day were fawning, sycophantic rascals. They came and begged for peace when they were too cowardly to go to war. They turned over their sacred vessels, their communion cups, any thing, to buy a beggarly peace. And they said, also, that I, with those in my possession, would have a curse upon me, like the Philistines had, when they carried off the ark of the covenant. All bosh! I preferred the real material to that heavenly home beyond the clouds. There was a struggle going on in Rome between Paganism and Christianity; and for my part, I would have liked to have wiped them both out of existence. I had no friendship toward them, because I believed they were nothing more than a source of power to priests to really upset good, beneficent and humanitarian laws and principles. Could I have had my way, I would have acted for one world at a time, and made men and women happy, and then they would have been happy spirits in the after life. It was mutual destruction between the Christians and Pagans. Whichever party obtained supremacy, for the time, butchered the other without remorse. At the time I lived, wholesale vandalism was committed in regard to the destruction of all kinds of biographies and historical writings of antiquity, which I vain would have prevented; but my followers cared for nothing but what could be of value, and be utilized at the time they lived. I was known as Odoacer, king of the Heruli, a forward king of the Western Roman Empire, A. D. 476.

[I translate the following account of Odoacer from the Biographie Generale.—Ed.]

"Odoacer, the first of the barbarians who reigned over Italy after the fall of the Roman Empire, from A. D. 476 to 493. He was the son of Edeon, minister of Attila, and chief of the tribe of the Scyrr. He lost his father about the year 465, twelve years after the death of Attila, in a battle in which the tribe of the Scyrr was almost entirely destroyed. From that time he led a wandering life in Noricum, collecting around him some veteran companions, who were formerly devoted to his father, and whom Odoacer drew to himself as brigands. At their head he passed into Italy, and enlisted in the imperial guard, where he soon gained an elevated position. This guard, as well as the whole Roman army, was at that time entirely composed of barbarians and foreigners. The patrician Orestes induced them in 476, to withdraw from the emperor Nepos, and to raise to the imperial power, Augustulus, son of Orestes. But the mercenaries, as a recompense for this important service, demanded that one-third of the lands of Italy should be given to them. Orestes not willing to accede to this demand, on his refusal to do so, Odoacer offered himself as the chief of his armed comrades and compatriots; and promised to satisfy them if they would obey him. All the barbarians scattered over Italy united under his standard. Pavia was taken by assault; Orestes made prisoner and put to death; Augustulus was banished into Campania and Odoacer, who was saluted by his soldiers with the title of king, annulled the imperial dignity in the West as a useless pomp, and governed Italy with the title of Patrician, that he received from the emperor of the East. Odoacer displayed talents and virtues worthy of the rank to which he had raised himself; he respected the laws, the customs, and even the prejudices of the Romans, whom he had subjugated. He reestablished the consulate in the West, after an interval of seven years. He left to the magistrates of Rome the odious task of collecting imposts, while he assumed the command of the armies. At their head he caused the Roman frontiers to be respected, by conquering Gaul and the German tribes. He conquered the Rugians in Noricum, and subdued Dalmatia. In the meantime Odoacer, according to his promise, divided among his soldiers one-third of the lands of Italy. The extreme depopulation of the provinces, their misery, and sufferings, perhaps, rendered this division less onerous on the owners of them. He gave new impetus to agriculture, and new defenders to the oppressed rural districts. But before Odoacer was able to repair the evils caused by preceding administrations and to make firm his new monarchy, Theodoric, with the entire nation of the Ostrogoths, who sought an establishment for his people, threatened the frontiers of Italy. Odoacer placed himself on the banks of the Isonzo, near the ruins of Aquileia, to defend the entrance into his States. His army was numerous; but since his conquests it had rejected the yoke of discipline. He was defeated on the 28th of August 489. Odoacer collected a second army with which he undertook to oppose the passage of the Adige; and he was again defeated at Verona. He at first sought to enter Rome, but that city closed its gates against him. He returned to Ravenna, with the soldiers that he had collected in the South of Italy and there prepared for a siege. A stratagem of Tufa, one of his generals, who had feigned to join the Ostrogoths, gave him the opportunity, at Faenza, to destroy the advance guard of Theodoric. In his turn Odoacer was master of the country, while his rival shut himself up in Pavia. But the Visigoths of Spain led some help to Theodoric. A third battle was fought on the banks of the Adda in 490, and

Odoacer was defeated for the third time. He afterwards fortified himself in Ravenna, where with rare valor he sustained a long siege. Finally a lack of food compelled him to capitulate on the 27th of February A. D. 493. Theodoric accorded him conditions as much more honorable, as he was unwilling to observe them. After having promised to share the empire of Italy with him, he caused him to be massacred at a banquet, and, at the same time, put to death all the mercenary soldiers who had shown more attachment to Odoacer than to himself. It is without foundation, as several modern historians have represented, that Odoacer was king of the Heruli, a barbarous people at the head of which they allege he made the conquest of Italy."

[I regard that communication as significant in any light in which it may be viewed. That it comes from the spirit of Odoacer, seems very evident. It was given through a medium who had no knowledge whatever that such a person as Odoacer ever lived, nor any knowledge of any of his life recorded by history. The disputed point as to his being king of the Heruli is set at rest by the communication. There is no mention of the mutual hatred existing between Odoacer and the Christians he subdued, but the statement is fully borne out by the intrigue between Zeno, the emperor of the Eastern Roman Empire, and Theodoric the Ostrogoth, to subdue and destroy Odoacer, which they eventually accomplished. On this point, a writer in Smith's Dictionary of Greek and Roman Biography says: "In order to establish himself the better on the throne, Odoacer sent ambassadors to the emperor Zeno, requesting the latter to grant him the title of patrician, and acknowledge him as regent of the diocese of Italy. Pleased with the seeming submissiveness of the conqueror of that country, Zeno granted the request, though after some hesitation. \* \* \* Unfortunately for him, there rose among the barbarians beyond the Alps a man still greater than Odoacer, Theodoric, king of the East Goths, who, secretly and perhaps openly, supported by the emperor Zeno, resolved to wrest Italy from him, and establish the Gothic power at Rome." It will be thus seen that there was really the hatred between himself and the Christians which he refers to. I have not found any other reference to Odoacer as having been an alleged worshipper of the Christians' Lamb, except the following, which I cite from the American Cyclopaedia: "Although an Arian, he did not molest the Church." It would appear that even in this respect the statement of the spirit was correct. He tells us that he was not a Christian, Arian, or otherwise, and that he had no belief, while on earth, in a spirit life. Neither was he a votary of the Roman superstitions. He also tells us that although during his rule in Italy, a struggle was going on in Rome between the Christians and Pagans, he took no part in it whatever. But his testimony is especially precious as to the fact that there was a general destruction of ancient historical writings carried on at that time which he was powerless to prevent, and in deed wholly indifferent about. It is such spirit testimony as this, that must be broken down, unless the Christian clergy are content to see the last vestige of claim on the part of Christianity as to the originality and truthfulness of its so-called sacred books, destroyed. If the spirit of the barbarian conqueror Odoacer, can return and correct the history of the events of his time, why cannot other ancient spirits do the same thing, and thus clear away all the rubbish of falsehood and deception with which the Christian clergy have sought to conceal and destroy historical truth? Come, gentlemen, if you intend to undertake to shake this spirit testimony, delay no longer, or it will be too late. Indeed, it is too late already, to so much as shake it in the least.—Ed.]

#### REMARKABLE MANIFESTATIONS.

##### The Photographing and Moulding of the Forms of Materialized Spirits.

On Sunday evening the Hon. J. L. O'Sullivan (formerly American Minister to Portugal) delivered an Address on the Spiritual Institution, 15, Southampton Row; the collection taken up at the close being for the benefit of the funds of that Institution. This was one of the many acts of kind assistance which have been displayed toward the work in the hands of Mr. Burns, during a period of great difficulty.

The theme selected by Mr. O'Sullivan was an account of some of his many and most extraordinary experiences in the phenomena of Spiritualism. Few observers have had better opportunities, or made more good use of them, than this talented gentleman has. In addition to his natural abilities, he is not only a ripe scholar and well versed in science, but he has a wide knowledge of the world in almost all the phases of life which it presents. His convictions are, therefore, not lightly formed, nor is he easily misled by semblances or counterfeits.

It was expected that the remarks offered would chiefly bear reference to phenomena observed in America, but an unanticipated treat was enjoyed by the recital of a lucid and well illustrated account of materialization phenomena which took place in Paris; being, in fact none other than the celebrated experiments of the Count de Bullet, through the mediumship of A. Firman. These wonderful manifestations have been alluded to, from time to time, in letters to the periodical press of the movement, and copies of some of the photographs have been seen, but a full and connected account of the many sittings, accompanied by a collection of a large number of the photographs, nearly eighty, had hitherto been beyond the experience of the band of old and intelligent Spiritualists who had the pleasure of meeting Mr. O'Sullivan on Sunday evening.

A large table occupied the upper end of the room, at one end of which Mr. O'Sullivan was seated. His audience formed a semicircular group, facing him, on the other sides of the table. The address was delivered in an easy colloquial style, frequently extended with explanatory foot-notes, in the form of answers to conversational questions from the audience. In this manner two hours and a half passed away almost imperceptibly.

##### PHOTOGRAPHS OF SPIRIT FORMS.

After the preliminaries, the speaker opened a large and well filled portfolio containing several score mounted photographs, a few of them cabinet size, but for the most part they were on quarto mounts, or more than double the size of cabinet photos. As they were taken from the portfolio, these interesting pictures were passed from the hand of Mr. O'Sullivan to those who sat next him, and thence passed round.

It is wholly impossible for us to compress into this hasty report all that was said and shown in two hours and a half, so that the reader and those more immediately concerned must excuse the brevity of treatment here adopted.

Mr. O'Sullivan first introduced a very long series of photographs, which had been taken in complete darkness. Count de Bullet, himself an expert photographic manipulator, had conducted his experiments in such a way as to exclude the possibility of the effects being produced by fraudulent means. The results, also, were all along, of such a diverse and extraordinary kind as to preclude the possibility of their having been effected by trickery.

The spirit "John King" was the controlling operator on the other side. The sensitized plates were placed in the camera in the usual manner, but in complete darkness. The spirits got themselves into form so as to be able to perform the necessary operations of the experiment, to pose for their pictures, and give directions to the human operators. Thus, at the proper time the spirit voice would direct that the cap should be removed from the aperture of the camera, and when the plate had been sufficiently exposed, the order was given to replace the cap; saying in a loud voice, "Now you may uncap it." "Now you may cover it." "Now it is done," etc. The poses of spirits in the dark would last from forty-five seconds to four or five minutes.

##### SPIRITS PHOTOGRAPHED IN DARKNESS.

As "John King" explained, and men of scientific acquirement well know, there is nothing so very wonderful in a photograph being taken in darkness. It is not the luminous parts of light which in reality produce the photographic image on the sensitized plate. In addition to the light portions which compose the visible solar spectrum, and which, commencing at red and terminating in violet, contain the colors seen in the rainbow, there is, beyond the violet, an invisible portion of the spectrum called the actinic or chemical, the "heat rays" being an upper prolongation from the red. As is well known, it is this invisible actinic light, itself non-luminous, that produces the photograph. So that, if the actinic portion can be secured, a photograph may be obtained without the agency of the luminous part of light.

This fact has been confirmed by experiments made by scientific and experienced photographers. Mr. Henry J. Newton, of New York, who is not only president of a Spiritual society, but also of the Photographical society, had demonstrated at a meeting of the Photographical society, that photographs could be obtained without the agency of the luminous light; in front of the camera was placed a flat, thin glass vessel containing a chemical mixture of such a nature as to prevent any luminous light from passing through it to the lenses and operating upon the sensitized plate inside. In this manner the plate within the camera was confronted by absolute darkness, yet the actinic or non-luminous chemical light not being obstructed thereby, photographs of objects were readily taken, though the rays of the visible light from them were absorbed and intercepted by the contrivance just named.

In alluding to communications from the spirits, Mr. O'Sullivan said that the conversation between spirit and mortal was carried on freely and at great length in the usual way observed in human society. The sitters familiarly called the spirit "John," and he would, in reply, as familiarly address the sitters as "John," if that were his name; except in the case of the Count de Bullet, whom the spirit always addressed "My dear Friend."

With these facilities, the conversations with "John King" were long and frequent, and all the processes of the seance were fully explained. "John King" said that the light necessary for taking the photographs in darkness was collected partly from the atmosphere, but more particularly from the brain of the medium.

##### SPIRIT ARTISTS AND PHOTOGRAPHERS.

It was said, a difficult performance, because two distinct processes had to be carried on: First, the spirit form had to be materialized, and then the light had to be got together. But this double duty required such fine conditions for its successful performance that it was not on all occasions possible to effect it, so that failures were frequent. The form would sometimes be in readiness, but in getting up the light the form would partly or wholly dissipate, and again in re-forming the form, the light would fade out. "John King" in explaining the difficulty of holding together these elements, said, "imagine a pitcher of water without the pitcher."

During the recital of these most interesting details, Mr. O'Sullivan illustrated them plentifully by the exhibition of photographs to which reference was being made. Certain photographs showed that the spirit form was in the act of melting away during the time the plate was exposed in the camera. The face might be perfect but rather expressionless; the upper part of the neck well formed, but the bust a shapeless block, and the lower portion of the body a nebulous mass.

Sometimes one or more features of the face or some of the limbs would be wanting, and on other occasions arms, legs, heads, and other parts of the body, and filmy drapery would be scattered all over the plate. Sometimes drapery or clouds would only appear, and as no information was given as to what would appear on the plate, these various results, so incapable of being produced by trickery, were, in themselves, evidence of the genuineness of the manifestations.

On one plate exhibited no object appeared at all, only points of light arranged in a circle and a cross, and another plate had in the centre the appearance of a large oval mass of light, of pure white. Some of the plates bore the impress of a shapeless mass, which evidently had been materialized to make a spirit form, but which the spirit artists had been unable to hold together; so that it expanded out like a sack of flour, dimly seen through a thick fog.

Another point brought prominently forward by the speaker was the appearance of the faces of the various spirits, and the difference which the same spirit presented at different sittings. Sometimes the features were expressionless, like a mask; the lips fixed, the face solid, and the eyes like circular pieces of jet. In other cases the faces had all the charms and animation of life about them, some being as beautiful as the most beautiful of mortals.

##### THE "POSES" OF THE SPIRITS.

"John King" had explained that attendant spirits first collected the atoms, which were fashioned by the spirit artist into the semblance of the spirit that was to manifest; after which that spirit would permeate, or "enter" the figure thus



formed, and give it such expression as was possible under the circumstances; and till the spirit thus entered it it looked like a mask—the entrance of the spirit into it gave it life and expression. These circumstances varied greatly: sometimes the conditions, atmospheric, electrical, or spiritual were unpropitious. Some spirits had not the ability to act successfully in the work, and frequently the length of time the spirit was posed induced a relaxation of the facial expression.

In illustration of this point the photograph was shown of a spirit who, after some 15 or 16 attempts, had only been able to show her features rather indistinctly behind a veil. There were spirits such as the speaker's own mother proved to be, who were weak in "fluidic force," as it was called, and could not control the material atoms in such a manner as to exhibit themselves in material form. This was possibly due to the fact that these spirits had ascended to a degree of Spirituality incompatible with the ability to enter easily into relations with the material plane.

Out of the many photographs placed on the table—the seances having been held daily for many months in succession—only a few could be described, as the time would not permit of the subject being treated exhaustively.

Two plates were shown of "John King," representing him floating in the air, but in the position as if he had been reclining on his elbow on a couch. The figure was nude with the exception of a cloth round the middle, and rested on the left elbow, in which hand was held the "spirit lamp;" the right hand was laid on the right thigh. In the two pictures the pose was slightly varied, showing that they had been the result of two separate experiments. The most extraordinary thing about these pictures was, that the figure rested upon nothing. Some spirit is also appeared on the plate to have floated vertically on nothing.

There were various pictures of "Glaucus," a Greek spirit. In some cases the photographing of this spirit was most successful. The oval face, straight nose, and round curly head surrounding the whole, appeared with wonderful beauty, which was enhanced by the attitude of the head and the smile of modest self-possession which in some cases lighted up the countenance. The spirit said of himself that he was one who, in Rome, "had looked upon him who preached to the men of Athens." He had been an intimate visitor of St. Paul in prison, and had been a convert to his teachings. The other spirits frequently referred to him as the "holy, and the saintly Glaucus."

#### PHYSICAL OBJECTS PHOTOGRAPHED IN DARKNESS BY SPIRITS.

A French gentleman, a quaker—a much rarer phenomenon, a French quaker, than a spirit form—earnestly applied for admission to these seances. The Count yielded to his request, and allowed him to make some experiments that he desired to introduce for the purpose of testing the extemporaneous genuineness of the manifestations. The result was very remarkable, and completely proved the ability of the spirits to take the photograph of material objects in the dark.

The quaker gentleman had a wish that something connected with his own person should appear in the photograph, and therefore desired that the spirit should appear on the plate wearing his (the quaker's) hat! The hat was accordingly placed in the cabinet, and the seance proceeded. As an afterthought the quaker suggested that he might be allowed to place his card in the crape band round the hat. He did so in the dark, but inadvertently inserted two of his cards instead of one. In the photograph that was taken, appeared the hat, with two cards in the band, the inscription upon them so well shown that it might be read with a magnifying glass. The hat was surrounded by confused clouds of filmy drapery, but no spirit appeared.

This and many other unpremeditated experiments proved that these pictures could not be the result of pre-arrangement, for no one was able to foresee that the gentleman would desire to place his card in the hat-band, or that he would insert two instead of one.

#### DOUBLE OF SPIRITS AND MORTALS.

On one plate "John King" appeared double; full length, front and profile—the spirit and the spirit's double. In explanation of that, much might be said in elucidation of the laws of spirit presence.

A photograph was shown on which A. Firman, the medium, stood, confronted by his own double. One of the forms had his head inclined forward, as if asleep, the other had his hand upraised, and in evident amazement at seeing himself in front of himself. In another the mortal medium in the flesh is visible asleep on his back, entranced, and two shadowy figures, evident reproductions of himself, are visible, standing upright; so that there are three; the man in the flesh, and two shadowy doubles outside of him.

Many of these photographs are indicative of not a little humor on the part of the spirit-operators.

#### PHYSICAL OBJECTS POSSESSED BY SPIRITS.

At a sitting the Count asked "John King" to take his watch and show it in a photograph of himself. Immediately afterwards the spirit stood for his photograph, and on the plate he appeared holding in his hand the Count's watch.

Prints of two separate poses of "John King" holding the watch were shown, and the figure of the watch is so distinct that the time may be read from it. By the pattern of the watch and the pendants it was unmistakably recognized as the watch of Count de Bullet, which the spirit had a short time before received.

By this, and many other experiments of the kind, it was demonstrated that the spirits could not only make themselves materially visible, but they could take with them, into the realm of immateriality, material objects, and reproduce and restore them to the owners again on the visible plane at will when conditions favored.

In confirmation of this a number of photographs were shown:

Two young girl spirits, besides several others, were in the habit of manifesting at these seances. The Count had presented them with elegant jeweled gold crosses suspended from gold chains for the neck. In the photographs these spirits appear with the chains and crosses suspended from their necks, or tied round their arms.

Mr. Lvof, the eminent Russian Spiritualist, and a friend of Mr. Aksakof, had a number of sittings with Count de Bullet and Mr. O'Sullivan, in which was given a marvellous illustration of the power of spirits to take away objects and return them to their mortal owners.

Mr. Lvof carried with him on his travels a very curious antique religious medal, an heir-loom of

the family, upon which his household set great value as a kind of talisman.

This medal he once handed to his sister, "Alexandrine," (who passed to the spirit world thirty years before), who, as a beautiful spirit, was one of the frequent visitors at these seances. With her disappearance, it also disappeared; in a few days afterward it was restored to him. She then told her brother that she would be glad to have something from him that she could wear; she already possessed a handsome cross given her by the Count, which she usually wore in her materializations. He accordingly gave her a locket containing his photograph portrait; in several of her spirit photographs this locket appears suspended from her neck, with Mr. Lvof's portrait clearly visible.

Count de Bullet presented "John King" with a photographic likeness of himself, at the spirit's desire. On a subsequent appearance of "John King" on the photographic plate, the likeness of the Count, and also that of his wife, which had been likewise presented to the spirit—the one being of small, the other of larger size—were both seen on the person of "John King." In conversation "John" would assure the Count, that he greatly prized these pictures, and that when the Count came "to the other side," he would find them in "John King's" possession.

Mr. O'Sullivan presented his photographic portrait to the spirit of his mother; but the attempt to obtain a photograph of her wearing it, failed, from reasons already stated, and because his stay in Paris shortened the necessary number of experiments. The day before he left, he obtained a faint likeness of her behind a veil, and on another plate, he had his photograph, which he had presented to the spirit, attached to a ribbon, as if suspended from a neck. The object already mentioned was sharply defined in the photograph; the head and neck from which it was suspended were invisible, having evidently failed in the materialization.

#### SPIRITS PHOTOGRAPHED BY MAGNESIUM LIGHT.

Many months after Mr. O'Sullivan left Paris, a change took place in the conditions, and for some time no results were obtained. They were told that an experienced photographic spirit, that had assisted in the phenomena obtained in the dark, was no longer present. "John King" counselled the Count de Bullet to adopt some other method of procedure. The magnesium light was suggested, and the spirit expressed his willingness to experiment by it.

The seance room was therefore arranged for the new experiment. The curtain which formed a cabinet, and the magnesium wire, were disposed in such a manner as to allow the spirits to "pose" without the presence of the sitters, manipulating the light, interfering with their manifesting themselves. In these experiments much insight was obtained as to the methods employed by the spirits. To aid them in their work, the Count placed in their cabinet a supply of drapery, some of which was of two colors in broad alternate stripes. The use of this drapery saved much of the power, as the spirits had not then to manufacture drapery, but could appear in that which was supplied to them. The pictures with the magnesium light were a great improvement upon those which had been taken in darkness. Groups of from one to five spirits would appear on one plate, arrayed in the striped drapery of the Count. The countenances of girls and young women, relations of the Count, and recognized by him, were charmingly beautiful, and the expression calm and spiritual.

"John King" told the Count not to open the curtain behind which the posing of the spirit forms took place; but the Count took the liberty of peeping through a small slit which he made with his pen-knife, and could thus see the groups as they posed, by the magnesium light.

As Mr. O'Sullivan had not been present at these experiments, he simply exhibited a few of the photographic results, and described the process of obtaining them, in general terms.

#### PARAFFINE MOULDS OF SPIRIT FORMS.

In introducing this department of the investigation, Mr. O'Sullivan said they often asked of "John King" to leave with them his "spirit lamp" or luminous stone, which he used in dark experiments for enabling the sitters to see from time to time what was going forward, by which the materialized spirits could be seen while in conversation with the sitters. This, in addition to being photographed at the same sitting, gave a substantial basis of reality to the certainty of the photographs being what they purported to be.

"John King" would not part with one of his luminous globes or "spirit lamp," and certainly had he done so, it would not have remained luminous long after leaving his possession; as he declared that he always made it out of the elements which he found in the atmosphere at the time; but he consented to make a paraffine mould of it. This was done in a number of instances, photographs of which were shown. Each card contained a row of those white balls, much resembling a white garden turnip; but some of them had the appearance of a rudimentary handle at the side. These moulds confirm the experience of those who have handled them, that these luminous globes are solid objects, and yet not two were exactly of the same form. Mr. O'Sullivan mentioned that on one occasion "John King" said that he would produce it in any form that should be desired, and suggested that of a flower. Mr. O'Sullivan preferred a cross. "I could not put it in a better form," was "John King's" answer, and it was accordingly at once exhibited as a cross enclosed in a circle.

Always on the out-look for advancement in these experiments, Mr. O'Sullivan asked "John King" if, in addition to paraffine moulds of spirit's hands and feet—which had been obtained in America and England—it would not be possible for them to give by the same means a mould of their faces.

"John King" replied that it was within the range of practicability, but it was not a pleasant experience for a young lady to have to dip her face repeatedly into "hot greasy wax." This view of the subject proved so distasteful to Count de Bullet, that he would not hear any more of it, but "John King" assured him that no harm or suffering to the spirits would accrue from the experiment, and so he permitted it to proceed, with melted paraffine wax nearly at the temperature of boiling water, i. e., 196 degrees F., by the thermometer.

The melted paraffine wax, floating on a vessel of hot water was, accordingly, procured, and beside it was placed a basin of cold water, in which the operating spirit could dip the face after having immersed it in the paraffine, and thus harden the wax, as it required repeated dippings into

the thin hot fluid to take on sufficient paraffine to make a mould of the required strength.

Subsequently, "John King" gave orders that melted paraffine alone should be used; for, when the face of the spirit form passed through the stratum of melted paraffine and came in contact with the hot water underneath, it brought back adhering water, which, mixing with the wax, caused bubbles, which impaired the effect.

In the subsequent experiments not less than 150 lbs. of melted paraffine was employed on each occasion.

#### HOW THE MOULDS WERE MADE.

The apparatus thus described, was accordingly placed at the opening of the curtain which formed the cabinet, and in darkness the sitters awaited the result. In due course, the spirit "Angela" came forward, with "John King" standing behind her, bending over her holding his "spirit lamp" over in front of her, so that the action of the spirit was visible to all. "Angela" dipped her face into the paraffine, then into the cold water, and again into the paraffine some half dozen times, till the proper thickness of wax was obtained, after which the mask was dropped direct from the face into the vessel of cold water, where it remained floating. On the first two occasions, the dipping had been only of "Angela's" beautiful face, but on the second, it extended to behind the ear, and yet the mask dropped off without injury, a feat which would have been impossible if a human being had been trying to simulate a spirit, as the ear must have been dematerialized before the mask could be removed in a perfect condition.

On the first occasion, the eyes of the spirit were shut; and on the second, they were open.

These remarkable experiments having been carried out, Mr. O'Sullivan asked if they could not go still further, and give them paraffine moulds of full busts of the materialized spirits. For, he asked, why could not the head, dematerialized, pass out of the orifice of the neck, in the same way as hands had passed out of the orifice of the wrist.

"John King" agreed to try the experiment, and a suitable apparatus was prepared.

Count de Bullet caused a tinued iron cylinder to be prepared, standing about two and a half feet high, and sufficiently wide to receive shoulders. The melted paraffine wax was kept hot by being placed on a small French camp stove, which at the same time served as a pedestal to raise it. A suitable vessel containing cold water was placed alongside. These arrangements were placed half way within the opening of the curtains and the sitters sat on the other side, so close that their feet and knees touched the iron cylinder. On one occasion, Mr. O'Sullivan had a suit of clothes spoilt by a wave of paraffine being dashed upon him by the too precipitate plunge made by a girl spirit frightened at the act she was persuaded and coaxed to perform by voices inside the cabinet, and able to the sitters like a stage "aside."

"John King" as before, held his light over the operating spirit from behind, so that the performance of the experiment was distinctly visible to the sitters.

The spirit "Angela" came forward, and bending over the cylinder, dipped her head completely into the hot preparation and then into the cold water, alternately, till the mould was of the required thickness. Then "John King," addressing the Count, said: "Dear friend, hold out your two hands, palms upward, and the mould will be placed into them." The Count did so, and received the mould, which was so hot that he could scarcely bear it, somewhat soft, and of very considerable weight, though not, as he thought, so heavy as a natural human bust. He presently felt a slight pull upwards, the crown of the head being towards his breast. In an instant the pull ceased, and the weight had disappeared, and the light, empty mould remained in his hands, which was let down into the cold water, where it remained floating.

In this way four moulds of busts were taken, being of three spirits; in the case of one of them, the mould got spoilt from the heat of the weather, and the spirit very kindly consented to repeat the operation.

Photographs of the moulds were shown by the speaker. The features were roughly visible through the shell of paraffine wax.

Casts had been afterward taken of these moulds by filling them with liquid alabaster. As soon as that was set, the wax mould was washed off with hot water, thus destroying the original mould, but giving an exact reproduction of the interior in the cast, which in other words was a faithful representation of the face and head of the spirit.

"Alexandrine," the timid spirit above adverted to, the spirit sister of Mr. Lvof, was the second that was moulded. The first mould, which was very successful, got spoilt as above stated. The material was in further experiments strengthened with the admixture of ten per cent. of wax.

This first attempt of "Alexandrine" was taken to the photographer, and a print was shown of the same—Firman holding the mould in his hand. This spirit dipped again, and this time the mould was again a good one.

Photographs of it, in two aspects, were shown. It was a finely formed female head and bust; the dressing of the hair, and the features being quite discernable through the wax mould.

After the mould had been taken, in a subsequent seance the spirit, writing through Mrs. Firman's hand, chatted quite familiarly, as was the habit of the spirits, on her conduct during the experiment. She, thus writing, hoped they liked her bust; she had turned her head "to give myself a little grace."

All the moulds were placed in the Count's hands by "John King," precisely as has been described in the first instance. One of the photographs showed that the nose had been damaged, the Count having touched the tip of the nose against the edge of the vessel as he placed the soft mould in the water to cool and harden. "John King" did not use his light, except at the early mouldings, saying that it was not necessary, as the sitters had already seen the process, and he wished to economize the power. But the sitters could follow the stages of the operation, as they heard the successive dips of the heads into the paraffine and then into the water, followed by the shower-bath of drops raining from it as the head would be withdrawn.

In handing round the photographs, Mr. O'Sullivan made many explanatory remarks of great interest. The pictures of the bust of "Glaucus" were particularly beautiful, and like the photographs of the same spirit taken in darkness. It was observable that in the bust the right shoulder stood up, as if the joint had been dislocated. This fact was of importance, as the cast now in the pos-

session of Count de Bullet must always speak for itself to attest that the mould had not been taken from any antecedent work of art, since no sculptor, the author of so divine a face, could ever have put it upon a shoulder so deformed.

The moulds had been placed on their backs, and photographs of their openings taken from the base, which photographs Mr. O'Sullivan showed. Looking into the neck of "Alexandrine's" on one shoulder the materialization had been left imperfect, so as to present a surface entirely rough, white the bosom, back, and other shoulder presented all the soft, satiny smoothness of a young girl's skin.

These defects seem to have been purposely left, in order that these marvellous busts should for ever testify of themselves, and of the mode in which they were produced, and most wisely were they perpetuated in photography for the benefit of those who cannot see the busts themselves.

(To be Continued.)

#### 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 98
H. Bickford, Livingston, Wis.,	70
P. F. Stern,	60
Thos. Atkinson, Oxford, Ind.,	4 00
Jas. Kinsey, Cincinnati, Ohio,	2 00
	\$117 28

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us hear no more of going back to those acknowledged fictions, for light and guidance as to the proper teachings of the absolute facts of Spiritualism.

Mr. Choate asks: "Then whence and why this aggressive spirit among investigators toward Christ and his teachings, as recorded in the New Testament?" A pretty question for him to ask, truly! Let him first show who Christ was, and what his teachings were in the New Testament or elsewhere; and he will have shown that there is something of that kind to antagonize. The New Testament has no more to do with Christ, or the teachings of Christ than it has with Buddha and his teachings, and not a thousandth part as much, for it is in every theological aspect, but a lame and inconsistent imitation of the life and teachings of that great Hindoo reformer, more or less blended with the theories and speculations of the Greek philosophers. As a source of reliable and truthful information upon any point it is worse than useless, for it is wholly deceiving, and was intended so to be by its priestly concoctors. For seventeen hundred years we have had that compilation of priestly devices to secure power and pelf, shaken in the face of humanity, and the alternative given them to bow down and worship or die. There was no aggression there! Perhaps, not; but we think otherwise. It will hardly do for Christians to come asking Spiritualists to cease being aggressive when all the aggression comes from them and their centuries of organized tyranny. Spiritualists do not assail, misrepresent, ostracize, persecute, and insult Christians. So far as our experience and observation goes, all that treatment comes from the Christian side of the proposed harmonious partnership. Spiritualism has, by its demonstrated facts, utterly destroyed the theological fictions of Christianity, and set the human mind free from the terrors of hell and the Christian priesthood. It is too late to attempt to dilute the truth that beneficent spirits are showering upon the earth, with the error, and superstition, and bigotry, that under the name of Christianity has desolated the earth. No, Mr. Choate, Spiritualism and Christianity are not one and the same thing; they are as wide apart as truth and error—right and wrong or happiness and misery. They are the antipodes of each other, and they will never be nearer together than they are now, and that is as far apart as they can well be. We are not opposed to Christians, professed or honestly so. They are our brethren, and heirs of the same inheritance; but Christianity is a very different thing. With it we have had and will have no affiliation. We regard it as we would the deadly Upas tree, which contaminates the whole atmosphere around it, and will never rest until its last root is dug up and destroyed.

Through the blessed labors of beneficent spirits, the tree of truth has been planted. It is putting forth in all the beauty of true perfection, and it will be our life-long labor to see that no fungi of antiquated error, or parasitic enemies, shall find a lodgment on its trunk or branches.

Mr. Choate asks: "Can any of us presume to have outgrown the need of Christian virtues, or need of communication with the spirit of Christ?" We answer, if he cannot, then good spirits help the poor benighted soul to outgrow that need; for otherwise, if Spiritualism is true, and *we know it is*, he will have been leaning upon what is worse than a broken reed for support. What are the Christian virtues? In what respect do they differ from any other virtues? The virtues of Spiritualism, for instance? What is there in the Christian virtues that is not in virtue *per se*? If Mr. Choate, or any body else, wants Christianity, in the name of all that is tolerant and charitable, let them have it; but to find it, they will have to put themselves under the leading strings of some denomination of Christian priests or leaders, who are to a man, whatever they may profess to be, the enemies of religious, mental and personal liberty.

When we went to school, a half century ago, we had a school-boy game that we called "bandy." A rule of the game was that each party, in the game, had to keep to one side of an imaginary and ever varying line, or, failing to do this, was liable to have his shins cracked with the bandy stick in the hands of an opponent. It is just such a game as that, that the Christian enemies of Spiritualism are forcing its friends to play with them. We, for one, here and now announce our readiness for the play to begin. Who will join the side of Spiritualism against the Christian bastard, that is sent out against it? Bro. Colby, where do you stand? Dr. Brittan, "Editor-at-Large," where do you stand? Take your places, friends, the play must come off, and all will have to take a hand in it. Let us know when you are ready, and we will open the game, by sending the ball of truth well home to the enemies' point of defence.

A. F. ACKERLY, the youngest materializing medium in the world, is now located at No. 1128 Vine street, Philadelphia, until October 1st, where he will hold seances every evening; on Tuesdays, Thursdays and Sundays for full form materializations, and on the remaining evenings for physical manifestations. Private seances on reasonable terms; also developing circles.

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.

#### OFFICIAL FLUNKYISM.

We feel that we should do ourself, and the cause we uphold, the greatest injustice, if we did not emphatically protest against the growing tendency on the part of those entrusted with public executive trusts, to revive, in the United States of America, the impious observances of heathen times and heathen peoples, under the new-fangled disguise of Christian devotion to a personal God. Gov. Hoyt, of Pennsylvania, desiring to propitiate the Christian clergy, assumes the prerogatives of Cardinal McClosky, (the only official that can make any show of pretence to exercise such authority), and appoints a day for special prayers to be made for the recovery of the wounded President; and calls upon the people of Pennsylvania to conform, as a public duty, to his mandatory proclamation. What this special praying is to effect, Gov. Hoyt does not pretend to inform the public. Can it be that God has in some way informed Gov. Hoyt that he will remove the President, unless this special praying is done on the part of the American people? Or did he take this supererogatory step, upon the principle of the old woman's remedy for croup, which was, to tickle the patient until he laughed, she insisting, if it did no good, it would do no harm? Or, did he think to gain a little cheap credit for pious patriotism, with those who think God does not know what he is about, and needs the intervention of Gov. Hoyt and his flunky, admirers and conformists, to teach him what is, and what is not, his business and duty.

View the matter in any light that reasonable people can, and what particle of propriety is there in such a perversion of official trust? Where does Gov. Hoyt find any show of authority, under the Constitution and laws of the Commonwealth of Pennsylvania, which he solemnly swore to observe and execute, that affords any excuse for his officious violation of the whole spirit of American institutions. If Gov. Hoyt has any authority, as the executive of Pennsylvania, to fix a time when, and a subject for which people shall pray, he has an equal right to formulate the prayers to be offered, to prescribe the words to be uttered, and to designate the persons who are to represent the State, in the execution of this praying department of the government. Pennsylvanians, brethren of the land of Penn., the home of Franklin, and the cradle of the nation's birth; you who have enjoyed the blessings of religious and mental freedom, secured to you by the patriotic sacrifices of your Revolutionary sires; take heed of the insidious steps, that are becoming more and more frequent, toward the union of Church and State, by the wholly unauthorized acts of Executive toadyism to religious prejudices and partialities.

A few years ago, the President or Governor who would have defied the great American principle—a total separation of Church and State—by arresting the business of the country—to make special prayers of any kind, would have been looked upon as a traitor to religious freedom. Why is it not so to-day? We answer, because the friends of religious freedom have not protested against these periodical encroachments, on the rights of American citizens, by executive demagogues.

As an evidence of the jealous spirit with which the earlier Presidents watched every legislative attempt to violate that clause of the Constitution which says, "Congress shall make no law respecting an establishment of religion," we will relate an incident of which there is no historical mention. During the administration of James Madison, Congress, at the close of one of its sessions, passed an act remitting the payment of imposts upon certain imported articles of church property. This bill came to the President for his approval. At that time the father of the writer was a United States Senator for Pennsylvania, a warm personal friend of Mr. Madison, and a vigorous supporter of his administration. Being with the President when that bill came up for consideration, Mr. Madison handed it to father, and asked him what he would do in such a matter. Without waiting to hear his reply, the President said: "I have made up my mind not to approve of it, as I regard it as clearly prohibited by the Constitution." It is needless to say that the decision of Mr. Madison, in that case, was in perfect accord with the views of him from whose lips we many times heard those facts related. Oh, for a little of the same kind of executive fastidiousness in this our day!

Is this government to become a church establishment, or not? If not, let this executive appointing of fasting and praying, feasting and thanksgiving, cease. What means this aping of popery and priestcraft on the part of American Presidents and Governors? Why do we hear no protest against it on the part of the Roman Catholic and Protestant Christian clergy? For the simple reason that it justifies them in their impious claims to be the God-ordained intercessors with, and vicegerents of the will of the Jewish God, Jehovah, or the Christian God Jesus or Jesus, the "Christ or anointed one." In time, they are thus led to think that by some chance, in the near or far future, when the American people have become sufficiently familiarized with these hierarchical usurpations of executive flunkies; some Leo XIII, or some popular leader of Protestant Sectarianism, will, by the consent of the masses, be recognized as the vicegerent of a personal God, that has no existence outside of the petty sectarian world into which they would contract, if they could, this wonderful orb on which mortal humanity dwells.

If this thing is to go on, for consistency's sake, if for no other reason, let them put their little, narrow, irrational, inconsistent, vacillating, vain glorious, sectarian "God" in the constitution; let them put an end to all this disgusting prelatial assumption on the part of presidents and governors; let them elect some trained prelatial tyrants to represent their sectarian "God" and hand over the management of American affairs to him and his priestly myrmidons; but in the name of common sense and propriety, put an end to these spurious sectarian pretences, on the part of official demagogues, who are doing what they can to betray religious freedom, in the only land where religious toleration ever found a foothold. Of all demagogues, the most despicable and dangerous is one who seeks to use religious prejudice to promote his selfish ends. Governor Hoyt has not the poor excuse of precedent for his officious toadyism. In no previous case has the sickness of any officer of the United States government been made the excuse for sectarian flunkiness on the part of State executives, and the justification for it at this late day of the president's unlooked for convalescence, deprives Gov. Hoyt's movement of all appearance of justification. Did Gov. Hoyt think that praying people, who desire the recovery of the president, (and what true American, whether man, woman, or child does not?), would neglect to pray if he did not call upon them to do it? Or was he weak enough to think there would be more efficacy in prayers which were offered at his instance? Had Mr. Hoyt, called upon his fellow citizens to unite with him in prayer at a stated hour, for the recovery of the President, or for any other desired object, we would have been the last to offer a word in the way of objection; for we would have all people to pray to their hearts content. It is a harmless way of spending time, even if their prayers take the direction of blasphemy, and their invocations assume the form of execrations. Even the most bigoted sectarians, away down in the depths of their inner nature, are not near so inhuman as they would have us believe them to be. But Mr. Hoyt did not do this very proper thing; but putting on his official robes, in the name of the Commonwealth founded by good William Penn., requested its citizens to go to praying and to keep it up for a given time, to do what? To induce the God of the Christians to do something he would never think of doing if his worshippers did not "raise Cain" about his ears, or upon His footstool! That would seem to be Gov. Hoyt's idea about saving the President. If the President is not saved without the help of this sectarian "God" he must surely die, for that "God" being something outside of and beyond nature, he can effect no natural result, whatsoever. That the President is to be saved by a miraculous suspension of natural laws, no sensible person would either ask or expect. Not only, then, is the action of Gov. Hoyt supererogatory and offensively officious, but it is weakly foolish.

There is a power, which, if properly seconded by mortal coadjutors, can heal the sufferer, and that power is essentially human, and in no especial sense divine. It is that power of sympathetic impartation of vital will and soul force, that disembodied human spirits, can and do exert, where they can find the proper natural conditions to do so, and they can even call back the departed spirit at times to the apparently dead and lifeless body. Such impartation of vitality, beneficent spirits have managed to give to the dying President, and to-day he is grandly on the way to recovery. We know whereof we speak, and therefore speak boldly upon this point. But for spirit intervention the nation would be mourning the loss of their beloved President. Brethren, in spirit life, your labors to defeat the schemes of the enemies of American institutions, shall not be ignored so long as we can hold a pen or wag a tongue. If help is sought from unseen realms of light, wisdom and power, to defeat the designs of the wicked, or promote the good of humanity; to you let our appeals be made for guidance and assistance, for you have demonstrated your willingness and power to bless humanity as no sectarian God, archangel or angel has ever done. You ask no synchroplastic worship at our hands, as the incentive as your beneficent acts; you ask only to be regarded as our elder brethren in life's eternal journey, who are still near enough to us, to encourage us with your loving and wise counsels, and to reach downward your strong arms to help us, as you were yourselves helped, upward in the career of true human progression.

As we write, the joyful news comes to us that President Garfield had reached Long Branch safely and without any serious drawback, and we will be greatly mistaken if the invisible spirit forces that are working to bring about his recovery, do not find means to effect their important work. Should they fail, it will only be because they, like ourselves, find limitations to their power of accomplishing all they would do. Until the end we will feel confidence in their final and complete success. Not within that feeble and exhausted form is the power of recuperation, but from without may be imparted to it the vitality and endurance that will carry it successfully through the dire emergency it has been called to encounter.

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

#### E. GERRY BROWN.

We clip the following from the Boston *Investigator*, for the action of the managers of the Onset Bay Grove Camp-meeting Association. It will serve to show them the propriety of obliterating the Onset Bay *Dot*, or demonstrate that they have bidden adieu to their sense of self-respect. If they must have a paper, let it at least be called by some other name than *Dot*, the synonym of the offensive smallness of E. Gerry Brown, its disreputable editorial dead-beat.

We must, however, protest against the error into which Mr. Mendum seems to have fallen, when he designates E. Gerry Brown as a Spiritualist. We did not hear the lecture of Mr. George Chainey at Onset Bay Camp-meeting; but in view of the fact that it was ridiculed and condemned by Brown, we conclude that it was a highly deserving and instructive address. Gentlemen Managers of Onset Bay Grove Camp-meeting, sit down upon this hypocritical impostor hereafter, or remember that you will share with him the responsibility, for his ill-mannered insolence and cowardly discourtesy. The *Investigator* says:

"GEORGE CHAINEY AND THE SPIRITUALIST" E. GERRY BROWN.

"In general, our Spiritual brethren—and we say it with much pleasure—are a liberal-minded people, and therefore untainted with religious bigotry. We have had many pleasant proofs of this in former years, and we had one lately, when the Spiritualist camp-meeting at Onset Bay Grove invited Mr. George Chainey, the Infidel lecturer of the Paine Memorial, to speak to them. This was liberal, fraternal, and just as it should be; but no church would do that; not much—or at least not until it was considerably 'revised.' We are informed by some who were present, that Mr. Chainey was kindly received, listened to with marked attention, and heartily applauded. We have no doubt of it. His peculiarly impressive and eloquent manner as a speaker is sure to interest his hearers, even when they cannot endorse all his sentiments.

"But as every rule has its exception, there was a certain Spiritualist at the Onset Bay Camp-meeting, who seems to have been troubled and grieved at heart to behold G. C. on the premises, and he appears to have regarded him with about the same suspicion as did Haman, when he glared with sinister eyes on the modest and unsuspecting Mordecai. That unhappy, if not demoralized Spiritualist, is one 'E. Gerry Brown,' that being the style of his address. He publishes a little paper at Onset, entitled 'The Dot,' and as *dot* means a small point or speck, he gave his paper the right name exactly. It is small every way—small in appearance, and smaller in thought, as may be seen by the following small allusion, which is characteristic of the smallness of the writer, E. Gerry Brown, in his incivility to an invited guest and a stranger:—

"The Sunday-meeting, July 22d, was attended by a larger audience than that of the previous week. The speakers were ex-Rev. M. Chainey, a Materialist; and Mrs. Anna Middlebrook Twiss. The lecture of the former was an attempt to make something out of nothing, and succeeded as well as could be expected." It was not a strong lecture. Many persons, while liberal enough to hear any views that might be presented, could not forbear the expression of the opinion, that so long as there were able and needy Spiritualist lecturers and mediums, the Association should find a better use for its money than appropriating it for a Materialist lecturer, who might amuse, but could not instruct the many who sought advancement in Spirituality and the ultimate good of Spiritualism.

"The above 'dot' or smallness of E. Gerry Brown, was copied into the spiritual paper of Chicago, from which we extract it, and the editor of which (one G. B. Stebbins) approves of its littleness, else he would not have published it. Both of these spiritual Pharisees, who are deeply imbued with the miserable 'stand-aside-for-I-am-holier-than-thou' principle, are too exclusive to associate with Materialists, as the 'spirits' do not approve of any such relationship. When this very fastidious and dictatorial 'E. Gerry Brown' published not long since a paper in this city, he used to complain of the Liberal Spiritualists for coming to Paine Hall and helping it; but they very properly paid no attention to his bigoted whining, and evidently regarded it as it was—a very small, insignificant, and senseless 'dot.' His paper soon died, of course, for it was unfit to live; but the spiritual *Banner of Light*, being liberal and civil, is yet alive, flourishing, and respectable."

Now we have nothing whatever to say of the wisdom or utility of the managers of the Onset Bay Camp-meeting employing Mr. George Chainey to teach Spiritualism at their grounds, as we regard that as wholly their business and not ours; but this we do think, that having invited him there, and employed him to deliver that lecture, they owed it to themselves to have resented the insult which E. Gerry Brown gave to them and their guest. The milk in the cocoa-nut, we take it, lies just here. Last year E. Gerry Brown was a member of the board of directors, and made himself so offensive to his colleagues, that they at the last election, took good care he should not trouble them in that way again. E. Gerry Brown held one share of stock, we are informed, and to raise the wind, "went to see his uncle." His uncle went back on his nephew, and that share of stock "went up the spout." E. Gerry Brown, to get even with his old associates, played the indignant Spiritualist upon them, and made a point against himself (or rather a "dot") appealing to the envy of impecunious lecturers and mediums against Mr. Chainey? Why did not the managers, employ E. Gerry Brown, the needy, would be "Spiritualist" lecturer, in place of Mr. Chainey? It isn't too late yet gentlemen. Give him a chance, and you will see what you will see. We want to see whether so small a "dot" can be visible anywhere, even in Onset Bay Grove. As E. Gerry Brown is so little appreciated by those who know him best, for decency's sake he had better subside and then the world may not know what a small "dot" he is, or was.



## LETTER FROM DR. G. AMOS PIERCE.

LEWISTOWN, Maine, Sep. 3, M. S. 34.

DEAR SIR:—The communication you publish in MIND AND MATTER of this date, as given through my organization, was written between the 14th and 21st of August instant. I retained it for several days, thinking it best, perhaps, that it should not be published, as I have kept back many others; but the pressure was so great, to have me forward it to you, concluded to comply, and now it is, through your courtesy, before the public, may it do much good. Package of papers received with thanks, and will be distributed as best I can.

G. AMOS PIERCE.

It thus appears that the communication given by the spirit of General Washington, through Dr. Pierce, which we published in our last issue, was given several days earlier than we supposed when we published it. Its reference, therefore, to the case of the President becomes all the more important and encouraging. Until some more probable cause for the remarkable recovery of the President from the very portals of the spirit life is brought forth, we will adhere to the belief that he was saved by the power of spirits, who know the importance of his recovery to the welfare of humanity; and who seized the moment when all hope had fled of mortal help, to manifest their power to control the current of human events. —Ed.]

## EDITORIAL BRIEFS.

Our highly-prized friend, L. K. Coonly, M. D., informs that he is now located at Lawrence, Mass., and would like to make engagements to lecture in that vicinity a part of the Sundays during the coming fall and winter.

The unprecedented success of the materializing seances of Mr. and Mrs. James A. Bliss in Providence, R. I., has induced them to extend their engagement for two weeks longer. They will hold seances every evening at No. 58 Prairie avenue.

From letters received by the last mail, we feel it our duty to warn all our readers against a person sending letters from Philadelphia over the signature of E. Porter Newton, as a scoundrel and fraud of the meanest type, there being no such medium in Philadelphia, from which place his letters are mailed.

HENRY CRINDLE, Medium, announces a grand seance to take place at 226 South Eighth street, Monday evening, September 12th, for the materialization of hands and physical phenomena in full light; also spirit portrait drawing and answering of ballots in the dark. Admittance 50 cents. Circles every Wednesday, Friday and Sunday evenings. Mr. Crindle gives daily sittings for independent slate writing.

MR. AND MRS. ALFRED JAMES have just returned home from a very satisfactory and successful trip and sojourn of some weeks at the camp-meeting at Lake Pleasant, visiting New York, Brooklyn and other places by the way; in all of which they have made hosts of friends and convinced many doubters. They are now located as heretofore, at No. 1119 Watkins street, Philadelphia, where they are prepared for calls, and will be pleased to receive their friends.

THE 2d Annual Convention of Vitapathic Physicians, is to be held in our new college building, Fairmount, Cincinnati, Ohio, on Friday, September 9th, 1881; V. D. 11; the 61st birthday of the founder of Vitapathy. Each and every graduate of the American Health College is expected to be present, and will find it much to their interest to attend this important session of instruction in the knowledge and power of Vitapathy. You are especially invited to attend. By your teachers and brothers in the knowledge, and power, and love of Vitapathy. J. B. Campbell, M. D., V. D.; Michael Herold, V. D., Official Secretary; S. S. Cook, M. D., V. D., Corresponding Secretary.

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.

MR. JAY CHAAPEL, correspondent of MIND AND MATTER, a well conducted and very interesting paper, published in Philadelphia, has been in Watkins and this section of the State for some months past, and finished a complete exploration of Seneca Lake, its contiguous glens and highlands, made the entire circuit of the lake along its shores, and through its many ravines on both sides, viewed, from almost every direction, its magnifi-

cent landscapes, o'er and o'er, and gazed with rapture on its gorgeous and glorious summer sunsets, which are unrivalled by those of any other lake in the world. From here Mr. Chaapel will go to Ithaca, become well acquainted with Ithaca Gorge, and other and lesser glens, Taughannock and the shores of Lake Cayuga, and return to Philadelphia, only when the crimson, purple and gold of the autumn time begin to fade. We expect to soon find his glowing impressions of Watkins Glen, Havana Glen, Seneca Lake, etc., in the columns of the journal whose name is given above, knowing that he regards the Lake and Glen region of Central-Western New York as unrivalled in sylvan, romantic and pastoral beauty by any other section of the American Union.—Watkins (N. Y.) Express, Sept. 1st, 1881.

The Philadelphia Press of Wednesday morning, referring to the removal of President Garfield to Long Branch, says:

"What may be the result of the transplanting of this feeble flickering germ of life to a more congenial atmosphere no one can more than hope. The change was accomplished apparently without entailing upon the President even the usual fatigue of a well man after a long railroad journey. As the news circulated that the President was established in his new Long Branch quarters, without showing any signs of discomfort from the journey, a grateful sigh of relief went up from an anxious people over the whole land. The increased pulse later in the day, showed that the sensitive patient was not to escape entirely. But the country will take heart and hope, thank God that He has done so much, and pray the more earnestly that he will complete the good work until our patient heroic President is again restored to his people."

We have cited the above mainly to notice the either thoughtless, or blasphemous expressions contained in the last sentence of the above paragraph. It would seem that the editor of the Press considers God as having especial charge of the case of the wounded President, and that he is deserving of our commendation and thanks that he did not allow him to die on his way to Long Branch or before he started. But it would appear that the Press editor has no confidence that God will preserve his reputation for omnipotence and "complete the good work," unless we all turn to and pray more earnestly that he will not go to sleep, and allow the distinguished sufferer to die. We regard such talk as this as only fit for an age when ignorance and superstitions fear were paramount in human affairs. Further, as an American citizen, we decidedly object to be considered as one of a people, who is in any sense the property or follower of any man. The American nation is not the people of President Garfield nor anybody else, and to call them so, is to impeach the very principles of American citizenship. Gen. Garfield is the nation's President, made so by his own consent. He is theirs not his.

## American Health College and Vitapathic Sanitarium.

FAIRMOUNT, CINCINNATI, Ohio, }

August 25, 1881, V. D. 11. }

FRIENDS AND NEIGHBORS:—You are invited to attend the opening illumination of our New American Health College and Vitapathic Sanitarium, in Fairmount, Cincinnati, Ohio, on Tuesday evening, September 9th, 1881, V. D. 11, (the founder's sixty-first birthday.)

There will be speeches, songs, music, and social entertainment in the spacious lecture hall, commencing at seven o'clock and ending at eleven.

Yours truly,

S. B. CAMPBELL, M. D., V. D.

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

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

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

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

STATE OF LOUISIANA, }

PARISH OF 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. TOWNSE, N. P.

## KIND WORDS.

Robert Walker, Libertyville, Ill., writes, renewing subscription: "It is like good wine; grows better for keeping," etc.

Mahitable Hanson, Bowling Green, Mo., writes: "Fight on, dear Brother; victory must eventually be for the right, then great will be your reward," etc.

Wm. Mansfield, Minden, La., writes: "I think it (MIND AND MATTER) the best paper published, and cannot do without it. I shall want one of your books."

Stephen Young, Memphis, Mo., writes: "Every succeeding number of your journal almost seems better than its predecessor, although improvement seemed impossible some time ago."

May A. White, Dardanelle, Ark., writes: "Your most valuable paper has come regularly. You will please find \$— enclosed on account. Your communications from ancient spirits are invaluable. Put me down for a copy of the book."

J. G. Witham, Plantville, Conn., writes, with remittance: "I think you have enlisted many for this war, and we have got to fight it out. It is a hard fight, but never mind; what we want is ammunition, so I send you some; now fire away. I like the way you make it hit. I am with you every time."

Wm. Rose, M. D., Louisville, Ky., writes: "I see in last MIND AND MATTER, that you are going to publish in book form the communications from ancient spirits. You may put me down for one, as I consider it the Bible of the nineteenth century, and know they are what they purport to be, as I have had much of the same given me inspirationally."

## New Publications.

The Development of the Spirit After Transition, by the late M. Faraday, and "The Origin of Religions and their influence upon the Mental Development of the Human Race, Transcribed at the request of a Band of Ancient Philosophers," by the same.

A 12mo. Pamphlet of 24 pages. Price 10 cents. Published by Star Publishing Co., Springfield, Mass.

The promised rain is greatly mist.

Michael Angelo preserved his creative genius to extreme old age.

Ogilvy the translator of Homer and Virgil knew little of Latin or Greek till past fifty.

Franklin's philosophical pursuits were not begun until he had reached nearly fifty.

When the Pilgrims first landed they fell on their knees, after which they fell on the aborigines.

Dryden, in his sixty-eighth year, prepared to translate the whole of the Illiad, and his most pleasing productions were written in his old age.

No horse car syndicate has yet got hold of the equine-ox-lal line; and the usual September rains may possibly come along on time yet.

Menago apologizes for writing verses in his old age, by showing how many poets amused themselves by writing sonnets and epigrams at ninety.

Mr. Lee, a Virginia gentleman, asked Mr. Green, a Virginia gentleman, to take a drink. Mr. Green refused, whereupon Mr. Lee called him some harsh names, and they went into a foundry yard to have it out. Mr. Green shot Mr. Lee, and Mr. Lee stabbed Mr. Green in the throat. Mr. Lee lived five minutes after stabbing Mr. Green. Mr. Green died a few minutes after Lee. All this occurred at Petersburg, Va., on August 5.

## Mediums' Home Fund.

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

## CASH.

Am't previously acknowledged in MIND AND MATTER	\$122 40
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Total Paid.....	\$169 20

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Samuel Graham, Kingsbury, Ind.	1 00
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Mrs. Corbit, Malvern, Ark.	1 00
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J. V. Pedron, Camden, Ark.	5 00
Total Pledged.....	\$258 50

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

## 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.

## Don't Fail to Improve This Opportunity.

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

DR. G. AMOS PIERCE,

P. O. Box 129, Lewiston, Maine.

## Generous Offer by a Well-known Cincinnati Medium.

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

MRS. A. M. GEORGE,

Rooms 14 and 15, 114 Mass Ave.

Indianapolis, Ind.

## A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.00 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,

305 Jefferson Ave., Grand Rapids, Mich.

## A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

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

## A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

## Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,

87 West Madison St., Chicago, Ill.

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DONSON.

## Offer of Mrs. T. P. Allen.

Any person sending me \$2.00 and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER.

MRS. T. P. ALLEN,

Box 77, Gowanda, N. Y.

## An Extraordinary Offer of Dr. A. B. Dobson.

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

## Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

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

DR. J. C. PHILLIPS,

Psychometrist, Clairvoyant and Magnetic Healer.

## A Chicago Medium's Generous Offer.

No. 7 Ladin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,



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## WOMAN.

BY MRS. E. P. THORNDYKE.

Woman, standing by the portal  
Of a newer, purer life;  
Grandeur far than all preceding,  
With a world's wide purpose rife.

Weaving thoughts that strain and quicken,  
Scouring forth to realms afar  
Searching out the hidden meaning  
Of each brightly beaming star.

Sounding depths by man unfathomed,  
Reaching where the angels tread,  
Where the olden seers and prophets  
Have by fast and prayer been led.

Waking strains that lead the ages,  
Striking chords that sweep the heart;  
Pointing to a bright elysium,  
Where ye too shall bear a part.

God's own children sorely fettered,  
Wake to higher, nobler life;  
Break the bonds that long have bound thee,  
Rise above the sordid strife.

Gods are with thee—angels hasten  
To unbar the pearly gate,  
Letting in a flood of sunshine,  
O'er the turbid sea of hate.

In the nation's resurrection,  
Yours the greatest, noblest part,  
Leading up your sons and brothers,  
With a brave, heroic heart.

By the pangs ye too have suffered,  
Gird your loins, and be strong,  
For the sudden shocks of battle  
To these stirring times belong.

Blood must flow before redemption  
Bathes thee with her clearer light,  
Earth-bound souls are still in prison  
Groaning through the sultry night.

Thine the hand, linked with thy brother,  
That must "roll the stone away"  
From the tomb of by-gone ages,  
Where the ghosts of error lay.

Heed the mandate! Wisdom calls thee—  
Clear her voice is—as the morn,  
And the savior of the people  
Ever is of woman born.

## Mind and Matter, or Body or Soul.

BY S. C. WOOD.

It is generally conceded that man, in his physical and spiritual organizations, is a compound of mind and matter, or body and soul; and, as I apprehend, the original mind or soul of man, unperverted by improper generation and education, is an emanation from, or part of God—the omnipotent and intellectual soul of the whole universe, and the source of all good. The material body, composed of flesh and blood, is the cause of evil—subject to decay; and all the opposition to God, in man, proceeds from the viciousness in matter, or from physical disease inherited from progenitors, or produced by intemperance and false education. This truth is demonstrated in the experience of all mankind.

It cannot be disputed, that the conflict between mind and matter, or body and soul, for dominion, constitutes man's probation during their conjunction; and as they prevail and obtain the victory, he becomes adapted to God, the origin and father of souls, or assimilated to the brute creation. Every disposition to evil, such as pride, avarice, or anger, is the legitimate offspring of reprobate selfishness—born of the flesh—and stands in direct opposition to humility, benevolence and love—the elect spirits that have a divine origin, and that constitute a child of God. Man could be at no loss to define the doctrine of Election and Reprobation, if he would examine the conflict between these contending spirits, for dominion, in his own experience; and when the veil of superstition shall be removed from his intellectual vision, he will discover that God has never reprobated man, as some of the so-called Orthodox have supposed; but that it was pride and avarice, with all their grand retinue of idols in his heart, and that it was for the salvation of man that those reprobates have been eternally damned.

There is no other medium by which he can be saved but through the destruction of his reprobate nature; his heart is God's throne or Christ's temple, and the money changer, with all his vain idols that pride has invented, must be cast out before the saviour can enter; and without his presence and communion, religious sermons are no better than sounding brass. When under the influence of pride, avarice, or anger, man is the Lord's only by creation and preservation; but by adoption, a spiritual child of Hamon, Dives, or the Devil, and his prayers are abomination. The worshippers of Mars, Moloch, and of Bacchus, carried their gods in their hearts; and where else shall we locate the God of love and divine benevolence, when we acknowledge the attributes universally ascribed to this God? We cannot believe he has designed to govern mankind by precedent or proxy. To suppose the living dependent upon their predecessors, or the records of antiquity for revelation from God, would be a direct denial of his omnipotence, omniscience, and omnipresence. If knowledge is progression, surely every succeeding generation should grow wiser than their progenitors, and the government of the living by the precedent of the dead, whether in church or state, is a gross imposition.

All that is to be known of God and nature is manifested within the human soul, and that which maketh manifest is light emanating from himself, which is the only thing that can be properly designated the offspring or Son of God; and the only medium through which man can recognize his existence or obtain the knowledge of his will. It was not the natural body of Jesus the son of Joseph, that constituted a Saviour, or a son of God, but the living and divine spirit that once enlightened and animated that body, and which must find a resurrection in the sinner's heart. Christ the Son of God and Saviour of mankind is Deity incarnate—he is to the intellect and spiritual soul—just what the rays of the natural sun are to our vision; and mankind are just as independent of priests and books for the revelations from heaven as they are for the light of day.

There is a perfect analogy between the science of astronomy and that of theology, or the outward and inner light which are freely given and equally transparent. If I understand the reformation of the Gospel by Jesus Christ, it consisted in the entire emancipation from bondage to precedent, and in the establishment of individual sovereignty, by the adoption of the divine law written upon the heart or the revelation of the Son of God in the human soul. It is not what God revealed to the ancient Jews, or what Jesus did eighteen hundred years ago, that merely concerns the present use, but what he reveals to us, and what he is doing now. Shall we in the nineteenth century of the Christian era, and in

this enlightened age (compared with the past) seek an adoption by Hagar the bond-maid, and be sent away back to Mount Sinai, to search among the ashes of the dead for revelation from God, when Christ his son is so near? Or, in view of the opening prospect before us, shall we sit down in the labors of our predecessors, and look for a stopping place upon the march of intellect? Or shall we ascend the hill of science, which is the Hill of Zion, and mount upward with expanded vision, where we may see God in all his glory and man in boundless bliss? Divine communion which constitute a heaven any where. With the society and approbation of Christ, we may find that celestial kingdom in a dungeon, but without his presence and approbation, we may be surrounded by all the glory this world can afford, and any place is hell; at least in miniature.

When the worshippers of an absent and mysterious God shall get out of the dark wilderness of superstition, and come into the glorious liberty of the gospel, they will discover that God is light and life, and that light is the revelator of all things in the spiritual as in the material world.

[The author of the above paper writes us that he is in his 88th year. It manifests the view of a man in the prime of life. Whatever the religion that has animated the mind of our venerable contributor, it is very evident it has not been detrimental either to his body or his spirit. God and the spirit world, bless our venerable friend while he remains on earth, and when he ascends the Mount Zion of his aspirations, still bless him and bear him forward to see that glory for which his loving soul so keenly craves.—Ed.]

## Lily Dale Camp-meeting—The Alden Family's Explanation.

The following statement was sent us for publication at the time it was written, but was held over for reasons given to the writer:

Editor of Mind and Matter:

Since we have been publicly misrepresented, and the objects of the Lily Dale Camp-meeting, its origin and continuance, have been published, in a manner to mislead and prejudice the honest public, we deem it due to the people, the cause of Spiritualism, and ourselves, to make the following statement:

The first camp-meeting was held as an experiment on these grounds, in September, 1877, by the consent and approval of Willard Alden, who owned the property. The second camp-meeting was held September, 1878, after the property came into possession of the heirs.

During the year 1878 the grounds were fenced at a cost of \$160, for which the committee were in debt. The heirs assumed this debt and paid for the fence. In the spring of 1879, when the committee met to arrange for the third annual camp-meeting, the heirs put in a claim for 25 per cent. of the gate fee, for use of grounds and improvements. The committee voted to pay it.

Soon after this, several members of the committee withdrew, and others followed until a minority only remained; of whom O. G. Chase, of Jamestown, as the chairman, asked us to take the camp-meeting off their hands, and carry it on; inviting to our aid such co-operation as we might need; they agreeing to give us their hearty support and influence to make the meeting a success. We accepted their proposition, and became responsible for all expenses, and as far as we could, kept the engagements they had already made with speakers for that year. But, instead of giving us their aid and support, we are sorry to say, their co-operation was against us.

At the close of the meeting, we announced a fourth annual meeting to be held in August, 1880; after which the disaffected parties announced, from our platform, at our meeting, that a new camp-meeting would be held some time the next year. This was a prepared paper, in which they set forth their grievance in a manner which reflected against our motives in accepting, and carrying out their proposition. No explanation nor defence was offered, since we trusted to the honesty, truth and good sense of the people to justify our position.

In the early summer of 1880, after our notices were published in the Spiritual papers, the new party advertised a camp-meeting on the same island, just across the street; to commence a week earlier than the regular camp-meeting, and continue a week after its close; thus covering the time of the Lily Dale Camp-meeting. Every possible device was used to prejudice and mislead the public to our injury; to all of which, peaceful silence was our only answer.

Near the close of the meeting, we arranged to announce the next meeting for August, 1881; but the party learning the fact, made haste to announce their second annual meeting for August, some ten days before the close of the first one. When we heard of this, we changed the time for the regular meeting from August to June, to avoid unpleasant collision. Thus originated the June camp-meeting at Lily Dale.

The grounds were dedicated to free speech and free investigation, by the request of Theo. C. Alden, one of the heirs, of whom they complain. For any Sunday meeting the hall and grounds are, and ever have been, free to all denominations. But to give the use of the grounds and the improvements, for a month or more at a time, for a party to monopolize, control, and charge the public a fee for the privilege of sharing free speech and free investigation, thus excluding all other from whom we receive revenue, to meet expenses and pay interest, was never contemplated by Willard Alden; nor is there anything upon which to base such an absurd claim. The hall and grounds are as free to-day as they ever were, or were ever intended to be; nor are the new grounds any more so.

The statement that the Spiritualists of Western New York and Northern Pennsylvania met and organized, sounds large on paper; but when it is known that this august body consisted of perhaps one-half dozen New Yorkers and one Pennsylvanian, who resolved to rule or ruin; and a few personal sympathizers, angry because we refused to donate our property, to give them the privilege of office, and authority to rule in the name of Spiritualism, and free speech, the magnitude of this assemblage dwindles.

We have no objection to their camp-meeting or honest success. But we think success obtained by such efforts to prejudice the public, by false assumptions and public misrepresentation, a poor and unworthy object for a body of Spiritualists to engage in.

ALDEN FAMILY.

Lily Dale, Casadaga Lake, July 5, 1881.

## How Mistakes Occur in Materialization.

Editor Mind and Matter:

The best opportunities I ever had to investigate the facts and principles of spirit materialization, were in attending very many of the seances of Dr. H. C. Gordon, a few years since in Vineland, N. J. Notwithstanding my being often controlled by spirits, could see them and know that they could "take to themselves real forms," yet I was inconsistent enough to be a great sceptic in regard to materialization.

At the first seance I attended, there were about twenty-five persons present. "The cabinet" was simply a cloth hung across the corner of the room with an opening in front, through which the spirits would appear and announce their presence, and call for the persons they wanted to communicate with. I had made up my mind to detect and expose the fraud and the medium. The first spirit form that came out, was dressed, to appearance, with an unbleached cotton, back-woodman's logging frock covering down to about the knees; an undershirt of the same material which just touched the floor. The form seemed to be about the size and form of Dr. Gordon, and as it glided diagonally from the cabinet to the front of me, left side to, and about four feet from me, stopped and looked me in the face, I thought it was the medium, and I was ready to "try the spirits." It slowly turned around with back toward me, and stood with the right side to, and again looked at me. Then with the right hand it took hold of the frock bottom and gathered it up, and while so doing, the sleeves turned clear and white with delicate lace trimmings; the skirt changed to the same fabric, presenting a fine gracefully formed lady, fully dressed with a fashionable polonaise and trailing skirt! I said, "well I give it up." It was evidently a manifestation expressly for me. The persons present that evening were of a variety of statures, complexions and character; just right for good materialization, and over twenty forms were presented, most of them being recognized.

My object in writing this for MIND AND MATTER, is to show and if possible convince many of those (and particularly Spiritualists) who think the mediums are frauds, because they do not get perfect models of their materialized spirit friends. These seances were held twice a week for a long time. One evening with about the same number of sitters present, but of very different "make up," a lady spirit appeared and called Mr. S. (a prominent citizen of Vineland,) to the aperture. I noticed him closely; he looked for some time, then turned to take his seat, but was immediately called back. I then heard whispering. Shortly he walked toward the seat, and had got just in front of me, when some one called out, "Mr. S., there is a lady following you." He turned suddenly around and the lady threw her hand over his shoulder; and placed her head on his breast. After some conversation the spirit returned to the cabinet, and Mr. S. took his seat with a look of disappointment. When the seance closed I asked the gentleman what was the matter. He replied, "I don't know; that spirit had the size, form, expression of face, and voice of my wife, who has been in spirit life several years; but my wife had light complexion, light hair, and blue eyes; whereas this one has dark complexion, dark hair and dark eyes." I said; "that is a matter I have been watching very closely; did you notice the physiques in these respects of the persons here to-night? You will see that Mr. Gordon is the only person present, who has anything near the phases you say were those of your spirit wife, and therefore this is a fine test that the personation was not by the medium." He said he had never thought of that before.

Once more: One evening when my daughter came out and approached very near to me, I knew her, altho' she had been in spirit life over twenty-five years. I said to her, "you are not the right size." (Quick as thought she flew to the cabinet, and in a few moments stood up before me very straight. "There," said I; "Josephine you are all right now."

I have many experiences, which at some time I wish to publish, that perfectly to my mind, explain the discrepancies seen by so many doubters.

Yours for fair investigation,

L. K. COONLY, M. D.

Lawrence, Mass., August 29, 1881.

## E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principle of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

## 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	\$154 08
C. B. Stewart, Montgomery, Texas,	1 00

## Meeting of Spiritualists and Liberalists.

The seventh annual meeting of Liberalists and Spiritualists, at Schoolcraft, Michigan, met August 28th. The day was very hot and dusty, notwithstanding which a large concourse of people assembled. Excursion trains bringing crowds from north and south.

At half past ten A. M. the exercises were opened by Dr. Juliet H. Severance, of Milwaukee, Wis., who read Gerald Massey's poem, "The Peoples Advent," after which Mr. Angel not being present as expected, J. W. Kenyon was invited to occupy the hour, which he did very acceptably. His subject he announced as, "What is Man." He said Spiritualism is the revealer of the mysteries of the ages, revealing the causes at work producing phenomena that have baffled the mind to explain; hence the age of mystery, somnambulism, presentiments, double appearance, and much more that can be explained by Spiritualism. "What is mediumship, etc." The human functions cannot be explained by a knowledge of Spiritualism. The past had few mediums, the present has its thousands. This is the result of evolution. He went on to speak of the evolution from past to present conditions, and from that drew the conclusion that he must be immortal. Being the product of the everlasting past, it will take the everlasting future to complete his unfoldings.

In the afternoon Dr. Severance, after reading that grand old poem, "Eternal Justice," addressed the large assemblage on the subject of "Evolution." She traced the development of matter from the crude conditions of the granite rock through the various stages of vegetative unfoldings. Then the animal kingdom from its first imperfect expression to the highest human being; and then by the same law which is a quality of and inherent in matter, activity, motion—the spirit form is evolved only a step higher than the physical. She showed how the races were developed as the faculties in the child, first the lower selfish, then the next which would accept higher truths upon the authority of others, and lastly in both the reasoning faculty, which calls for demonstrations, to meet which came Spiritualism with its positive proofs.

She urged Spiritualists to move forward in the practical reforms of the day, or some broader movement will supersede Spiritualism. She spoke on the various reform movements in an able manner, urging their importance in this life, and also as preparatory to an advanced condition in the spirit world.

Her lecture was listened to with the most profound attention. She closed with a poem by Phoebe Cary, "A Woman's Conclusion." After hand-shaking and good-byes, the audience dispersed, feeling it was good to be thus privileged. Yours, ALBERT BURSON, Manager.

## Camp-Meeting of the Michigan State Association.

You will doubtless receive from the secretary, a full report of the camp-meeting of the Michigan State Association of Spiritualists and Liberalists, held at Battle Creek, August 12th to 22d. In the meantime I forward some resolutions which were adopted as follows:

*Resolved*, That this meeting adds its voice to the universal condemnation and reprobation of the wicked and insane attempt upon the life of the President of the United States, and we record our earnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the nation, and we look upon the pretense of the church to effect physical results in the case of the suffering chief magistrate, as a solemn mockery in the face of a great national calamity.

*Resolved*, That we honor the just and patriotic position so firmly taken and consistently held by Governor Roberts, of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving, for the reason assigned by him, namely: "Because I do not deem it consistent with my position as Governor, to issue a proclamation directing religious services where church and state are and ought to be, kept separate in their functions."

*Resolved*, That in response to the request by the commission acting under the authority of a law of this State, in preparing a revision of the general tax law, asking for a popular expression on the subject of the taxation of church property, this meeting, representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Association, that all private property should be required to bear its just proportion of the cost of maintaining the government which gives it protection.

The third resolution relating to the taxation of church property, is one that directly appeals to the people of Michigan at this time. The question has been officially agitated by the commission now revising the tax law, and if those who are opposed to exempting church property from taxation fail to make themselves heard, their silence will be construed as evidence that there is no opposition to the exemption. Steps are being taken for circulating petitions on the subject.

S. B. McCracken.

Detroit, Mich., August 27th, 1881.

[Since the above was put in type, we have received the full report of the proceedings of the camp-meeting referred to, which we find too long to get into this week's issue, but it will if possible appear in our next.—Ed.]

## We Don't Know Him.

We have been appealed to by several of our friends, for information in regard to an individual signing himself G. Porter Newton, Philadelphia, from whom they have severally received notification that "the spirits had written a valuable communication" for the party addressed, which would be forwarded upon receipt of one dollar and three 3-ct. stamps. We have no knowledge of any such person, and while we would be sorry to say anything to the injury of any worthy medium, we do not hesitate to say, that if this Mr. Newton is such, his methods are decidedly contradictory of such a fact, and we advise all recipients his of favors, to let him severely alone.

## Obituary.

Passed to spirit life on his seventy-sixth birthday, after a few days illness, August 27th, 1881, at 4.15 P. M., Levi Loomis, Esq., one of the truest and best Spiritualists; a most generous and faithful friend to mediums. Although in very moderate circumstances, his house and cabinet were always freely given to all good mediums free of any charge. Mrs. Bliss, Mrs. Wilson, the Holmes' and many others, have partaken of his hospitality. A noble specimen of a staunch Spiritualist, a kind friend and a good man.