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SPIRIT COMMUNICATIONS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.

Given in the Presence of Colonels S. P. Kase and G. F. Spear, of Philadelphia.

HERMOGENES.

(The Great Essenian Rival of St. Paul).
My salutation shall be, Let us shed the light. I lived in mortal form in what is termed A. D. 122—that is, I was in full exercise of my mortal powers at that date. I am mentioned in the New Testament, Second Timothy, chap. i, 15, as Hermogenes, and am there set down as a heretic. In order to set myself squarely right before moderns, I am here to-day to tell the whole truth. The original Paul, and the man whom I followed as a mortal, was Apollonius; and Timotheus was a bishop, or an apostle, of the Nazarite, Essenian, or Therapeutic sect, for these were one and the same. He was acting as an apostle; and an apostle, in those days, meant a promulgator of some religion. Until that sect began to abuse the communistic idea—that of having all things in common—I was a member of it. But the bishops and leading men began to monopolize the enjoyment of the good things of this life. Apollonius himself had the same weakness that tinges the actions of modern mediums. He became desirous of controlling the monies and the tongues of his followers; and upon this point he and myself parted. Human nature has been the same in every age and generation. You may find thousands of persons who condemn the good things of this life; but put them in a position where they can monopolize them, and they cannot resist the temptation of their surrounding circumstances. Apollonius is the real hero of the Christian legend. He is also the Paul of the Christian Scriptures; and what was revealed to him, by a voluntary spirit control, on the Isle of Patmos, makes him the John of Revelations. That book of Revelation, as understood by the ancients, is to be explained entirely by astronomy, or the movement of the starry hosts upon the dome of heaven. The key to Essenianism—the key to the language of the Therapeutic—and the key to all that the so-called Apostle wrote, is to be found in the character and life of Apollonius of Tyana; not as these were exemplified by his mortal career, but according to the ancient accounts of that career, after his death, as his pathway was traced among the stars. I contributed largely of my material means to propagate the ideas set forth by Apollonius; and as long as he was spiritually minded, I was one of his most faithful followers. But, when he became carnal minded, and grasped after the good things of this life, without regard to either principle or justice, I refused to be one of his adherents. By spirits who will come after me, at this sitting to-day, testimony will be given, in the face of which no mortal now living, or yet to be born in the course of coming generations, will dare to deny the astrological and astronomical origin of all religions. It was so understood by us—the initiated. And I would say this, on all my hopes of future happiness, that, if ever mortals wish to comprehend the symbolism of Christianity, they must become readers of the stars. The Essenes, Nazarites, or Therapeutics, and all sects in the first and second centuries, owe their religious ideas to that Hindoo trance medium, Deva Bodhastatua. If this causes any one or more persons to think upon these points, I will be amply repaid for the obstructions that have been thrown in my way by opposing spirits, to prevent me from communicating what I knew, to mortals. You have my name. Good-bye; and may God bless you for your efforts to promulgate the truth.

[I regard that communication as containing, within itself, all that is necessary to prove the fact that the spirits of men and women who lived in the far historic past, can return and communicate with mortals, and that many of them have so returned, and through their medium, Alfred James, have disclosed facts and truths of the greatest importance to the welfare of humanity. The only positive reference to this Hermogenes that is anywhere recorded, is in the 14th and 15th verses of the first chapter of the Second Epistle to Timothy, which are in these words:

"That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."

Remember, that all other mention of this Hermogenes has either been lost or destroyed. Not a word is said as to why "all they which [were] in Asia [were] turned away from [Paul]"; nor are we told who Paul was, or who Timothy was, that their religious or doctrinal views were different from the views of Phygellus and Hermogenes, "and all they which were in Asia," and formerly of the same religious sect with Paul and Timothy; nor are we told what the sect was called, that Phygellus and Hermogenes turned away from. All this is fully stated by the returning spirit of Hermogenes, and in a manner, and by means, that bear the strongest possible appearance of truth.

The only possible historical reference to this heretical Hermogenes may be found in the following, taken from Smith's Dictionary of Greek and Roman Biography:

"Hermogenes, a painter, perhaps a native of Carthage, who lived at the time of Tertullian,

about the end of the second century of our era, and is known to us only through Tertullian, who attacked him most severely, and wrote a work against him. (*Adversus Hermogenem*.) He seems to have been originally a pagan, but afterward to have been a convert to Christianity. The cause of the hostility is not very clear: we learn only that Hermogenes married several times, for which Tertullian calls him a man given to voluptuousness and a heretic. It would also seem that Hermogenes, who was a man of high education and great knowledge, continued to study the pagan philosophers after his conversion to Christianity; and attempted to reconcile scriptural statements with the results of philosophical investigations, though, according to Tertullian's own statement, Hermogenes did not advance any new or heretical opinion on the person of Christ. His enemy also calls him a bad painter, and says, *illicite pingit*, but to what he alludes by this expression is uncertain; some think that Hermogenes painted subjects taken from the pagan mythology, which Tertullian would surely have expressed more explicitly. The philosophical views which Tertullian endeavors to refute seem to have been propounded by Hermogenes in a work, for his enemy repeatedly refers to his *argumentationes*. Theodoretus and Eusebius state, that Theophilus of Alexandria and Origen also wrote against Hermogenes, but it is uncertain whether this is the painter."

So wrote Leonhard Schmitz, Ph. D., F. R. S. E., Rector of the High School of Edinburgh. If it was the Hermogenes mentioned in 2d Timothy, against whom Tertullian, Theophilus of Alexandria, and Origen wrote, as I am strongly inclined to believe, then is the communication most singularly confirmed by these most unexpected historical circumstances. The spirit tells us that he was an ardent follower of the ideas or teachings of Apollonius; and that he "contributed liberally of his material means to propagate his teachings." He tells us that the Paul who wrote to Timothy was Apollonius, the man whom he followed himself—that Timothy was a bishop, or apostle, or propagator, not of Christianity, but of the doctrines of the sect of the Nazarites, Essenes or Therapeutics; and that Apollonius, Timothy and himself, were all initiated in the secret astrological and astronomical meaning of the religious dogmas and doctrines of that pre-Christian religion. He tells us further, that he did not change his views in relation to the doctrines taught by Apollonius and Timothy, but that when they and the leaders of the Essenes, who remained in accord with Apollonius, sought to aggrandize the possessions, and to enslave the minds of their followers, he refused any longer to fellowship with them. It would seem, therefore, that Hermogenes, although a man of means and great personal influence, was a consistent and faithful Nazarite or Essene, who withstood the attempt of Apollonius to destroy the fundamental principle of the Essenian Brotherhood; which, in its primitive purity, was the perfect equality of its members, whether of the lay or elder orders. That must indeed have been a fearful and irreconcilable schism which alienated the whole Essenian Fraternity in Asia, from Paul (Apollonius), and his incantations, as he admits was the case in his letter to Timothy; and of which schism he declares Hermogenes to have been one of the two most prominent leaders. Great indeed must have been the influence of Hermogenes and Phygellus, to have driven Paul (Apollonius) forth as an apostate to the doctrines and fellowship of the Essenian Brotherhood, of which he was a member. This further accounts for the fact, that during the last portion of the active life of Apollonius, he confined his labors to the European Provinces of the Roman Empire. How singularly is all this borne out and confirmed by what Tertullian writes against one Hermogenes, whose identity has been designedly covered up, and which the founders of the Christian religion intended should never be traced: It is pretended that the Hermogenes against whom Tertullian wrote, lived in the latter part of the second century. This was to get the Hermogenes, to whom Tertullian was replying, as far as possible from being identified as the contemporary of Paul, and as the person who led that Asiatic schismatic ostracising movement against the Apostle of the Gentiles, (who was none other than Apollonius), the sacerdotal apostate to Essenian communism, or fraternal equality.

In that most unexpected communication of Hermogenes, we behold a light that discloses the most important clue to the source of the sacerdotal or hierarchal features of the Christian religion that has ever been revealed. It has ever been a puzzle to thoughtful and well informed persons outside of the Christian priesthood, to discover how a church of the most arbitrary and autocratic character, could have been built up on avowed principles of common equality and perfect fraternity on the part of its constituents. The communication that I am commenting upon, makes this as clear as the noonday. Christianity had its source in the religious sect known as the Essenian Brotherhood or Fraternity. That organization was purely communistic, and perfectly democratic in its fundamental principles. It so continued, as it now appears, until Apollonius of Tyana, who became a member, and prominent Apostle of its religious doctrines, undertook to subvert the governing principles of that then well established sect; and to substitute for them the anti-communistic and anti-fraternal principles of sacerdotal and hierarchal gradation. Then began a struggle for unity, fraternity and equality, against priestly dogmatism and aggrandizement, that was resumed when spirits of light and wisdom launched

the present Spiritual Movement, after a lapse of nineteen hundred years. The genius of mental freedom had not then sufficiently penetrated the minds and souls of men, and the old cloud of sacerdotal usurpation rolled, again, over the starlit dome of human aspirations. Hermogenes, the great democratic leader of the Essenes, confronted, and, for a time, drove back the friends of priestcraft, led by Apollonius, or Paul, the Essenian Apostate, but in vain; and the latter became the successful founder of a bastard Essenianism, which after his death, one Marcion, of Pontus, put forth under the alias of Christianity. Apollonius left his Essenian bantling at Antioch, the great centre of Essenianism, where Marcion found it in the shape of a Gospel and eleven Epistles, which he called the Christian Scriptures according to Marcion; and this spurious bantling of the apostate Essenian, Apollonius, became the adopted waif of the Christian priesthood.

Reader, as I pen these lines, I can almost feel the presence of the glorious and beneficent spirits who have made this revelation of truth possible; and I seem to hear them say, "Well done thou faithful friend of truth; correctly hast thou understood the light that we have cast in thy way." Glad, indeed, would I have been, if some worthier and more competent interpreter had been available to them—gladly would I have escaped the prominence and responsibility that this spirit-imposed duty necessarily involves. To these dear spirit guides, notwithstanding, in the very depths of my soul, I say, "Not my will but yours be done." Readers, there is a mine of wealth beneath that communication of Hermogenes, which will yield a rich return to all who seek its exhaustless treasures. By the light from supernal wisdom, I have been led to locate it. Enjoy those treasures without stint, if you prove yourselves worthy of them by your industry and the exercise of your reason.—Ed.

SEJANUS, (The Favorite of Tiberius.)

"I GREET YOU, SIR:—I have a word to say to all who seek for that which will give them physical enjoyments. I gained my success in mortal life, and also my death, through flattery of those in power. My main object in coming here to-day, is to throw what light I can upon the disputed point of the reality of a man, or so-called god, named Jesus. I am set down in historical accounts as departing this mortal life in A. D. 31, but it was in A. D. 33, one year before the death of one whom I acknowledged my master, Tiberius Caesar. I travelled a great deal with him, and was very intimately acquainted with the Jew who taught philosophy—Grecian philosophy, not Jewish philosophy, (the elder Hillel); and I conversed with him upon that subject which now agitates modern thought—spirit communion—and in no case was he able to identify any of the alleged leaders of Christianity. He knew nothing of their lives, and as he lived at Jerusalem, engaged in teaching philosophy, (and Grecian philosophy, for Hillel was a follower of Plato) from A. D. 10 to A. D. 45, he must have known of them had they lived. Here is a Jew, who lived contemporary with the great facts that are claimed by Christians, and yet he knew nothing of them. The only thing that he knew of, that came any where near what the Christians claim, was that a Jew, Jesus Malatheel, was crucified for highway robbery, whose brother (not father) was one Joseph, who begged his body of one Simon, but this was not Joseph of Arimathea. The last named character was a pupil of Hillel, and told him of this transaction privately. As the Jesus who was crucified was an Essene, they were afraid his body would be desecrated, and as this was repugnant to their ideas, they stole it in the night time. If an extract from the Alexandrian Codex, which has been obliterated by means of chemicals, and which if now rubbed with certain compounds known among modern chemists; or could the latter be placed over this obliterated portion of that Codex; you would recover the proof of the truth of what I here state. In my great desire to atone for a life of sensuality, I come here to-day, and I have made all plain that the concentration of power allows me to utilize. My name was Sejanus."

[Chin-wan-ska, the Indian guide, said the spirit was the favorite of Tiberius, and that he seemed as if he had been strangled in some way. I take the following account of Sejanus from the Nouvelle Biographie Generale.—Ed.]

"Alius Sejanus, the favorite and minister of Tiberius, was born at Vulturna, Etruria, and was put to death [by strangling] A. D. 31. His father, Seius Strabo, a Roman knight, commanded the Pretorian Guards at the close of the reign of Augustus and the beginning of that of Tiberius. From the elevation of the latter, Alius Sejanus was associated in that command, and he remained in sole command when his father was appointed governor of Egypt. His physical courage, his mingled audacity and cunning, his apparent absolute devotion, secured him an influence, that had no bounds, over the mind of Tiberius. The favor of the emperor led him to hope for everything, and incited him to attempt everything. He even dared to aspire to the empire. Between himself and supreme power, he found Drusus, the son of Tiberius, and the children of Germanicus. He contrived to seduce Livia, the sister of Germanicus and the wife of Drusus, and induced her to become his accomplice in poisoning her husband. He found no more difficulty in ruining the family of Germanicus. He had almost reached the throne when his ambition became too transparent for the

emperor to be any longer deceived. Tiberius, fearing that he would have a rival in his minister, who controlled the pretorians, and counted among his adherents some of the first personages in the empire, set about accomplishing his ruin with a deep cunning. He redoubled his manifestations of regard for him, chose him for his associate in the Consulate, in 31, appointed him pontiff, and made him think that the next step would be to clothe him with the power of the tribuneship—that is to say, with the imperial power. Sejanus rightly suspected the duplicity of this conduct, but did not dare to begin a rupture. Besides, he thought Tiberius would never decide to strike at the chief of the pretorians. He deceived himself. The measures taken by the old emperor against his all-powerful minister have been related in article *Macron*, who was the principal agent that carried them out. Sejanus was present in the Senate when a letter from Tiberius was read, while Macron made the arrangements for his arrest. This long and equivocal letter ended by a formal denunciation of the minister. That was enough; the senate understood the intentions of its master, and seconded them with an eagerness inspired by hatred. In the midst of insults and outrages of all kinds, Sejanus was arrested and conducted to prison. The same day the senate condemned him to death and caused him to be strangled. At the fall of this man the people displayed an infuriated joy, without doubt sincere, because Sejanus had been the great persecutor of the family of Germanicus, so dear to the Romans. They threw down his statues, they dragged his body through the streets, and threw the mutilated fragments into the Tiber. The pages in which Tacitus relates the fall and punishment of Sejanus are no longer extant, but the admirable description that Juvenal has traced of that event is still in existence. The death of Sejanus was followed by the proscription of his friends and relatives. His son and daughter, while yet children, perished, and the punishment of the young girl has been handed down to us with such horrible details, that we prefer to regard them as calumnious. The revelation of the crime that had cost Drusus his life, a revelation made by Apicata, the wife of Sejanus, revived the bitterness which had begun to abate, and the latter part of the reign of Tiberius was little else than a succession of executions; so that, after having been a scourge to the Romans during his life, Sejanus was more so after his death."

[It was the spirit of this man who, in his desire to atone for his vile and corrupt life, comes back and testifies as above. His introduction of himself is fully borne out by the recorded facts of his earthly career. He denies that he was put to death in A. D. 31, as history has recorded; and says it was in A. D. 33. This is by far more probable, for, if it is true that the latter part of the reign of Tiberius was little else than a succession of executions; it is not likely this execution of the friends of Sejanus continued for six years. A year was ample time to dispose of all of them, and that is the period during which, it is most probable, they were devoted to destruction. This correction of a historical error is, under the circumstances, a sufficient proof of the truthfulness as well as the authenticity of the communication. The spirit of Sejanus tells us he was intimately acquainted with Hillel the Elder, who taught philosophy at Jerusalem from A. D. 10 to A. D. 45, and that he had conversed with him on the subject of communion of spirits with mortals. Of Hillel, the American Cyclopaedia says:

"Hillel, a Rabbi, and president of the Sanhedrim of Jerusalem, who flourished in the latter half of the first century B. C. He is distinguished from the rabbis of the same name by the surname of Hazzaken (the Elder). He is also called the Babylonian, from his native country. Admired for his humanity, mildness and love of peace, he is also celebrated as the reformer and great propagator of the study of the traditional law, the results of which were afterward collected under the title of *Mishna*, by one of his descendants and successors in the presidency, Rabbi Judah the Holy. Hillel's school flourished especially during the reign of Herod the Great, the rival school being that of the austere Shammai. Besides the legal decisions of Hillel, various sayings of his are preserved in the *Mishna*, as well as numerous anecdotes in the Gemara, all of which express his love of men as well as of study."

The spirit does not tell us when he conversed with Hillel; and we are left to infer that he meant that he did so since passing to spirit life. The statement of occurrences which the spirit repeats as having been related to him by the Jewish philosopher Hillel, is singularly suggestive of the highest probability. That one of the Essenian brotherhood should, about the time when it is said that Jesus of Nazareth was crucified at Jerusalem, have been accused of highway robbery, and been condemned and crucified, is certainly possible, if not probable. That his name was Jesus Malatheel is equally possible. It is equally possible that he had a brother Joseph, who begged his body of one Simon who had the custody of it, and that this Joseph was not Joseph of Arimathea. And finally, that this crucified Jesus being an Essene (in fact a primitive Christian), and the Essenes, his brethren, fearing the desecration of his body, stole it from its place of burial in the night, is highly probable. This having been recorded among the annals of the Essenian Brotherhood at Antioch, it may have fallen into the hands of Marcion, with the writings of Apollonius, that he (Marcion) took to Rome and published about A.

D. 140, and out of this recorded narrative he may have written his gospel, of which we have no original version. If it is a fact that in the Alexandrian Codex there is any apparent obliteration of any portion of the narrative concerning the crucifixion of Jesus, it would amount to proof palpable that the statement of the spirit is correct, and that Christians have been for eighteen hundred years deluging the world in blood over an Essenian robber. In order that the reader may have the orthodox Christian version of the matter before them, we will cite the gospel story according to Matthew, omitting the verses, (Matt. xxvii, 27, to xxviii.)

"Then the soldiers of the governor, took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had planted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him saying, 'Hail! King of the Jews.' And they spit upon him, and took the reed and smote him on the head."

[In this description of the treatment of Jesus by the Jews, we have almost a literal description of a practice among the Egyptians. It was this. So important was it to the fertility of Egypt, that the river Nile should rise in its annual overflow to a certain elevation, that each year that important event was watched with the greatest interest. Posts were planted all along the Nile valley, to which cross pieces were attached, designating that the river must rise at the various points where these Nileometers were stationed to the height of the gauge, in order to assure abundant crops. When the rise of the river reached these river-gauges, there was great rejoicing, and thanksgiving in honor of the Nile, which river was worshipped as a god by the Egyptians. At comparatively rare intervals, the river would not rise sufficiently to overflow the required area of land to insure abundance. At such adverse times, in order to prove to the Nile, if he wanted the Egyptians to worship him, that he would have to do better the next time, they decorated the water-gauges or Nileometer crosses with the effigy of a naked starving man, in whose hand they placed a reed in token of his watery nature and of his puerile power for good, and spit upon him and crowned him with thorns, as the emblem of sterility. Thus the Egyptians manifested their disapprobation of the misconduct of the Nile. For the Egyptians to have acted in that manner was very foolish and impotent, but it was not unnatural; for ignorant men act very much like petulant children, when they are dissatisfied with anything; and the Egyptian masses were wretchedly ignorant. But why in the name of childish folly, should the Jews have imitated this whimsical Egyptian manifestation of spite, as they are represented to have done? I leave this for the Christian clergy to answer. But I must proceed.—Ed.]

"And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say a place of a skull, they gave him some vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there. And set up over his head his accusation written, *This is Jesus the King of the Jews*. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads." [This was all a copy of that Egyptian-Guy Fawkes performance to which I have referred.—Ed.] "And saying, thou that destroyest the temple and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking with the scribes and elders said, he saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will save him, for he said I am the Son of God. The thieves also which were crucified with him cast the same in his teeth. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice saying, *Eli, Eli, lama sabachthani*? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, 'This man calleth for Elias.' And straight way one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink. The rest said, Let be, let us see whether Elias will come to save him." [These Jews it would seem did not understand Hebrew!—Ed.] "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of saints which slept arose. And came out of the graves after his resurrection, and went into the Holy City, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying truly this was the Son of God. And many women were there (beholding afar off) which followed Jesus from Galilee ministering unto him, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus's disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewed out in the rock; and he rolled a great stone to the gate of the sepulcher and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that the deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead,' so that the last error shall be worse than the first. Pilate said unto them, 'Ye have a watch; go your way, make it as sure as you can.' So they went, and made the sepulcher sure, sealing the stone, and setting a watch. In the end of the Sabbath, as it began to dawn, toward the first day of the week, came

Mary Magdalene, and the other Mary, to see the sepulcher. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake and became as dead men. And the angel answered and said unto the women: 'Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come see the place where the Lord lay. And tell his disciples, that he is risen from the dead; and, behold, he goeth before you into Galilee; there ye shall see him: lo, I have told you.' And they departed quickly from the sepulcher, with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, 'All hail.' And they came and held him by the feet, and worshipped him. Then said Jesus unto them, 'Be not afraid! Go tell my brethren, that they go into Galilee, and there shall they see me.' Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: 'Say ye, If his disciples came by night and stole him away while we slept, and this come to the governor's ears, we will persuade him, and secure you.' So they took the money and did as they were taught; and this saying is commonly reported among the Jews until this day."

[This is the story as told in the gospel attributed to Matthew. What sensible, thoughtful person can read it, and fail to discover that it is a patchwork of various matters jumbled into one heterogeneous fiction, to give effect to the story of some simple event which had been chosen as the groundwork of a grand epic tragedy. It is a fact that no well informed person will deny, that no writer, at the time of these alleged occurrences, has made any mention of them whatever, as such writers necessarily would have done; had they taken place as related in the Christian legend. It is wholly incredible to suppose that any of those things occurred in Jerusalem at the historical epoch, chosen as the period of their imaginary occurrence; especially, in view of the fact that Josephus, the Jewish historian, could not have failed to have noticed the acts of persons and events of so remarkable a character. The fictitious nature of the whole gospel story is made manifest by the following portion of the narrative which is just as truthful as any other part of it:

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Where is there an adherent and promulgator of the Christian religion, however much he may be a stickler for the plenary inspiration and absolute historical truth of the Scriptures, who will dare to allege that anything of that kind could have occurred? What had the cry of a man to do with the rending of the veil of the temple, even if it was rent as stated? Why is there no mention of that earthquake as having occurred at that time, in the suburbs of Jerusalem, that rent the rocks and opened those graves? Who were the saints "which slept" in those graves? How came they to go through the operation of burial to take that sleep? What kind of a sleep was it? Why had not those saints waked up before they heard that cry of the dying malefactor and culprit, under the Jewish law? How had they managed to keep their souls and bodies together in the grave until that time? Into what holy city did they go? Into Jerusalem? Jerusalem was, about that time, so far from being worthy to be regarded as a holy city, nearly an earthly Pandemonium that it deserved the designation of the hellish city. I have no doubt that some of my readers will regard this treatment of the gospel drama, as impious levity on my part; but I ask them to remember that deep down under all this rubbish of words, and miracles, and parables, and allegories, there lies buried the most sublime truths that ever rewarded the faithful and fearless searcher for absolute knowledge, and they will then not too harshly censure me, if I seem a little reckless in my method of working, and make the dirt fly a little inconveniently, to those who stand idly or obstructively in the way. I will satisfy these brethren before I am through, that the end, in this instance, at least, justifies the means.

While the gospel story of the crucifixion bears the marks of fiction from beginning to end; not so the statement of the spirit of Sejanus. The latter is perfectly consistent with probability. But there is one special point in it that seems to show that not only was Jesus Malatheel, an Essenian culprit, who suffered for his crime, but that he furnished the groundwork for the gospel legend. It will be seen that it was one Simon, the Cyrenian, who was the person assigned as the executioner of Jesus; and whom the Jews compelled to bear the cross on which he was to be executed. According to the statement of Sejanus, after the death of Jesus, his brother Joseph, begged the body, not of Pilate, but of Simon, who no doubt had the custody of the body. That Simon should be mentioned in the gospel story as the person compelled to act as executioner, or at least to provide the cross, and that the spirit should have stated that it was Simon the application for the body of Jesus was made, is one of those coincidences that gives certainty to that which it relates. If possible, I will ascertain whether the reference to the Alexandrian Codex is borne out by the facts. If it is, there cannot be a doubt as to the origin of the story of the crucifixion as related in the Christian Scriptures. There is also a singular significance in the fact that without any previous mention why it was done, or how they came to be at Golgotha, the gospel story says: "There were two thieves crucified with him; one on the right hand, and the other on the left;" and then says: "The thieves also which were crucified with him, cast the same in his teeth." That crucifixion, whatever it was, was certainly a crucifixion for a criminal, and not for a religious or political offence.

I have dwelt more at length upon the suggestions of the spirit communication of Sejanus than I otherwise would have done, because it offers the only rational clue to the true explanation of the real nature of the gospel narrative regarding the Crucifixion of Jesus. I trust my readers will not think the time and space occupied in doing this wholly thrown away. Sejanus, you have nobly atoned for your mispent earthly life by your

contribution toward the enfranchisement of the minds of those, who have discernment enough left to them, to profit by the far reaching suggestions that you have thrown out.—Ed.]

Joggled Jottings.

BY JOHN WETHERBEE.

NEAR OGDEN, Utah, Sept. 10, 1881.

"Tired nature's sweet restorer, balmy sleep," had not refreshed me as it is wont to do. A night spent in the cars lacks the essentials of a home sleep. So thought I, as the clear but cold sun looked out in the morning on this horizon of Siberian earth. The earth itself looked as if it had not slept well either, since "the morning stars sang together." I said to my neighbor, in the cars, if you ever visit the moon, you will find its surface looking like the surface of this earth, as it has appeared for the last two hundred or more of miles—dry, rugged, disturbed, barren, desolate, and cold; no wonder habitations cease. Who would be tempted to halt on so barren and forbidding a spot. No water, no moss, nothing but hard, clayey, whitish-looking soil; and yet furrowed, as if the elements had fought battles there; nature's barricade and trenches; miniature canyons, in which flowed no water. My friend said, in reply: "The moon, then, has no attraction for me. I'll stay on earth as long as I can."

These were my morning reflections as the cars were carrying me over the unattractive expanse between Laramie in Wyoming and Ogden in Utah,—the summit or highest ground the Union Pacific Railroad passes in its transit across the continent. From its aspect we should judge a geographical millennium was as far or farther off than a human one. This was my fifth morning in the cars; I was much nearer the Golden Gate than to "the home of my childhood so dear to me." In the last six hours' ride I had passed many "cities" with appropriate names, often high sounding; and seeing even a Fremont House and a Parker's, but they bore no relation to their namesakes in the Hub. These cities also were prospective, very prospective, being hardly hamlets; two or three shanties or cabins only, to distinguish them from the surrounding Siberian or mooney region. I pitied the people I saw domiciled there, perhaps on the principle "where ignorance is bliss, 'twere folly to be wise," they may have become contented; satisfied with the daily break in their monotony, of the passage through, often without stopping, of East and West bound trains.

How could these people ever sing our songs of home? 'Mid pleasures or palaces, there is no place like home.' Though in my lifetime, I have heard that sweet song sung by people who had no home, and never had had. Thus, people everywhere will lead two lives without knowing it,—a soul life of sentiment, an objective life of fact. I should think these extremely located people, presuming them to be indigenous, (which, however, is not the fact), could more naturally sing the "Sweet bye and bye," in this world as well as the other, than "Home, sweet home," and the former of these two popular songs reminds me that I have lived in the spirit most of the time during this continuous ride of five days—still continuing, for I will not see its end for three days yet; and will then, after a few days' rest, retrace the same, and D. V. or S. V. (being a Spiritualist) be at home again by about the 1st of October.

Does the reader say if he has read me so far, What is all that to me? I do not blame him, but there are very many who like my sketches, strained as they often may be. I judge so by the enormous number of letters I receive, commencing "Bro. John," or "Dear John," from people I have never seen, who approach me with pen familiarity, as well as the wonderfully kind greetings I get when ever I drop into a spiritualistic camp or community. People would not waste their postage stamps for buncomb, nor would they "dear" an indifferent reader. So count this a desolate column and skip it, as I would this barren Siberian territory, if I could; and let this letter answer many, and thus save me many a penny. Besides, time with me is more scarce than pennies, and I can hardly now make a point to answer letters, except in this general way. One thing is very certain, and all will bear witness to it, that if I don't say anything interesting, I never put on any airs, and am familiar with my own simplicity.

As I was saying, riding in the cars makes me spiritually inclined, and my thoughts, if the joggling of the cars did not disturb their manifestations, would be worth noting. But I write now under these disabilities, and there is a close relationship between a man's mind and his body.

Going through Kansas, I passed to a lady sitting near me, a book, one of Thoreau's, (the Walden hermit). After reading a little, she, having seen my name on the cover, said, "Is this Mr. W.—? And you are a Spiritualist?" She knew me in that far off domain, and many a pleasant spiritual word we interchanged to our mutual benefit. Now, but for that little incident of the book and my name, and that in connection with Spiritualism, we would have passed as strangers, when we ought to have been and are friends, old acquaintances. Her eyes and my pen made a pleasant acquaintance years before, and our extremities and appurtenances made a connection long before we personally met. I am very much indebted to the wings of the Spiritual press for what little fame I have; so if I often inflict it upon it, it is in the way of gratitude and compensation. I have many notes and thoughts born of this trip, that may sprout some day, when my mind is passing through a barren domain, as my form is now, geographically, or when this joggling hour is only a memory. But they will not be inflicted upon the reader now.

Speaking of the tune "Sweet bye and bye," a happy set were singing for their own amusement full as much as for ours. They were natural singers, and for the dullness it was timely. I laid down my book, but many had nothing to lay down. This was in Missouri; it was late in the afternoon. They were making good conditions for a spiritual seance, but did not know it. Among their miscellany, they sang "Sweet bye and bye." It is strange how popular and wide-spread that sweet song is. It is at home in a Methodist prayer-meeting; and here in these cars, strangers from Michigan to Texas, all joined in this song. I don't think it had with many the associations that it had with me, for the passengers were an eating and a drinking set, but not intemperate—rather worldly than otherwise; and I appeared to be the only reader. The peddler of figs, nuts, pears and grapes, found more patronage while peddling them, than when he peddled papers, magazines, and books; but that tune and its uncion was

"the one touch of nature that made this little car-world akin."

I think the invisibles and myself understood the dynamics of the occasion better than the other visible occupants did; but it was not, and never is, my mission to cast my "pebbles" before swine; but these were not swine—only in a spiritualistic sense.

Near me sat a sickly, old-looking young man, who changed his seat often during this musical festival, if I may so call it; and observing once a twitch or shake in his muscles, and seeing what I knew was an influence, I thought I would begin a casual conversation with him. He was a man in rather poor health, and yet seemed rather religious and rather intelligent. The music, he said, disturbed him a little. Said I, "Don't you like music?" He said, "Yes—proper music and at proper times." "Seems to me," said I, "the 'Sweet bye and bye' is always in order." "In a meeting," said he; "but the people don't know any difference between 'As we go rolling on' (which they were then singing) and 'Old Hundred.'" Said I, "That may be so, but they enjoy the music without taking much stock in the words." "That is what makes it profane."

Further conversation proved that this man was a Methodist, a member of the Christian association, and had mediumistic power. I think he would have been entranced, if he had allowed it, and that was his "disturbance" that had attracted me to him. He knew nothing of Spiritualism; thought Theodore Parker dreadful. I think I logically set him right, or stifled him on Theodore Parker. I could, in time, on Spiritualism, but I made no attempt; had no occasion at that time to open on the subject, but was satisfied the spirits occasionally used him, and that thereby he often uttered thoughts, on his evangelical surroundings, that were wiser than he knew. One of these days these things will be better understood than they are now, and many mysteries in human nature and in human history, will be made clear to the average understanding, that are not now, except they be Spiritualists.

It is astonishing how much one may learn "as he goes rolling on," using the singer's words; but I am not attempting to prove it in this hurried, joggled sketch. Among and chief of the mysteries to be explained to the general Christian mind, and suggested by what I gathered from this mentally and physically sickly young man, is the close relation between revealed evangelical Christian religion and Modern Spiritualism. They grow from one trunk or root, and the healthy branch is the rational one of Spiritualism. Some see it and own up to it like Rev. Charles Beecher; some see it and are silent about it, like his brother Henry Ward Beecher. By and by, the stone which the builders have rejected, will become the head of the corner, and the Henry Wards, as well as the Charleses, will say they always believed it, and date their belief in it as early or before the Rochester knockings; just as all the ministers say now, they were always anti-slavery; thus going back of their record, when nine-tenths of the American clergy were pro-slavery. Well, Truth can wait, and will always be sure to laugh well, because it laughs last.

KIND WORDS.

Warren Chase writes from Boston: "I suppose my friends have told you that I rejoice in your noble work of defending mediums, and that I shall do all I can in the same work; and that I know Mrs. Stewart, of Terre Haute, and Mrs. Criddle, of California, are genuine materializing mediums."

S. B. Bulkley, Norwich, Conn., writes: "Your 'An Issue that must and will be met,' of the 10th instant, is the very best thing that you ever did. To your dying day, you can never do better. I need not exhort you to slash away on that line, for you'll do it, sure. You can't help it. I give you my hand, and three cheers. Poor Chasle!"

N. W. Bonney, Lewiston, Me., writes with renewal: "I wish I could find language to express my appreciation of MIND AND MATTER and its able editorials, and especially the gratification I feel in reading those messages from the ancient spirits. They are bringing to light the mass of rascality that has been the cause of deluging the world in blood for the last two thousand years. Let them come."

Mrs. Y. Randall, Newark, N. J., writes: "Enclosed please find \$2.50 for one year's subscription to MIND AND MATTER and Spiritual Offering. My receipt for your paper says my subscription expires October 7, but it makes no difference to me when I renew, so I do not lose a single copy. I should miss its weekly appearance as I would a dear friend. You are doing a noble work in battling for the truth."

Addison Koon, Dimondale, Mich., writes with remittance for renewal: "It happened by accident that I became a subscriber the past year, and it has gained in favor with me ever since. I like your metal and ammunition used against the foes of Spiritualism and mediums; and the bombs thrown into their camp, are telling with sterling effect. So push on the good work. Never mind those who are carping but push ahead."

W. H. H. Brown, Dodge, Iowa, writes: "I write to let you know my ideas of your most excellent paper; it is the best paper in the world, and I can't get along without it. I can't afford to lose a number. * * * I have never read a paper that filled the bill like MIND AND MATTER; I hope that angels and men will sustain it, until the work is completed for which it was started. I think it is making good progress thus far. Go on Brother Roberts in the good work, I am in my 68th year, and expect to live to see 1900, and you may expect to keep my name on your list."

G. M. D. Tucker, Sand Lake, Mich., writes: "Having had the great pleasure of reading your estimable paper, and liking your fearless manner of attacking error and defending right; also noticing the communications purporting to come from the learned ones of the past, it begets in me a strong desire to read each and every number. Be kind enough to place my name on your books and send me the paper. I am living amidst error and superstition of the rankest sort, and have to stand the blatant hypocrisy of orthodoxy all around me, and I would like to be instrumental in hoisting the cover from their long cherished and hard cooked idolatry, and open their eyes to the light of reason and common sense. I should like the back numbers from July to the present, and as long as you and I live."

[Continued from the eighth page.]
observed the harrowing anxiety displayed by Christian friends in behalf of those near and dear who are leaving earth without giving such evidence as they considered necessary to a sure entrance into the celestial city. And again we have seen the Christian mother wringing her hands, and in heart-rending accents exclaiming, "how can I give up my son or my daughter." Oh! they had no faith, were not converted, and must be lost, my God have mercy.

Pardon me my friends, the blood runs chill in my veins, when I permit my mind to revert to those horrible scenes in my experience; scenes which are not painted by the pen of romance, nor exaggerated for the sake of sensation, but actual events which occur in the medical profession more than in any other department; the physician by virtue of his calling, having free access to the sick room and dying bed, more than any other, the minister not excepted. Go with me now, my friends, to the chamber where the death angel has called a little daughter of nine summers, and whispered to her in gentle tones which do not frighten her, in her confiding innocence: "We are ready now to take you to the loved ones on the other side." There see her beckon as she turns on her dying couch to her father, saying, "come pa, let me kiss you good bye," then planting a kiss after kiss upon the father's cheek, as though this tie was hard to sever, she said, "They are waiting for me, I see them, they look so sweet. I would like to take you with me pa, but all will be right. Now come, ma, and let me kiss you good bye; I see my little sister waiting for me. Don't grieve pa and ma, I will come as have our little sisters, and then I will kiss you again." This was an occurrence in my own family, but is only one of many similar scenes, I have seen in families who were educated and thoroughly developed in the grand philosophy of Spiritualism. And if this be a delusion, it is the grandest that ever thrilled and inspired the soul of man, and in the name of all we hold dear give it to me; it is so far above all that has been taught outside of Spiritualism that we fail to see any comparison. And now, my friends, I thank you for your patience and attention. You have given me that attention that I have every reason to be grateful for, I feel that I have introduced a number of points, and I ask your faithful and candid consideration of them. To the friends and relatives of our arisen brother, I would say we are not among those without hope, but have positive knowledge of the grand and improved change Brother Newbern has taken, though not like him blessed with clairvoyant power, which enabled him to see Friend Brown, when we stood on the rostrum proclaiming the same principles which inspired him to do and act when in the physical temple. He said to me, "when Simon Brown saw me looking at him, he was so filled with joy, that he gave me a good shaking." "I never," said he, "saw him look so happy, and I never saw, felt, and realized his presence more fully and clearly when he was in the body." To the companion and children of Brother Newbern, allow me to say, be of good cheer; he will manifest his presence to you at the first opportunity. As Spiritualists raised in its philosophy, and the laws which govern it, you cannot and do not expect to witness his presence until conditions are favorable, as you have not the clairvoyant gift which was his, notwithstanding your knowledge of the gift that so filled his soul with a full understanding of the glorious privileges he now doubtless realizes as true, and enjoys as real. You are therefore not as those who are so unfortunate as to have only a doubting faith as to the present condition of your husband and father. You know by actual demonstration, that does not admit of a doubt, that the change your relative has made, has and will greatly add to his endless happiness.

Now may the omnipresent forces that have ever been around, beneath, above, and within us, continue to expand our souls, and inspire us with still greater love for those who have so truly and faithfully guided, directed and watched over our every act with protective care; and may they continue in their heaven appointed work, until we are all united with them in that infinite world of boundless progress and endless happiness.

Letter From New York.
DEAR SIR:—Enclosed please find \$2.00 which will pay for a year's subscription to MIND AND MATTER for — of this city. * * * His family opposed him greatly for investigating and professing Spiritualism, but now and particularly through the influence of your paper, which he received regularly, his family have learned a great deal, and now go hand in hand with him; and he told me a few weeks ago that this alone had made him the happiest of men. So you see, Mr. Editor, another family made happy.

Mrs. Lenzberg writes from Lake Pleasant, that she met you there, and says you have done a great deal of good by having been there. She comes home to-morrow.

Hoping your summer trip has done you much good in health and strength, I am one with you in spirit and truth.

MAX LENZBERG.
354 W. 35th St., New York, Sept. 9, 1881.

Letter From Cassadaga.
The attendance at the meeting has been quite good, and the speaking generally of a spiritual growth, although there is not the perfect harmony felt by every one as at the June or Lillie Dale camp just across the way from the one just closed.

O. P. Kellogg of Ohio, was chairman of this meeting. He is always ready with a story to keep up a lively feeling. The celebrated Smith family were here from Painesville, and sang at each session, and gave a very entertaining concert. They go from here to Hemlock Hall, a three days meeting at North Collins. There are crowds of people attending; it is called the 27th annual meeting of the friends of Human Progress, but the people are Spiritualists.

Mrs. Shepherd Lillie was one of the prominent workers here. Mrs. Cora Richmond gave the closing address, also gave a reception which was a rather private affair as rooms were too small.

I have given a good many sittings; also sat in public circles with other mediums; we had from fifty down to ten visitors. It was the only free circle held for the benefit of the public. There seemed to be a greater demand for this than any thing else in the way of circles. I saw a great many things of a symbolic character, and another lady a Miss Huntington of Randolph, N. J., told the meaning. A little Indian girl who calls herself "Pansy," controls me to talk and tell the people many things. We shall go home in a week or so. Yours,
MRS. T. P. ALLEN.

Sensible From South Gardner.
SOUTH GARDNER, MASS., Sept. 12th, 1881.
Editor of Mind and Matter:

I have received your paper every week for the last six months, and every number pleases me more and more. Whether it is owing to my "growth in grace" or whether the paper improves I cannot tell, but this I know, your three or four leading editorials in September 10th, are, to my understanding "Inspiration" of the highest grade. Especially the second, "The Issue." You say that you have had an eye on these two slimy serpents, religious prejudice and sectarian bigotry; so have I, and what you say about Mr. Choate's twaddle is every word a blow carried home, and a good modern sledge-hammer blow too. Spiritualists are beginning to beg of the Christian church not to think evil of them, for, say they, "we are not very much different from you after all, we are only another branch of the great Christian tree." Out upon all this nonsense! All Spiritualism that is worthy of the name, aims to cut up by the roots this old "Upas," and if all spiritual papers would come squarely into this doctrine, we should then begin to know each other, and very soon be in a condition to make returns to Mr. H. R. Waite. But does Mr. Choate really think Jesus was living the great principle he taught, when he assaulted the men who sold doves? Their trade was perfectly legitimate under the law. Or when he cursed the fig-tree for not bearing out of season? Or when he consented to the stampede of the swine? Or when he glorified a woman through all time for wiping his feet with the hair of her head? Yours for Truth,
SILAS ADAMS.

Editor Mind and Matter:

DEAR SIR:—Your letters from Onset Bay and Lake Pleasant camp meetings, have been most interesting and satisfactory, to those whose duties confined them at home. You seem to have brought us face to face with the people, especially the mediums, and all the conditions and surroundings of those camps.

I congratulate you as the recipient of those benignant, instructive, as also appreciative communications from the spirits of George Washington, Wm. Penn, and Loretta Mott and others. It is an assurance that you are able to attract elevated and harmonious influences, which will dispel all evil, or undeveloped spirits, and that you are raised up, and will be sustained to aid in the important work of enlightening and redeeming the world from error and ignorance. May you long continue, dear brother, in your present mood of conciliation and concord, which enables you to desire, to substitute the veil of charity for the mace of justice, in your associations with the conductors of the R. A. Journal.

All the friends I have met from Lake Pleasant, speak in highest praise of the editor of MIND AND MATTER; he has won the hearts of them all, and can now be certain he has more than one friend in Brooklyn. When Mr. Frederick Haslem related at our spiritual conference meeting, the sentiments you expressed at Lake Pleasant, they were received with applause; and Mr. Haslem himself seemed imbued by the same feeling of good will and harmony towards all mankind, and mediums in particular.

I rejoice that so many of the friends were able to witness the communications given through the mediumship of Mr. Alfred James. All cavilling must now cease, we shall hear no more of concocting, these messages, from ancient spirits.

Mr. and Mrs. Alfred James gained the appreciation and friendship of many good people while at Lake Pleasant, who pray that they may continue to prosper in the exercise of their remarkable media powers.

Many of our people think that Mr. Charles R. Miller, in his *Psychometric Circular*, and Mr. Thos. R. Hazard in the *Spiritual Offering*, take the right view of the Editor-at-Large subscription; \$10,000 seems a large sum to be paid to Mr. Brittan, when so many of our mediums are so poorly paid for their important services. The Spiritualists felt they had done nobly when they presented Mr. A. J. Davis \$10,000 on his fiftieth birthday, for his life long work in the spiritual vineyard. Though many objected to his only receiving the interest of this amount, thinking he was quite competent to take care of the principal. A number of our public speakers freely offered their services to answer any of the arguments of our critics in the public press. They are quite equal to the task. Yet we should not undervalue the peculiar ability of Mr. Brittan, to meet and answer the various opponents to our glorious faith in their criticisms upon our facts and philosophy. Mr. Brittan writes so vigorously, that one would think he must enjoy his ability to express himself so well, and hardly want to be paid for it; but we should take pleasure in seeing him properly remunerated, only we have too much need of money, to carry on the reform work, to bestow extravagant sums upon one or two individuals.

I feel to thank you for the glowing words of appreciation bestowed upon Mrs. Richmond's inspirations, as enjoyed by you at Col. Kase's. This summer her gifts are truly wonderful. Indeed I thank you in the name of all mediums, for your encouragement and kindly endorsement of true mediums in their various phases of unfoldment.

May the good spirits and celestial angels guide and sustain you in every good word and work, is the prayer of your sincere friend,
EMILY B. REGGLES.

342 State Street, Brooklyn, N. Y.

Endorsement of Mrs. S. B. Faies.
ST. ALBANS, VT., Sept. 13, M. S. 81.

Editor of Mind and Matter:

I wish to say to the readers of MIND AND MATTER, that as many of them as are desirous of employing a test medium, and are so lucky as to meet Mrs. Sue B. Faies, generally known by the nom-de-plume of "West Ingle," and fail to embrace the golden opportunity of securing the exercise of her heavenly gifts, they will miss a chance seldom to be met with elsewhere. I met her as an entire stranger, a few days since, at the convention at W. Rudolph's, where she gave a private seance to myself and three others who were with me. She not only went back to our ancestry, to find the foundations of character, but also described truthfully the influence, for good or evil, of parents, teachers, companions, etc., telling by whom we had been misunderstood and kept out of our proper sphere of action; etc., referring with marvelous minuteness to many circumstances unknown to any living mortal in the flesh save ourselves individually.

Yours truly,
CHARLES THOMPSON.

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,	\$117 28
B. Chadsey, Rushville, Ill.,	2 00
B. F. Oahoon-Pleasant Lake, Mass.,	50
A Friend, Philadelphia,	2 50
C. O. Thiel, Chicago, Illinois,	6 70

The Indians.
In history we read that Indians believe in return of departed spirits. In the deep forests voices are heard, and the listener does well to heed the advice or warnings thus given; and medicine men pray for spiritual tokens.

General Sprague relates a conversation, said to be true, concerning Wild Cat, said to be King Philip's son, who states that he saw the spirit of a dear sister who died some years before. He said it was at a time when he was in great trouble, driven by his enemies, nearly starved. When hunting he sat under a tree. Presently he saw a small white cloud approaching, out of which stepped his sister clothed in white. She clasped him round the neck and said tenderly, "Cacochie," he could not speak; she brought him a cup of water, which she said came from the spring of the Great Spirit; if he drank of that, he should live forever with her. As he drank she sang the peace song of her tribe; she gave him a string of beads, which he had lost while he was in prison at St. Augustine. She gently soothed his mind with accounts of the hunting ground where all was peace, where the sun never set, and the wicked men never disturbed them. She took his hand and bade farewell with a smile, stepped into the cloud and vanished. After that he often saw her, and knew that he should meet her in the future to dwell together in spirit.

Spotted Tail saw and heard spirits; never ventured into battle without seeking advice through the medicine men. Mo-ni-ka, his daughter, was buried in the cemetery at Fort Laramie. The white men joined in the funeral march, all her dresses and pet ponies were buried in the grave with her, as she would grieve for them. Her father was a friend to the whites.

MRS. JACKSON BUCK.

Hempstead, L. I.

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 Vitaphathic 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.,
286 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. DOBSON.

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 3ct. 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 psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

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

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No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
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[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Charles Nelson, medium.

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

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Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages. In No. 1, Vol. IV., of date September 1, a new Inspirational Story was commenced, entitled, "Mysteries of the Border Land; or, The Unconscious Side of Conscious Life," by Mrs. Nettie P. Fox.

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OUR NEW SPIRITUAL CONTEMPORARY.

As we went to press last week, we received the first number of *The Two Worlds*, a Spiritual weekly publication, published at No. 100 Nassau street, New York City; of which Dr. Eugene Crowell is Publisher; A. E. Newton, Editor; and Mrs. S. J. Newton, Assistant Editor. The paper is tastefully perfect in its typographical arrangement and execution, and filled with valuable and highly appropriate matter throughout, if we except the special announcement in its heading, to wit: "*The Two Worlds*, a Record and Exponent of Modern Spiritualism in its Higher Aspects." We do not know whether the editors and publisher of *The Two Worlds* intend that announcement to have an invidious interpretation by their readers; but if they do not, we cannot but think they were very unfortunate in expressing whatever meaning was intended. If our friends of *The Two Worlds* regard Modern Spiritualism as true, and we have no doubt whatever that they do; then, for them to announce themselves as the recorders and exponents of the "higher aspects of Modern Spiritualism," is to give notice to the public that their especial work will be to record and expound the *higher aspects of truth*; thus leaving it to be inferred that there are *lower aspects of truth* that they will not record or expound. Now truth to us always wears the highest aspects, and if recorded or expounded by any person who loves it, we hold that it should be maintained without limitation as to any of its relations. Truth can have no "aspects" that are not high; and as Modern Spiritualism is *truth*, in its most important and wide-sweeping relations to human welfare and happiness, to imply that there is any aspect of it that is not high, and worthy of the most unstinted effort to advance and uphold it, is not proper, to say the least. We wish, therefore, that the publisher and editor of *The Two Worlds* had come forward to do battle for Modern Spiritualism without, at the very outset, feeling it necessary to apologize for so doing; or, what is worse, impliedly admitting that it wears aspects that are not high and worthy the support of every friend of truth and humanity. We cannot but feel some solicitude as to the fidelity of volunteers who are unwilling to heartily serve the cause they come forward to advance, unless allowed to drop their accoutrements and go over to the enemy, whenever a little heavy fighting is in prospect. We shall be happily disappointed if this half-hearted announcement does not foreshadow some mortifying evasion of duty on the part of *The Two Worlds* when the battle is on and at its hottest stage.

The contents of this first number are, "Caswell's Peak," a spirited and well conceived poem, by Lita Barney Sayles; "Spiritualism in the Pulpit," by the editor, is made up of excerpts of Sermons by Rev. Morgan Dix, of Trinity Church, New York, of Rev. Dr. Newman, of the Metropolitan Methodist Episcopal Church of Washington, D. C., and of the Rev. Wm. Lloyd, pastor of Madison Avenue Presbyterian Church, New York, with editorial comments on the same; "Lessons from Spirit Life, No. 1," by Herman Snow; "The Battle of Life," a beautiful ethical poem (selected); "The Common Sense of Modern Spiritualism," by Matthew Howard, M. D.

In relation to this paper, we wish Dr. Howard had exercised the common sense to have closed his otherwise very commendable paper without the following inappropriate neutralization of the good things he had said by the following "turning and looking back" mistake. He says:

"But Spiritualism, so-called, as it is regarded by the general public, and as it is presented in a crude and undefined condition, through much of its literature, many of its exponents, and its professional mediums of all kinds, good, bad and indifferent, is but a mixture of fact with moonshine—with the moonshine element predominating."

"It is a hoard of chaff containing a fair proportion of sound grain which waits the sieve of the husbandman. It is a cumbrous mass of ore, permeated with delicate veins of pure gold, and with gems of the purest water, encrusted here and there."

All of which has just nothing to do with Modern Spiritualism. That department of human inquiry is *not* what it is called, or regarded, by the general public; nor what it is, as "presented in a crude and undefined condition"; nor what any class of literature would make it; nor what many or few of its exponents and founders would make it; nor is it a mixture of fact and moonshine; nor anything but what it is; and common sense should prompt its friends to insist upon this plain and simple fact. Modern Spiritualism is not a heap of chaff, or a mass of cumbrous ore, nor anything that any mind that is open to the reception of truth cannot appropriate without perplexity or trouble. It is not "common sense in Spiritualism" for Spiritualists to join its enemies in misrepresenting it.

The well digested article, "Home Circles for Spirit Manifestation," we concur in from beginning to end. It is credited to no one especially.

Dr. Crowell, in his announcement as publisher, says:

"To the editors and publishers of the Spiritualist journals now in the field, both in this country and in Europe, we would say that *The Two Worlds* is but a reinforcement coming to their aid in the struggle for the spiritual rights and the advancement of the best interests of mankind—one more co-laborer in the most glorious work that ever engaged the talents and energies of angels and mortals—and our desire and intention are to work in sympathy and harmony with all who are earnestly and intelligently laboring for the good of the cause."

To Dr. Crowell we say, most welcome, comrade, to the great battle-field of the ages, on which the eternal interests of humanity are the stake at issue. We hail with delight every reinforcement that will help Spiritualism to complete the grand mission in which it is engaged. But we would have preferred to have this assurance from Dr. C. without those questionable qualifying adverbs "earnestly and intelligently"; and that he should have substituted therefor, honestly and in good faith. There is so much room for difference of opinion as to what is "earnest and intelligent" in Spiritualism, that we would be unfrank if we did not plainly express our distrust of the "sympathy and harmony," that has no more to rest upon than such elastic expressions.

Mr. Newton, in closing his editorial greeting, says:

"To all co-workers in the field of Spiritual truth, editorial or other, and to all sincere laborers for human good, in whatever field, the editor extends the hand of cordial greeting. Though he may often find occasion to differ from others, in regard to either facts, principles or methods, he hopes to be always able to express such differences with courtesy, and at the same time with fidelity to the truth."

We most cordially reciprocate this very proper and hearty overture of friendly co-operation, and cordially assure our editorial brother that he will ever find us willing, in any differences of views that may exist or occur between us, either as to facts, principles or methods, to emulate his example of courtesy in expressing such differences. We must close this too brief notice of our Brooklyn contemporary, by making our bow to Mrs. Newton, whose worth as an editorial assistant is so gracefully and justly recognized by her distinguished husband, in the following paragraph:

"The editor is also greatly strengthened for his work in having the assistance of one to whom he feels indebted for most of his knowledge of Spiritual things—the companion of many years, through whose illuminated mind and instructive mediumship, chiefly, he has gained whatever of fitness he may possess for the work now undertaken. It is felt that the association of woman in editorial labor is demanded by the spirit of the age, and will serve to impart a desirable quality to the work performed, which can be obtained in no other way."

The paper is in every way worthy of the patronage of Spiritualists, so long as it is edited as it is begun, and worth many times the price of its subscription. Spiritualists support the papers that are maintaining Spiritualism against those who seek to impede its progress, by placing the exploded and useless theological appliances of priests, and the selfishness of the votaries of mammon, in its way. The struggle is a sore and heavy one, and to maintain it your generous encouragement is important if not necessary. Let the new paper have a thorough trial, and let its reward be commensurate with its deservings.

Dr. Monck at Niantic.

Rev. Dr. Monck, of England, visited Niantic camp last week, and delivered several addresses, which created considerable enthusiasm. At a reception given him, he gave a lengthy address and was about to sit down, when the audience asked him to speak further. He was listened to with breathless attention to the end. We were amazed at the eloquence this truly gifted speaker displayed. His impassioned outbursts seemed to carry the people away, and he was interrupted by round after round of applause. Without doubt the Doctor is a born orator of the highest excellence. He lays heaven, earth, air, sea, art, science, and life, under heavy tribute to supply him with appropriate metaphors, and thereby betrays his extensive and varied reading. With a somewhat dramatic style, graceful gestures, a fine voice skillfully used, a mobile face capable of endless expression, and an eye that can be soft with pathos, or on fire with indignation, he plunges into his subject as if conscious of being its master, and inspires his audience with the conviction that there stands before them an orator who is bound to make himself known and appreciated. It did not surprise us, therefore, when after the lecture, the stalwart president, Mr. Burnham, rose and declared, "he had seldom if ever heard so eloquent an orator as Dr. Monck," and prophesied that his services would be in request everywhere in the States; and that our numerous societies would do themselves good service if they would without delay engage him to speak for them throughout the length and breadth of the country. So strong was the feeling, that it was resolved to present him with a purse on the spot, which was quickly done. Last Tuesday we heard him speak again, and he excelled himself on the subject, "My reasons for being a Spiritualist." There were numerous passages of rare pathos and sublimity in his discourse, and the people were held as if spell-bound, till the last word was uttered. Then came a shower of loud raps heard by all the assemblage. The Doctor stood on a thick pillow, and still the raps were heard proceeding from the platform around him. These raps accompanying him every where, and we are informed he always gets them during and after his public lectures. This feature of his mediumship, combined with his vigorous oratory, cannot fail to secure for Dr. Monck, a hearty reception, and create considerable public interest wherever he goes.

A SPECIAL CORRESPONDENT.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

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

The Second Anniversary Convention of Vitapathic Physicians.

The Second Anniversary Convention of Vitapathic Physicians was held September 9th, A. D. 1881; V. D. 11; at the New American Health College, Fairmount, Cincinnati, Ohio.

The Convention assembled at 9 A. M., members being present from many of the States.

The Convention was called to order by Dr. T. T. Williams, of Pennsylvania, President *pro tem*.

On motion, William Rose, M. D., V. D., Principal of the Louisville (Ky.) Vitapathic Health Institute, was elected permanent President; and Prof. S. S. Cook, M. D., V. D., Principal of the Cincinnati Cancer Infirmary, 163 Elm street, was elected Secretary.

President Rose, on taking the chair, opened the Convention by some terse and eloquent remarks, advocating the principles of the Vitapathic System of Cure, and explaining his success and confidence in its practice, and referring to the rapidity with which the New System is gaining in popular favor, and its great success over all other systems of practice.

All being anxious to hear from Prof. Campbell, their able teacher, whom all loved and delighted to hear, he, on being specially called upon, delivered a long and brilliant lecture, full of instruction and wisdom, on the great principals of Vitapathy, as fully taught in his books and verbal lessons, which was enthusiastically and thankfully received and highly appreciated by the whole Convention.

Then, on motion of Dr. Williams, a committee was appointed to report on the views of the Convention, consisting as follows:

Dr. T. T. Williams, Dr. H. O. Candee, Dr. J. W. H. Knerr, Dr. E. J. House, Dr. J. S. Kies, and Dr. H. E. Rose.

After further speeches and business the Convention adjourned until 2 P. M.

The Convention assembled according to adjournment (other members having arrived in the meantime, President Rose in the chair).

First business in order was the report of the Committee on the Vitapathic System, its Founder and its new College, which was received and unanimously adopted by the whole Convention, and ordered to be published in its proceedings.

Opportunity was then given for general remarks, which was embraced by a few. But all were anxious to hear another lecture from Prof. Campbell, the founder of this great System of Health and Life for both body and soul, which he gave in his plain and instructive manner, principally on the Vitapathic System of safe and successful Surgery, and safe and painless parturition, and sure and correct methods of Diagnosing Disease, and his rapid methods of cure.

All expressed themselves as delighted and glad to be here, and felt that they had been much profited by attending the Convention.

After which Prof. Cook made some forcible remarks on the superiority of the Vitapathic System over all others, and explained how easily President Garfield could have been cured in a few days without waste of vital force or danger. Dr. Cook also spoke knowingly of the success of the Vitapathic method of Painless Parturition, and its glorious boon to women.

President Rose also made some very appropriate remarks on the safety and success of Vitapathic Surgery in his experience.

After appropriate remarks and cheering reports by other Vitapathic Physicians, the Convention adjourned to meet again in the same place, on the 9th day of September, A. D. 1882; V. D. 12.

Wm. Rose, M. D., V. D., President; S. S. Cook, M. D., V. D., Secretary.

We, the undersigned, Convention Committee, appointed by our fellow graduates of the American Health College, Cincinnati, Ohio, in convention assembled, this 9th day of September, A. D. 1881, V. D. 11, to celebrate the sixty-first birthday of the founder of Vitapathy, and to dedicate the college edifice which he has erected in Fairmount, Cincinnati, Ohio, and endowed to the interests of Vitapathy and Humanity, and to further report on the Vitapathic System itself, do hereby most respectfully report as follows:

That we recognize in Prof. J. B. Campbell, M. D., V. D., of this city, the founder of the Vitapathic System of Health and Life, a man of superior attainments, who, by his tireless efforts, combined with extraordinary natural genius, scientific skill, and wonderful healing power—making him the world's benefactor, and the only man who has succeeded in discovering and utilizing the vital forces of nature, and uniting them into a grand system of health and life, for body and soul, and raised the "Art of Healing" to a science, employing the best uses of Vital Medicine, Food, Water, Air, Heat, Light, Electricity, and Magnetism in a complete system of cure, and made it plain so that others can learn and practice it with success—curing disease and preventing death; and with his correct method of diagnosis, better surgery, and easier parturition, crowning the Vitapathic System with a completeness and success heretofore unknown in the practice of medicine, (having learned and practiced the old systems, we can judge of the superiority of Vitapathy and fully endorse all that he claims for it). And furthermore, we find he has discovered *VITA*, the true source of life, from which the Vitapathic System derives its name and power: And that the American Health College, over which he presides, instructs and graduates a higher grade of Health Doctors, making them both Physicians and Ministers, and qualifying them to fully administer to the wants of the entire man, in both body and soul, furnishing mankind, through the Vitapathic System, the best health and highest religion.

For all these discoveries, benefits, and privileges made accessible to us and to whomsoever will—that is worthy—we thank our brother, friend, teacher and benefactor, John Bunyan Campbell, the Father of Vitapathy.

Adopted by Committee: T. T. Williams, M. D., V. D., Pennsylvania; H. O. Candee, M. D., V. D., Washington, D. C.; J. W. H. Knerr, M. D., V. D., Easton, Pa.; E. J. House, M. D., V. D., Ohio; Mrs. J. S. Kies, M. D., V. D., Ohio; Mrs. H. E. Rose, M. D., V. D., Kentucky.

The above report was unanimously adopted by the whole assembly, and ordered to be published in the reports of the Convention. Wm. Rose, M. D., V. D., Pres't.; S. S. Cook, M. D., V. D., Sec'y.

In the evening the New College and Sanitarium was grandly illuminated and opened to the public, when some three hundred of Prof. Campbell's friends and neighbors assembled to congratulate and do him honor, and admire the beautiful rooms, rich furniture, and splendid parlors, and

make each other happy as they thronged through the spacious building to the harmonious strains of soul-enchanting music, to trip the light, fantastic toe in the magnificent lecture hall of the college.

The regular course of Vitapathic Lectures commences on the 1st of October, and continues two months. Apply to Prof. J. B. CAMPBELL, Fairmount, Cincinnati, O.

Dr. McLennan's Challenge to His Accusers.

"SPIRITUALISM.—CHALLENGE ACCEPTED.—The challenge of \$1000 offered in Sunday's *Chronicle* by the would-be materializing medium, D. McLennan, 229 Kearny street, is accepted. We will designate your own cabinet and seance room for the occasion, giving you the first part of the evening for the performance, we having first put your double-back, mirror-lined cabinet under test conditions. Let us know in this column when you are ready.—BANNER'S RELIABLE CORRESPONDENT.—*San Francisco Chronicle*, Sept. 12th.

TO THE BANNER'S RELIABLE CORRESPONDENT.—Your acceptance of my \$1000 challenge in Sunday's *Chronicle* is simply a counter-challenge from you to me to hold a circle under test conditions which you name in yesterday's *Chronicle*. I hereby accept, and pledge myself to comply with each and all of the conditions you name. You in turn must pledge yourself to comply with the same conditions, and will be privileged to bring with you three people, who must conduct themselves in a proper manner. They must be gentlemen or Ladies of good standing, and well known. I claim the same number to represent me. I will select gentlemen of veracity and good citizens who have attended my seances many times. As proof of my sincerity in this matter, I have this day deposited \$500 in the hands of a well-known, responsible business firm of this city, the name of which will be furnished upon application to me. By your calling at my office within twenty-four hours and giving your name, signing agreement, etc., I will then announce the day and date through this column.—D. MCLENNAN, 229 Kearny St.—*San Francisco Chronicle*, Sept. 13th.

[In the above extracts, it will be seen that Dr. McLennan is ready to face his accusers, and we forget all our claims to prophesy if he does not bring them to grief. We shall be glad to publish the facts, however, whatever the result.—Ed.]

Letter From P. A. Field.

191 Walnut St., Chicago, Ill., Sept. 14, 1881.

Editor of *Mind and Matter*:

DEAR FRIEND:—I find myself at home again after an absence of over a month. I had a very pleasant journey through Kansas, visiting old friends, and sitting in circles to invite our spirit friends to meet with us. The Spiritualists of Kansas are not second to those in any other state, for zeal, enterprise, or good mediums, and general intelligence. They are generally poor, or at least feel so now, as they have had poor crops for two years in succession.

Mrs. H. H. Clark, a very intelligent woman and fine medium, of Salem, passed to spirit life last spring. She was a good speaker, and had formerly been editress of a paper in California, some years since. There should have been an extended notice of this good woman in the papers.

I wish especially to notice two other mediums living near Salem, to wit, E. Babcock and C. L. Lewis. It was in this place that I first became a Spiritualist and a medium, and having been absent for nearly two years, I was astonished at their progress as mediums. E. Babcock is a healer and trance speaker, often giving splendid tests, and although but a common farmer, his lectures, and answers to questions would do credit to a college professor.

C. L. Lewis, a lawyer and farmer, has for some months been writing under control, and has enough already to make a large volume of very interesting matter. I shall be disappointed if the public does not hear from them in the future. Mrs. C. L. Lewis is also a fine medium; and I think Mrs. L. L. Hilliker, of Cawker, with proper conditions, would develop to a number one medium in several phases. Mrs. Butterfield of Twelve Mile, is a fine test medium; others might be mentioned. And I hope that all who possess these noble powers will use them for the advancement of the cause. The world needs all those gifts, and none should put their light under a bushel.

I had a very pleasant time at Newton, Iowa. We had a very good meeting, and I formed some very agreeable acquaintances there, and shall not soon forget their kindness to me. Iowa has some noble souls, and I hope brother and sister Fox will succeed in kindling the fires of a new zeal among them.

I reached home September 7th, found all well. So I am ready for new achievements in the spiritual warfare. Yours fraternally,

P. A. FIELD.

An Appeal.

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

J. NELSON HOLMES,
JENNIE W. HOLMES.

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

THE DEATH OF PRESIDENT GARFIELD, OR RATHER, HIS TRANSITION TO THE HIGHER LIFE.

After one of the most patient and heroic trials of physical suffering that any man was ever called to endure, James Abraham Garfield, late President of these United States, has laid down the well deserved honors and responsible duties, which the American nation had devolved upon him, and has joined the patriots, soldiers, and sages, who have so gloriously illustrated the genius of American civilization and its wonderful results. In all that lingering eleven weeks and two days of suffering, he bore himself with that uncomplaining dignity and fortitude that so markedly distinguishes men of the highest human attributes.

A greater or truer soul never animated a human body than that which so long kept that slender hold of that mortally wounded body. Not until the final dissolution of that slender thread, was it possible to know the real character of the terrible injury he had received. That he should have survived it for a single day is now a mystery; and it would seem that nothing short of some power more than mortal could have protracted that life, so important to this nation's welfare, through those weeks of agonizing suspense and uncertainty. Had President Garfield been instantly killed, there is no foreseeing what might have been the damage and danger to the free and liberal institutions of our country. That vaunting boast of Geiteau, immediately after firing that cruel and fatal shot, "I am a stalwart of the stalwarts," was a prearranged and concocted scheme to divert public attention from the true inwardness of that accursed act. There is no use disguising the fact that this Republic is largely permeated by social elements that are malignantly hostile to the fundamental principles of American institutions, and who see no other prospect of overthrowing or supplanting them than by creating general distrust and want of confidence in the permanency of the institutions that stand in the way of their narrow and reactionary views.

There is a crowned representative of a hierarchical power, in this country, who represents the most accursed system of mental and personal tyranny that was ever organized against the rights and liberties of mankind. That organization would, to-morrow, if it could, overturn this government, and place the control of our national affairs in the hands of Cardinal McCloskey. The one chance of such a calamity is, the utter demoralization of the confidence of American citizens in the wisdom of their institutions. Many millions of persons, on American soil, are being taught that there is but one road to safety and success for this people, and that is, in placing all power and control, whether sacerdotal, educational, political or governmental, in the hands of the Catholic hierarchy. These trained and persistent intriguers have their agents and representatives in every department of society, whose whole business it is to propagate a distrust of the safety and permanency of Republican institutions, and more wide spread has been the mischief thus wrought than the thoughtless or indifferent would suppose.

On the other hand we have a large class of persons, who refusing to recognize the right of any society to govern itself, on the principle of necessary limitations and restraint, seek to resolve all government into the chaos of individual interests, and personal impulse, in the control of general affairs. Thank our lucky stars, these last are not so numerous as the previous class of reactionary disorganizers, of the established policy of this government. Both these classes of enemies of Republicanism, are using the same means to reach their ends. The means referred to is the banding together in oath-bound secret organizations, in which the rank and file agree to carry out the secretly formed plans of the vile demagogues, who manage to float to the front, amid the acum and dirt that has come floating down the river of time to us, and which has found a lodgement in the peaceful waters of Republican freedom, as transmitted to us by the beneficent and grand founders and upholders of American freedom. The man who enters a secret oath-bound society of whatever character is contributing to increase the danger to Republican institutions, and is, therefore, in so far, an enemy of that personal and mental freedom that it is the duty of every man and woman to defend by all proper and adequate means.

This Guiteau is not a crazy man, nor a common assassin, as the end will prove. The shot he fired was ordered by those whose will he was sworn to execute. Who these latter are may come to light much sooner than they expect. As matters stand, in this case of Guiteau, there is not telling at what hour Chester A. Arthur may be shot down in his turn, and by the same infernal management that has deprived this Government of its legally elected President; and the same with any person or persons that may be appointed to succeed him. There is but one way out of this state of affairs, and that is for every true and faithful friend of American institutions to come out from every secret oath-bound organization of whatever kind. This policy of secrecy is one that has been the means, in all past times, of destroying all chance of human progress or general happiness. Just in proportion as it has been avoided, has been the advancement and growth of humanity's truest and highest interests. We will have more to say on this point hereafter.

A second matter which presents itself to our mind at this time is, the impotence of mortal medical skill and science to correctly diagnose the condition of the human body, when the parts affected by disease or injury are not accessible to observation from the exterior of it. For eleven weeks, in the case of President Garfield, seven or eight of the most skilled and celebrated physicians were completely baffled in their attempt to locate the murderous ball. During all that time, as they now admit, and as the autopsy showed, they had been probing in the furthest possible direction from the real track and location of the ball, and the question seriously arise whether the immediate cause of death was the ball, or the surgical treatment the President received. It is in the hope, that no such blundering may ever again occur, at such a fearful cost of anxiety and suspense to a nation, and to the friends of freedom throughout the world, that we notice it here.

It is an absolutely demonstrated fact that human spirits, through trance and clairvoyant mediums, and especially is this the case with the spirits of those who were physicians in their earthly lives, can perfectly and correctly see the absolute state of the most inaccessible portions of the human organism. Instead of being willing to call in the assistance of spirit physicians to trace the course and location of the ball, they depended upon some wonderful invention, by which the spot occupied by the ball was unmistakably determined. That happened to prove to be the spot where they erroneously supposed it was, and the wonderful accuracy of the new accession to surgical science was acknowledged. As an illustration of what was possible to have been done in the premises by the use of spirit clairvoyance, had it been applied, the following circumstances will show.

On Monday, July 5th, two days after the shooting of the President, we had one of our regular sittings with Alfred James, when we asked "Wild Cat," his Indian spirit guide, whether the spirits could not locate the ball. He said he could not himself answer, as he could not get near President Garfield without his medium being present. A few moments after, he said the spirit of General Andrew Jackson was present, who told him to say that the spirits knew the position of the ball, and whether the patient would live or die, depended on the way the President was kept lying, and then he stated what was meant by that. On returning to the office of MIND AND MATTER, in the presence of several friends, on that same day, I requested the note be made then and there, which I here append.

"The ball is embedded in the abdomen, and lies very near an artery, which may be severed by the ball resting or pressing upon it; but if he will lie on the other side, and let the ball rest on the stomach, he will stand a better chance of recovery. Given under spirit control, through Alfred James, at 3 o'clock on Tuesday afternoon, July 5th, to J. M. Roberts, and noted at his request at 6 o'clock P. M. same day.

It will thus be seen that on the third day after the shooting, the spirit of General Jackson predicted that the President was not in mortal danger from blood poisoning, but from superinduced internal hemorrhage, of a severed artery in the vicinity of the ball. Which proved the fact that those spirit watchers saw and knew the real state of the facts, but having no earthly means of having their knowledge turned to account, in the case, they could only look on and do the best they could.

An incident occurred attending the death of the President, which we regard as of spiritual interest, and showing the spirit effort that was made even at the last moment to save him to his country. The *Star of Philadelphia*, of September 20th, contains a letter from a special correspondent, which closes with this paragraph:

"Death with its ghostly face stood at the door of Franklin Cottage, and as I looked at the cottage, with its outlines defined against the starry sky, the very sky itself seemed like a mockery, for its expanse was murky all over that cottage and starry and bright all around it. I called the attention of Albert Daggett, John Russel Young, John H. Douglas and Mr. Henry, of the *Herald*, to the singular circumstance, and they pointed it out to their friends. It may have been a fact fraught with superstition, but it is a fact that those who saw it will never forget. There over the cottage where the dead President lay, between the lighted first and third story windows, was a cloud; the heavens were starred beside, around and beyond."

That cloud was undoubtedly a spirit manifestation, denoting the interest the spirit world were taking in that transfiguration of the risen President. James A. Garfield is not dead. He lives, and that great mind and loving heart, will long live to bless and serve the country he did so much to honor by his too brief mortal career.

Much more could and would we say, if the emotions which fill our soul could find expression in words. Great soul, the nation's grief is your well deserved requiem.

Editor of Mind and Matter:

I wish to report through your paper a cure which was effected on me while at Niantic (Ct.) camp-meeting. I had a very severe attack of indigestion, producing a stoppage for three days. I called in Dr. W. A. Towne, the magnetic healer from Springfield, Mass., after all other remedies had failed. The doctor, with the touch of his magnetic hands, restored me to health, immediately removing the pain. In three days I was able to digest well. I cannot express my gratitude to the doctor for his invaluable aid. I am 80 years of age; yet still, by his help, I am pretty strong and quite active.

JOHN D. WALDO,
Scotland, Conn.

EDITORIAL BRIEFS.

We have in hand a communication from our good friend, Mrs. Mary E. Tillotson of Vineland, N. J., for which we cannot find room this week, but will try to give it in our next.

SUBSCRIBERS to the *Spiritual Offering* who fail to receive their paper on time will please notify the publishers direct, and immediate attention will be given. Address D. M. Fox, Newton, Iowa.

A. F. ACKERLY, the materializing medium, will visit Brooklyn, N. Y., from the 20th to 29th of September, to give full form seances at No. 591 Fulton street. He will then return to Philadelphia for five days only.

W. HARRY POWELL the well known slate writing medium of Philadelphia, will start on an extended tour through the Western States, October 1st. Those desiring him to stop off, can address him Philadelphia post-office.

Mrs. LIZZIE LENZBERG, the well known healing medium of New York, has returned home from a successful visit at Lake Pleasant Camp-meeting, and will be pleased to receive her old and new friends at her old residence, No. 354 W. 35th St., New York City.

HENRY CRINDLE, medium, will make engagements with parties within fifty miles of Philadelphia, for materializing or physical seances in the light, for the next two weeks, on very reasonable terms. Address Henry Crindle, care of MIND AND MATTER, 713 Sansom St., Philadelphia, Pa.

"Individuals may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like raindrops from heaven, they may pass through the circle of the shining bow and add to its lustre, but when they have sunk in the earth again the proud arch still spans the sky and shines gloriously on."—James A. Garfield.

P. L. O. A. KEELER, will be in Philadelphia, September 27th, to remain a few days only. He will fill private engagements for seances, but will hold no public circles. Parties wishing to engage him will please fill the time up as quickly as possible, as his stay will be necessarily short. He will leave for another State about Oct. 7th or 8th. Address him care MIND AND MATTER.

HENRY E. SHARPE, lecturer, starts for the West, via Philadelphia, October 3d, returning about November 1st, and will be glad of calls to speak en route. He spoke last Sunday (18th) at Newark, N. J., on "The Influence of Theology upon Mankind." He speaks next Sunday (25th) in Frohisher's Hall, on "Faith," and the Sunday following, in Newark, on "The Right of Segregation." Address H. E. Sharpe, Co-operative Colony Association, 207 E. 9th street, New York City.

"I have represented for many years a District in Congress whose approbation I greatly desired, but though it may seem, perhaps, a little egotistical to say it, I yet desired still more the approbation of one person, and his name was Garfield. He is the only man I am compelled to sleep with, and eat with, and live with, and die with, and if I could not have his approbation, I should have had bad company."—James A. Garfield before the Ohio Senate, 1880.

TESTING SPIRITUALISM IN A MURDER CASE.—Erie, Penn., September 12. At the trial of Philip Schwingle for fratricide to-morrow, sensational evidence is expected. In the presence of a score of well-known citizens last week, Watkins, the spirit medium, professed to be controlled by the spirit of the murdered man, between two slates held by Charles Ebisch, Esq. The writing was performed by an invisible agency. It was alleged to be a message from the victim, exonerating the accused. Schwingle's friends propose to bring the medium into Court, and ask Judge Galbraith to hold the slates on a bench and get evidence from the other world.—Exchange.

STRICKEN WHILE PRAYING FOR THE PRESIDENT.—At Higham, N. Y., on the 5th of September, the Rev. Calvin Lincoln, the venerable pastor of the First Unitarian Church, and one of the oldest Unitarian ministers, being now in his 83d year, was stricken with paralysis while engaged in a union service of prayer for the restoration of the President's health in the First Unitarian Church this morning. Mr. Lincoln had made an address, and had begun a fervent prayer, when suddenly his voice began to tremble and became inaudible. Rev. Mr. Hood, the pastor of the church, hastily pronounced the benediction and dismissed the congregation. The venerable preacher was taken to the anteroom, where Dr. Robbins, who was present at the service, discovered that his right side was completely paralyzed. Mr. Lincoln was removed to his house on North street. There is very little hope of his recovery.

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 there-

fore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

THE English medium and lecturer, Rev. Dr. Monck, is in New York City. A correspondent writes that he spoke at Howard Rooms, with great acceptance, last Sunday afternoon, and is to occupy the platform against next Sunday afternoon. At Frohisher Hall in the evening, after Captain Brown's lecture, Dr. Monck was found to be present, and by invitation briefly addressed the audience in his usual eloquent style. He was very warmly received, and Mr. Weldon announced that now they had heard Dr. Monck in that hall, an effort would at once be made to secure his services at an early date for a series of orations there. The Brooklyn Society also are, we hear, likely to engage this gifted lecturer, who has a wide field of usefulness before him in this country. It is a remarkable testimony to Dr. Monck's ability as an orator, that in consequence of being heard on the Niantic camp platform by the assembled representatives of Connecticut societies, he has entered into engagements to lecture in that State alone for four entire months. Societies everywhere who have not filled up their winter lists should write to Dr. Monck at once. His permanent address is care of Dr. Newborough, 120 W. 34th St., New York City.

Words That Make Our Heart Thrill.

Editor of Mind and Matter:

I have long been wishing that I could write you to put me down for a copy of your forthcoming book, and can now do so. In the whole range of of Spiritual literature, these communications, with the results of your researches, and your comments connected therewith, I deem the most valuable. The task of unlearning earthly error is a herculean one; and this is work right at the foundation of the hoary pile—work which is indeed effective. May the spiritual influence of goodness, combined with substantial aid from friends on this side of life, protect and preserve Mr. James for the continuation of his invaluable mediumship.

It is with feelings of thankful pleasure that I congratulate you on the success of MIND AND MATTER, for the time seems to have arrived when your position in respect to the Spiritual movement is being better understood and much more generally recognized. In the days of your first work, when so many regarded you only as the fighting editor, I used to say to friends, one after another: "Brother Roberts' methods may not be yours nor mine, yet the case can be briefly stated, thus: Brother Roberts is honest; he is brave; he is doing what seems to him just and right. If we do not like his way, let us pursue ours differently; but let us sustain him all the same, and be sure that the powers above and beyond us will use all our separate and individual forces for the triumph of truth."

I think there are few of the intelligent and truthful connected with Spiritualism, but will now, in the present condition of the movement, as seems in the absolute needs of its basic element, which is mediumship, in the pretensions and assumptions of its would be earthly leaders and the many dangers inseparably connected with its growing popularity, concede that the only practicable way of dealing with wrong and the wrong doer, is the sledge hammer method. So that those of us who love the truth and are yet unable to do your labor, will forever bless you for your past and present efforts in behalf of Spiritualism as understood by its invisible directors and real leaders.

In the bonds of practical righteousness,
Forever Yours,
Green Bay, Wis. H. W. BOOZER.

Passed to spirit life from Rochester, Minnesota, August 5th, 1881, of brain fever, Ida May, only remaining daughter of Cyrus B. and Eliza S. Dodge, aged 24 years.

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."

the next thirty days, afterwards 10 cts. a copy.
Address, J. H. MOSELEY,
141 E. Eighth St., Brooklyn, N. Y.

IN MEMORIAM—ADDISON NEWBERN, OF COVINGTON, INDIANA.

A Funeral Oration by Dr. A. L. Whitehall.

FRIENDS:—We are here to-day, on this memorable occasion, to attest our deep and abiding respect for Friend Newbern, who but a few short hours ago manifested his presence to our mortal eyes, through the medium of that physical temple that now lies prostrate before us. He was also capable at that time of giving evidence of his absolute individuality through that helpless form that now contains the same bones, cartilages, tendons, muscles, tissues, glands, nerves, and brain, as invested it when the possessor was full of life and motion, and when every fibre responded to the wants and wishes of man.

To-day he has no power in a physical sense. The will power through which he controlled that motionless temple has forever severed its connection therefrom, and no longer issues its mandates to the indweller, to be obeyed as promptly as the well trained servant who attends the commands of a prudent master. He, however, possesses a direct psychological power—that of moving upon us, were it necessary for him so to do, not of course through any natural agency connected with the insensate form, but through the influence (as our term implies) of the psychic force which still exists and can give palpable evidence thereof. We possess a direct physical power, and not a direct psychological force, so far as regards effect upon the form before us.

We will soon perform the last material duty devolving upon us as friends of Addison Newbern—that of depositing in its earthly resting place the temple he so recently occupied, and held in abeyance by reason of the dual law that then existed. We by no means, however, feel that we have bidden the last farewell to, or manifested the last respect for, the real brother who has quit the temple because of its inability to further serve the purposes of the spirit. He will continue to live in our memories as time carries us on to the higher life; and when, like him, we grow wearied of the casket which now obeys our spirit through the potency of the will, we, like him, will say: enough of this two-fold life—let us go up higher into the presence of our friend Newbern and the loved ones who have gone on before to the infinite land of boundless progress.

What a grand theme to contemplate! How the soul rejoices, and the spirit thrills with gratitude, as we calmly consider the grandeur of the change called Death! Our brother fully realized the magnitude of that change, for said he to me: "I feel confident that when I get over there, I shall be fully sensible of the change, and that my friends who are there will greet me as Newbern, and that they and I will be as unmistakably certain of our separate individualities as you and I are conscious to-day of our distinct personalities. For well do I remember seeing (spiritually) our mutual friend Simon Brown, as you were speaking of his relating to you the grandness of the expected change for which he was preparing: for I fully believe that, like him, I shall be with you on the funeral occasion. Certain am I that the change will release me from the suffering and weakness of this feeble body. I have not flattered myself that I shall be so transfigured as not to realize that it is still Newbern. Now we strike hands for the last physical good-bye; soon I shall be exchanging joyous words of greeting with my friends on the other side as they extend their spirit hands to welcome me in their midst."

Friends, as I stood by the bed-side and held the hand of the good brother, and heard those calm words put into sentences, I felt, as I do to-day, my utter inability to express the deep emotion of my soul. As he held my hand and pronounced these his last words to me, I saw his countenance and eye soften,—not with fear or regret, but with the deep feeling of respect—the outgrowth of long years of friendly intercourse. In taking leave of near and dear friends, he was as calm and considerate as though he was about to embark on a distant journey. No craven fear, no craven dread, disturbed the parting of that soul about to launch his tiny barge freighted with the hopes of a well spent life, trusting to the dark-browed Charon at the prow to bear him across the river and safely land him upon the shore where sickness is not and death never comes; and he doubted not that he would soon be in the presence of welcoming friends.

This happy, calm, unruffled condition of the man who but a few short hours since occupied the lifeless tenement before us, is simply the natural consequence resulting from a knowledge of all others the most sublime and inspiring, that of Spiritualism, which, by virtue of the demonstrable and incontrovertible evidence which honest and earnest investigation ever produces with infallible certainty, brings that perfect peace and contented resignation which characterized the death-bed of Addison Newbern; and which marks with distinctness the happy difference between the certainty of knowledge and a blind faith in some one of the numerous blood-stained creeds and tenets gotten up by cruel and bigoted priests in self-interest, and in behalf of the various denominations which they represent and through which they impose upon the credulity and superstitious fears of a large portion of the human race.

We have already hinted at the psychological element in man, both absolute and relative, both before and after the change of condition called death, and wish to further follow this idea which may be new and strange to some of our hearers, but which nevertheless is true, and is borne out by the stubborn facts of scientific research, and is no longer gainsaid except by the most arrant ignorance. But a few hours since we could move these now motionless limbs psychologically, and our will could act in unison with his, producing psychological results. We will here state, for the purpose of being more fully understood hereafter, that we understand all results produced through the mind and will, acting singly or collectively, so as to produce perceivable effects enabling us to take cognizance thereof, to be psychological.

The most perfect example of the effect of psychological power is that of our will taking entire control of a person or persons, so suspending all power of personal will as to command and be obeyed, the subject controlled thus acting in complete subjection to the will of the operator. This power is attained, or attainable, by the subject becoming passive and surrendering the will entirely and unrestrainedly to the control of the operator.

We now pass to that part of our subject which embodies man, his origin, his dual nature, and his destiny, after death has severed the duality.

Tracing man through the grand old past, as he moves upon the bosom of Mother Earth, contemplating the multitudinous forms and developments as they gather before his physical and psychal memories, we perceive that superiority which places man but little lower than the angels to be two-fold,—not confined to the physical temple alone, as we have only to lift up our thoughts, and reason comes to our aid, and thus supported, we see him going back to primal causes, and find man physically an atomic entity totally dependent upon law and condition. We will not, on this occasion, go back further than the positive and negative forces conforming to psycho-physical contact. We are fully aware that scientists may take exception to our term; we will try, however, to make the term indicate our meaning.

In this germinal condition we behold a creature wholly dependent: the five hundred muscles, two hundred and fifty-four bones, and glands, nerves, brain, etc., are entirely fed, maintained, and developed through the circulation of another individual. As soon as we perceive his servitude from his dependant state, we see him assuming a weak and limited self-hood; as soon as he comes in direct contact with the atmosphere, his lungs are forced into action and the blood sent skipping to the extremities, not by reason of his will, but in obedience to law—that law which governs him as a physical unit.

Next we see him in his dual nature still a creature of mutual dependence, having, however, more capacity to judge as to what is best adapted to the growth and development of his two-fold being; and with advancement comes a knowledge of the great and essential importance of faithful obedience to the laws governing this peculiar union.

My friends, we have thus limitedly outlined man for the purpose of showing the grand object of creative force resulting in the completeness of the human embryo through the various degrees of growth and development necessary to perfect this wonderful production, this great apotheosis of animated nature; a thousand millions of which are now living and moving upon this infinitesimal speck that holds its appointed place among the multitudinous children of Mother Sun, who pours her life-giving rays into the bosom of her daughters, bidding them bring forth whatsoever they are capacitated for or developed to; and from out this infinite gradation man stands in the majestic strength of his dual nature as the highest evolution of nature's round of ceaseless progression. And thus we find this two-fold monad, so intricate in the physical embodiment alone, as to defy the untiring zeal of scientific investigators, who have spent centuries in the vain and unsatisfactory endeavor to unravel and explain the mysterious problem of human life,—an herculean task which has not as yet been fully accomplished.

Among the many wonders connected with man's organism, we find miles of sensorial nerves on sentinel duty upon the outposts, guarding the entrance to the mysterious temple, continually on the alert for the welfare of the indweller, and so intimately connected with the interests thereof as to bid defiance to the entrance of the most subtle foe without instant warning to the commanding general. Not even the point of the finest cambric needle, nor the protruding antennae of the most delicate insect, can intrude without a thrill of disturbance, and the man proper receives immediate appraisal through this guardian and protective force of the nerves of sensation, that violence assails the outer walls of his physical organization. Therefore, so long as there exists a healthy and harmonious duality through these connecting links, the *vis conservatrix* can convey with all the rapidity of an electric shock the message that reveals to man the near approach or actual presence of danger.

What we have thus briefly said of the casket before us and those we now dwell in, is but a faint description of the wonderful development that manifests itself to the eye of the physiologist and chemist as he applies the scalpel and crucible. But enough, we trust, has been said to enable my auditors to go with me through the philosophical and demonstrable facts that are living monuments never to be effaced while time holds on its course. Oh, ye materialistic and atheistical scientists, stand forth with all your vaunted skill, and declare by all that is comprehensible through the wisdom of comparative science, that man must of necessity go back to the original elements as soon as he ceases to breathe. And why? because we can now apply the dissecting knife and the sensors take no cognizance thereof, consequently wisdom declares that death is the finality of man as an individuality, and of necessity, and in obedience to natural law, he returns to the earth from whence he came.

Brother Scientists, ye who have displayed so vast an amount of erudition in discovering the facts concerning the ultimatum of man's creation, we will now beg your patience until we, a little more elaborately, consider this subject. You will now please go back with us to the time when, by the fiat of Nature, man was compelled to use his lungs, not through any desire of his own, nor any knowledge of ways and means, but in compliance with a process of chemical law governing the supply of oxygen to the organs peculiar to the respiratory system, and in accordance with the general law of mutual dependence opening the flood-gates of circulation, sending the blood skipping to the extremities, thereby enabling man to perform the requisite functions of his individualized creation, the *summum totum* of existence. Up to the time of receiving the chemical combination called air into his lungs, he was totally dependent upon the law governing another individuality. When this dependence ceased, is it supposable that the destruction of the placenta weakened, disturbed or even produced sensation upon the infant temple? The condition making it essential that a placenta should maintain the circulation between mother and child is now abrogated, and, therefore is of no further use to the child, and must of necessity return to the original elements.

In the instance before us, we all know that the absence of sensation indicates the complete and final separation of the sentient connecting links—that they play no further part in the drama of human existence, and together with the other elements of incarnation, they are no more forever. Is it then any more reasonable to conclude that because of the latter severance, there can be no further life, than it would have been to conclude that the destruction of the medium through which life was maintained, as between mother and child, should be cause of death? This, in our judgment, is a demonstrable fact of the ever living, developing and progressive man; and these facts are evidences that cause us to consider that our stay in the physical life is not permanent; and in consid-

eration of this instinctive idea innate in man's nature, ignore it as he may, with all the boastful arrogance of self-sufficiency, comes the growing desire for infinity; or rather he feels the infinite expanding and developing within him as tangibly as he realizes his existence,—that existence which, we repeat, is the result of the unerring decree of the great first cause, and which is irresistibly ushered forth upon the plane of physical and psychal identity, to pass into the condition of individualization, of self-responsibility and obligation, and takes a position as one of the great formulations of infinity.

We will now ask our orthodox brethren to consider whether or not the evidence of our illustration, the grand arrangement of the sensors as a protective, defensive and life-preserving power about the physical mechanism, be sufficient proof of creative wisdom to conclusively disclose all that human reason can desire or ingenuity invent, that man possesses within himself all the requisites essential to his physical and spiritual development, and that all outside bloody sacrifices, either of animal, man or mystic Son of God, are not only without any saving virtue, but do violence to all the higher instincts of man's nature, and are unworthy of any people living in the full blaze of scientific advancement.

We must therefore conclude that if man was and is the object of creation, the Creator, knowing all things before time with man began, would have so ordered that the spirit man should be equally self-supporting and preservative of individualhood in all that characterizes the laws peculiar to the present and future man; and that, inasmuch as all the attributes essential to his present growth and development and the maintenance thereof, are governed by the law that is part and parcel with himself, are we not then forced to the inevitable conclusion that a governing, guarding and saving power within, belonging to and constituting an offspring of infinity, is the only saviour to whom we will be answerable?

With these facts staring us in the face, need we feel that we are under any obligation to bow to Christna, Buddha, Pythagoras, Confucius, or Christ? Then, are we not warranted in saying that the Paganistic-Christian idea brought forth and fostered in the darkness of the mediaeval ages suggested by the barbaric splendor of the ancient mysteries of the heathen rites and ceremonies, and perfected and practiced in the interest of priestcraft, is a monstrous fraud; and but for the ignorance and superstitious credulity of man, the true inwardness of its corrupting effects would have withered and palsied before the effulgent rays of the light of truth and the generous element of common humanity, and long since been numbered among the morbid conceptions bearing full fruition in the selfish machinations of the arrogant priesthood.

Have they not on occasions like this insulted humanity, put to shame brotherly love and philanthropy, and outraged the already lacerated and grieved feelings of friends by their brazen and impious assertions of the anger and displeasure of a just God (more properly unjust), if perchance a man died without faith, as did our brother, in their little man God Saviour dubbed Christ in our Christian land, if in India, Christna in China, Buddha in Turkey, Mohammed, and so on through the catalogue of the world's Saviours, the idea being the outgrowth of the shirking element in man's nature, and the consequent necessity of a scapegoat. Truly is necessity the mother of invention, and that any man should dare to trust his future to the same infinite law that ushered him into existence, is in the sight of these pseudo saints an offense so rank that the smell thereof ascends even to high heaven itself. We have often felt the blood run cold when listening to the ungrateful and cowardly attacks made by the representatives of a merciless creed upon those near and dear relatives, whose hearts were already bowed down by the burden of their great sorrow. None but cowardly apostles of a religion based upon fear and gross superstition, would thus presume in so uncourteous a manner, upon the instinctive respect for human feelings, to say nothing of their loudly vaunted virtue of divine justice. Please pardon me, my auditors, for this unpleasant digression.

We are aware that some went away from this very church; and stated that the doctrines and principles set forth by your humble servant, as I stood in this pulpit on the occasion dedicated to the memory of Simon Brown, endeavoring to set forth some of the humanitarian doctrines so honestly and earnestly advocated by this true philanthropist, were too good to be true.

Merely, what a thought! That limited man who never thought a thought, but simply formulated them from out the great reservoir of boundless variety, arranging them into words and sentences in accordance with his individual development and capacity should conceive an idea or execute its conception too good, too generous, or too elevating for God.

I here confess my inability to adequately express my pity for those whom by the common bond of humanity we acknowledge brother and sister, who entertain such contracted and trammelled ideas of the first great cause. The idea that man insignificant monad that he is, constituting a part of the universal whole, composed of the same material as are myriads of his kind, placed here in fulfillment of the law of creative progress, should assert his power to create a thought and give original expression thereto independent of primordial elements, is a species of imbecile egotism, that would be the climax of absurdity were it not blasphemous. It is the God in man that speaks through the organs specially adapted for the purpose, and is the result of physical constitution, and if these ideas bear the impress of Deity in one race more than another, in one nation more than another, in one class more than another, or in one individual more than another, it is not owing to any fore ordained superiority, or favoritism or "election," but because of the power of absorption so to speak, which is the outgrowth of natural organization, combined with the experience of preceding generations, and the law of heritage, so that we who are now living have arrived at that degree of advancement which characterizes the nineteenth century; and indicates the fact that progression like Truth is eternal; neither has a beginning, nor knows the shadow of any ending.

And the record of each passing decade bears witness to the development of resources and in every department of information, resources which were old as time itself but were latent, watching the signs of the times awaiting the demands of the people to bear full fruition. And now my auditors, grant me a few moments at this point,

to lay before you a few thoughts on a very orthodox subject, that of Faith and Repentance. Faith and Repentance, and the vicarious atonement are doctrines that in our judgment, have done more to clog the wheels of moral progress than all else in Christendom. And now my dear friends, I beg you not to condemn me or sneer at me for this bold, and to me truthful and demonstrable assertion, but hear my argument without the color of prejudice, and we will demonstrate to you in a few sentences, Faith and Repentance says to man through their advocates: Be thy crimes of deepest and darkest dye, come to Jesus, and through faith in the promise of this atonement of blood that shall be made as pure as the purest, "Though thy sins be bright as scarlet they shall be made white as snow" washed in the blood of the Lamb. Was it not this same faith and this same promise of absolution, that caused the Emperor Constantine, who slew his wife, son, nephew, and several others, relatives and friends, who stood in his pathway to the throne, or in some way interfered with his plans or thwarted his desires,—to lift his bloody hands and declare that the blood of Christ is all sufficient, and cleanse from all sin, and as a clincher to his unprovoked deeds of violence, and a quietus to his conscience, he had the assurance of a Christian priest that all would work together for his celestial glory, so he but used his ill gotten power to further the interests of priestly despotism on earth.

And after all is there much improvement? Do not the salaried clergy and priests of to-day go to the murderer in his cell and tell him to look to Jesus through faith, and forthwith receive a passport into the glories of the eternal world. Let every mother teach her child: ah, let her feel and know that one of the points essential to her competency to become a mother, is a knowledge of the infinite law that knows no change by faith or otherwise, and that every infringement brings sure penalty, and man will soon see that pledges in faith, or promises of absolution, no matter how solemn or impressive the ceremony, will prove an utter failure; and he who pins his hope of future happiness to the tenets of a high toned creed will surely awake to a sense of his mistake, and to a knowledge of the fact that the only atoning power is within the compass of his own existence, and is regulated by his own acts. He will soon see that it can be but the weakness and corruption of man that could conceive such an enormity; the flat of the Infinite in every department of Nature, in all her workings and developments utterly ignores such a monstrosity. The idea of faith and repentance working a bankrupt act upon law that knows no change, acting always in harmony with cause, is doubtless inevitable evidence that all infringement upon infinite law, must correct itself through the same unchangeable evolution of the cause of all causes producing development through effect, evidencing that man must and will ultimately fill the object of his being, or there must be a failure in the design, and hence a mistake in the designer. God cannot, never did, nor ever will make a mistake, hence the fallacy in presuming that man will not ultimately fulfill the object of his creation. Then in the name of all we hold sacred, is it not time to call a halt and reflect. If we will but divest ourselves of the mantle of Christian paganism, the blinding scales of superstition will fall from our mental vision, and the light of demonstrable knowledge will take the place of the dark uncertainty of a mystic belief; our spiritual nature will be stimulated to the grandest heights of that beautiful philosophy that convinces man through the infallible promptings of his own inner nature, that there is no law save that interior law that shakes friends through the windows of the soul with the light that stands forth in the midst of boundless space, elevating mankind, and inspiring him to his fullest capacity and individualization.

Bear with us for a few moments longer until we pursue our subject to the end, carrying our comparisons still further even down within the dark shadow of the valley of death; when the silent watcher can almost hear the fluttering of the angel's ebon wings, and the gates up yonder are ajar to receive the departing spirit. Bearing upon this point we are told by the unphilosophical and creed bound fanatic, that faith in Christ is the only doctrine that brings comfort and consolation in the trying hour of death. This my friends, my experience warrants me in saying is not true, and that experience I believe is equal to that of any man in the county. You all know that I have had an extensive practice of thirty years in medicine, graduating when a very young man; and when alopathy failed, the reformer was frequently summoned, and very often just at the hour of dissolution.

It is but just and true to say here that psychology has much to do with death bed scenes. When man feels that he is fully and unmistakably summoned to take leave of the physical temple never to dwell in it again, if the predominating magnetism or psychal force is fully and clearly educated to the fact that the change is for the bettering and elevating of the spirit man, all will be clear to him, or her who is taking leave of earth friends to join those who are waiting to welcome them to their angel home. How grand and beautiful then are the principles of Spiritualism demonstrated on such occasions; friends on earth's plane, passively yielding to friends of the spirit side charged with psychological predominance. I have stood by and seen the spirit shake hands with the last muscular fiber in the case of the Christian, the atheist, the deist, the pantheist, the infidel, the materialist and the Spiritualist; and here state that I have witnessed calm and beautiful departures in each, and have also witnessed uneasiness and unwillingness to go in all. I can truthfully assert that I have seen the infidel and materialist pass out as composedly as any, with this expression upon their lips, "I was not consulted as to how and when I should commence my limited stay here, nor am I permitted to make choice as to when I go. I am therefore passive, trusting to the same cause that produced and thus far maintained my existing individuality as to future results." I would be exceedingly glad to pursue this part of my subject to the extent of my experience, but want of time forbids, and well do I know that Christians would shake their heads in dismal dubiousness, did I reveal the whole truth in some instances, for well do I remember (and the memory of such scenes is full of haunting horror) hearing the agonizing, frenzied, call for prayer and singing. "Oh! has Jesus forsaken me," and so on through such a catalogue of doubts and fears for the future, such entreaties and supplications, such remorse and despair as would blanch the faces of the bystanders, and cause the stoutest heart to quail with terror. How often have we

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