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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 13, M. S. 34.

ALURED OR ALFRED. (Canon of Beverly.)

I SALUTE YOU FOR THE TRUTH.—None can know the truth better than those who have been deceived, for deception is a species of experience, and through our experience we have to learn everything. One of my principal efforts was to write up the character of a saint, or so-called saint, who founded a church, in which I acted as canon, under the title of St. John of Beverly. My adherence to church principles has done nothing to advance me, or to help me to progress as a spirit; but it has done this. It placed my mind in such a state of confusion, that I have had the greatest difficulty to extricate myself from it. I was extricated from the trammels of creed and dogmas through the efforts of another. What affinity I bear to that person I cannot tell, but nevertheless his wit and sarcasm in spirit life have aroused a sense of the reality of what the spirit life is. His name is Voltaire. This man, who the Christians claim died eternally damned, has been my saviour in spirit life. A canon saved by one whose religion he cursed! Religion as it existed in my day, and as it now exists is full of hypocrisy, fear of popular condemnation, and this makes those who promulgated it, liars in regard to that which is true. But Voltaire braved the hypocrisy of his day, and he is not a devil damned, but a spirit anxiously inquiring for the truth. The time that elapsed from the 12th century to the middle of the 18th century, when I met Voltaire, was passed by me in a night of hell such as I would not condemn my worst enemy to endure. Light and truth can only be obtained by experience. Remorse for foolish teachings, is even to day, in spirit life, the result of a bitter experience. The night that overshadows a spirit bigot is a hell from which he cannot escape until the uttermost compensation is made. The trinity—truth, experience and reason—must be your guide, and through them can the redemption of a spirit come forth. I was Alured, canon of Beverly.

[Cha-wah-ska, the Indian guide of the medium, said that this spirit was a native of Beverly, England, and died in 1129. To our question, "How came it that, if through Voltaire, you became aware of what you testify to here to-night, as long ago as the middle of the 17th century, have you not until now given the world that testimony?" He replied because this is the one place where spirits are welcome to come and speak the truth. We take the following concerning Alured from the Penny Cyclopaedia.—Ed.]

"Alured, Alred or Alfred of Beverly, an English historian, who lived in the 12th century. He is the author of an Epitome of British History, from the time of the fabulous Brutus, to the 29th year of the reign of Henry I., which Thomas Hearne published at Oxford in 1716, under the title of 'The Annals of Alured of Beverly.' It is written in a Latin style remarkable for its correctness, considering the age in which the author lived; and more attention appears to be paid in it to the dates of the events recorded than in most of our ancient chronicles. It exhibits, however, in many places so strong a resemblance to a similar work which bears the name of Geoffrey of Monmouth, that Leland, and others after him, have considered it to be merely an abridgement of Geoffrey's work. On the other hand it would rather seem that Alured's history was really published before that of Geoffrey, so that when they agree in expression, the plagiarism or copying ought probably to be charged upon the latter. Geoffrey's work has always been regarded as principally a translation from a British or Armorican original; and he and Alured may have drawn their information, to a considerable extent, from the same sources. Of the personal history of Alured, the little that has been handed down, rests entirely on the worthless authority of Bale in his *Illustration Magnae Britanniae Scriptorum Catalogus*, a *Japheto* per 3620 Annos. He is said to have been born in the town of Beverly, in Yorkshire; to have received his education at Cambridge, where he became distinguished for his skill in divinity, as well as in various branches of profane learning; and, having afterwards turned secular priest, to have been made one of the canons and treasurer of the church of St. John in his native town. His death is conjectured to have taken place in 1129, the year in which his annals terminate. Bale makes him the author of many works; but the catalogue appears to be manufactured by the process of representing each of the books of his Annals as a distinct treatise. Among the works attributed to Alured is a history of St. John of Beverly; which the writer of his life in the *Biographia Britannica* considers to be a collection of charters and other records respecting that ecclesiastical foundation still preserved among the Cottonian manuscripts in the British Museum. But for the opinion that this collection is the history said to have been written by Alured, there do not appear to be sufficient grounds."

[Such is the authentic testimony of the spirit of Alured, Canon of St. John's Church, Beverly, England (in the early part of the 12th century. We say authentic testimony, for who can question successfully the authenticity of that spirit communication given through a medium and amanuensis,

neither of whom had heard of nor knew anything about such a person as Alured? It will be seen that the spirit makes no reference to the "Annals" attributed to him, but he makes express claim to having been the author of the History of St. John of Beverly, a work which it has been disputed that he ever wrote. This undoubtedly learned and devout Catholic Christian clergyman testifies squarely, after seven hundred and fifty years in spirit life, that Christianity is a delusion, from which he was only saved as a spirit through the wit and sarcasm of Voltaire. The latter pressed to spirit life in May, 1778; and if this spirit is correct, he must have begun there where he left off here, and with even greater success, since such a spirit as Alured was induced by his wit and sarcasm to repudiate the religion that had held him enthralled as a spirit for six hundred and fifty years. Indeed, he calls Voltaire his spirit's saviour. But we desire especially to emphasize the fact that not until the way was opened for him, through MIND AND MATTER, to reach the ears of mortals, had he been able to give that important and crushing testimony against a religious delusion that is now seeking to swallow up the Spiritual movement through the selfishness, treachery and hypocrisy of men, who profess friendship for Spiritualism, only the more effectually to betray it into the power of its natural enemies the Christian clergy, Catholic and Protestant. Friends, aid these spirits to get the truth before mankind by circulating MIND AND MATTER all you can.—Ed.]

GIAM BATTISTA BOLZONO BOLZONI.

SIGNOR, I SALUTE YOU, SIR.—I have not been so long in spirit life. I was a printer and oriental scholar. I was advised to learn oriental languages, in order to translate and print certain manuscripts submitted to me at Padua, Italy—I think about 1830. I printed just as much of those manuscripts as the authorities assigned me, and that was all it was my interest to print of them. I had no freedom in doing this; but as a spirit, I think it is my duty to unveil the rascally proceedings of my employers. My conscience would not let me rest as a spirit, and I come to tell you plainly, that if these priests would produce them, they have the documents, signor, which proves that they are united with that lumbag Kasebins, in keeping the present age in darkness in regard to the real facts concerning Christianity. There is not a thoroughly educated priest but who knows that Christianity is a lie, and that the main features of that religion are an intermixture of ideas embraced in the tragedy of Prometheus bound by Eschylus, and in the life and teachings of Apollonius of Tyana. This they know. Out of this amalgamation of fable and fact has grown the whole of the gospel stories of Jesus. You may be fooled and deceived, signor; but a time comes when this becomes too serious a matter, and therefore I come here to bear witness to what I know to be the truth, and because you accept what truth you get from the spirit life after rationally considering it. I want it distinctly understood that all spirits are not angels, and many will bear close watching. My conversion to the truth was as sudden as the celebrated conversion of St. Paul. Why so? I will tell you. I thought I was performing a duty by upholding Catholicism, but when I found in spirit that their heaven was a hell, their religion a farce, their God and devils idealities, I immediately determined to leave it; but they did all they could to obstruct me, and that is the cause of my delay in giving this communication. But I have cut loose from their enthrallment to-night, and here seek to stand forth a man who has no redeemer but his own conscience. I will give you my name by spelling it, Giam Battista Bolzono Bolzoni. Several of the works I printed were in great demand.

[After considerable search, we can find no biographical mention of this person. 'Would be obliged for any information upon this subject.—Ed.]

DANIEL SHERVE,
(Bedford Springs, Pa.)

GOOD EVENING, SIR.—Without egotism, I say I do not believe that any man has lived who more wanted to do rightly than myself; and morally speaking, I carried it out; but religiously considered, I am at fault. For this, I am here to make such reparation as is in my power. Gods, Saviours, or any kind of redeemers, are spiritually an impossibility. Redemption lies within yourself, and you can save yourself only through your own efforts. There is a rest over here for the weary, but that rest is only to be gained by work. The spirit life is not that misty, dreamy, angelic nothing, that many spirits state it to be; but its realization is only to be gained by a thorough understanding of your surroundings. Such a thing as absolute happiness no more exists in spirit life than in this, for the moment you sink into lethargy, your spirit is for the time a nonentity. Only the workers in spirit life are the redeemers, not those spirits that are seeking eternal rest. Rest means stagnation, and stagnation is hell. Therefore, if you want to be a happy spirit, you must be a useful one; and the more you fill this latter requirement, the greater saviour you are. Poor indeed would be the spirit life, if there were no higher motive there than self. One of the commandments of spirit life is, "First save yourself, and then work for humanity." By saving yourself first, get yourself into a position where you can work for humanity. I find that in the life beyond, what we call happiness, no creed,

no dogma, no religion can procure; and those who wish themselves with crowns on their heads and harps in their hands, must get enough of it, and then they will desire something higher—something better. I left the earth a Methodist; I have returned an advocate of that which I have learned to be the truth, hoping that all will be benefitted by it. My name was Daniel Sherve, Bedford Springs. Passed to spirit life in 1875.

[Any one having information concerning such a person will oblige us by sending the same to this office.—Ed.]

LOUISA H. DORR,
(Concord, New Hampshire.)

What is this? [Looking around the room and at the person of the medium. She was told it was a spiritual circle. She continued.] I am here and obliged to speak, and I don't know what to say. I was sung out of existence. They were singing something about "Jesus lover of my soul," or something like that. It seems a long time ago, but I am here to-night. I was a Methodist too. There are only two things that I know I was to speak about here to-night; one was the Saviour—the other was the devil. The first I was taught to love, the last to hate. I don't know about either of them. I thought I was an intelligent woman; but in regard to the life beyond the grave, I find I know nothing. I came here to-night on the recommendation of a man whom I knew of in mortal life. His name was Merryman, and he lived in Connecticut. And he told me to state my case frankly to you, and you would tell me how to get out of the chaotic state in which I am. It is two or three years—I cannot state definitely—when I died, at Concord, New Hampshire. My name was Louisa H. Dorr. I was the wife of John Dorr. [This was stated in reply to our question as to whether she had been married.]

[Can any one inform us concerning such a person?—Ed.]

GIOVANNI PICO,
(An Italian Philosopher.)

SIGNOR.—It seems the Italian spirits are here in force to-night. As one of them I was, in the latter part of the 15th century and beginning of the 16th century, bitterly opposed to astrology; and as an astronomer thought that that science was disgraced by sub-ordinating it to astrology. But, as a spirit, I find so many spirits who are astrologers, and so few that are astronomers, that I feel it my duty, signor, to give astrology that position, in which it should be properly understood, as the vulgar now interpret it as mere signs for fortune telling; but that it was in reality their observations of the planets in the heavens; and they have proven to me, to a certain extent, that the planets and the conjunctions of the planets do influence the minds of men in their ordinary lives and business transactions—that certain things are of use to men; in directing what might be termed, the minor affairs of man. And, as mind always asserts its superiority over matter, so there may be a connection between man and the most remote star. I do not say that such is the fact; but I do say that man is the ultimate of the whole; and as such, his brain will make all matter subordinate to him. And, signor, it is in such things as these, that we are to look for redemption, more than to all the Gods, Christs and Saints that have ever existed or that ever will exist. It is in our understanding of our exact position towards the physical sciences, that our redemption lies. All true spirits work to advance science and law, and not for religion and delusion. I cannot answer for what a spirit here said about the spirit commandment; but I can answer for myself, that every one who lives in mortal form and who ever expects to be a spirit, will have to submit to an adjustment towards all reasonable law, and the rejection of everything that reason despises. That is the precept that I can truthfully give you. I was Pico, of Mirandola, Italy.

[We take the following account of Pico from Chambers Encyclopedia.—Ed.]

"Giovanni Pico, della Mirandola, an Italian philosopher and theologian, whose genius is decidedly inferior to the reputation he once enjoyed, was the son of the sovereign prince of Mirandola and Concordia, and was born the 24th of February 1463. At the age of fourteen, he was sent to the University of Bologna, and after spending some years there, visited the principal schools of Italy and France, everywhere distinguishing himself by the extraordinary facility with which he mastered the most difficult branches of knowledge. His linguistic acquisitions embraced Latin, Greek, Hebrew, Chaldean, and Arabic, besides Italian and French; he was familiar with the different phases of the scholastic philosophy, and he was also versed in mathematics, logic, and physics. At the age of twenty-three, he returned to Rome, when Innocent VIII. was pontiff, and immediately sought an opportunity of showing his learning in the most striking manner, by publicly putting up no fewer than 900 theses or propositions in logic, ethics, physics, mathematics, theology, natural and cabalistic magic, drawn from Latin, Greek, Jewish, and Arabic writers, offering to maintain an argument on each against all the scholars of Europe, and undertaking to pay the expenses of those who came from a distance. Pico presumptuously entitled his theses *De Omni Re Scibili* (On Everything that can be Known), and Voltaire sarcastically added, *et de quibusdam aliis*, which addition is as true as it is witty. Pico

had several encounters with notable scholars, and is reported to have come off victorious on every occasion. But his very success was the cause of misfortune. The church appointed a committee to report on the propositions of the young prince, and the result was that several were condemned as 'heretical' although the author was acquitted of any heretical intentions. Pico now withdrew from Rome, and after a short time settled in Florence, where he anxiously devoted his whole time to the composition of polemical treatises against Jews and Mohammedans, and to the refutation of judicial astrology. Among his closest friends were Politian and Ficino. He died the 17th of November 1494, at the early age of thirty-one. A complete edition of his works was published at Bologna in 1496; it has since been frequently reprinted."

[We have not a doubt of the authenticity of that communication. One of the works of Pico was entitled *Disputationes adversus Astrologium Divinatrium, Libri XIII*; which shows that he did really oppose astrology with the bitterness he claims to have done. That he comes back to soften his censures of that department of divination shows that, as a spirit he has had reason to regret his pedantic and learnedly pretensions' career as a mortal. The communication is naturally consistent with the biography of this prodigy of book acquirements. The spirit says nothing whatever about his religion or theology when in earth life. We presume he was a Catholic but manifestly not a bigot.—Ed.]

MARTIN BEHM.

"GUTEN NOCHTE, MYNHEER.—I was what you term observer of the astrolabe and I worked upon that. John II. of Portugal was a great lover of navigation, and he employed me to invent, if I could, from my knowledge of the astrolabe, a system by which, if, what is called the compass, should get out of order, navigators could steer their course by the stars, and I was one of the inventors of marine charts. My mortal life was so taken up with these things, that I became wrapped up in one idea, and had no time for religion. It was mighty lucky for me, mynheer, that I did not get any religion of that day. I escaped from too much priestcraft. As a spirit I am very glad to see that you have made such great progress in the way of ocean travel. I think myself and several other spirits helped to force the ideas that governed Robert Fulton, for the benefit of humanity; at least he says so, as a spirit. My history as a mortal was a peculiar one, for even as a boy, go where I would, there was always a mirage or reflection of a ship before me, and I used to think I was haunted by the ghosts of sailors; but, in reality it was only what you would term my special object in life impressed upon my mind by spirits. This thing that you call Modern Spiritualism, holds in itself the key to all secrets; and as physical science has reached its boundaries, (for your great chemist John Tyndal cannot understand the play of atoms) the occult forces of the mind—clairvoyance and psychometry which are really the same—are all the result of the efforts of spirits to get the truth before the world. And those pseudo Spiritualists who are doing what they can to keep this back, will find themselves left behind. Throw the gates wide open and let every spirit have his say; and then analyze each communication whether it be good or bad. In this way alone you can reach the truth. My name was Martin Behm, of Amsterdam."

[We can find no historical reference to this spirit, but incline to regard it not only as authentic, but in every sense most valuable. It appears he was a constructor of Astrolabes at Amsterdam, who, in the days of John II., of Portugal, (1455 to 1495), no doubt had gained some celebrity in his profession. Our readers may be, as we were, ignorant of what an astrolabe is. It is thus described in Chamber's Encyclopedia:

"Astrolabe (from two Greek words signifying 'to take the stars'), the name given by the Greeks to any circular instrument for observing the stars. Circular rings, arranged as in the Armillary sphere, were used for this purpose. A projection of a sphere upon a plane, with a graduated rim and sights for taking altitudes, was known as an Astrolabe in the palm days of astrology, and was the badge of the astrologer. The astrolabe has been superseded by the more perfect instruments of modern astronomy."

It is in the highest degree probable that King John II., of Portugal, availed himself of the services of such a skilled artisan to perfect the means of navigation, in any contingency. In order that the reader may have some idea of who this King John II. was, we quote as follows from the Nouvelle Biographie Generale:

"When once he had nothing more to fear from his enemies within, John II. wished to accomplish the vast projects of the infantina Donna Henrique. If the observatory of Sagre no longer existed, the King drew to him in his palace the most learned men of that epoch; the most enlightened geographers, the most skillful mathematicians of the Spanish peninsula replaced near him the eminent strangers by whom his great-uncle was surrounded. In imitation of Alphonso the Wise, he did not fear to demand justice for the persecuted race of the Jews; mestre Jose and mestre Rorigo, at once skillful physicians and cosmographers, guided him with their experience in his persevering investigations; but before risking a great maritime expedition, destined to extend to the

extreme Orient the efforts of his predecessors, he resolved to demand an exploration by land for the light which was then completely wanting concerning the situation of India. Aided by their knowledge of the oriental languages, and furnished with the necessary instructions, Corvillas and Paiva set out towards the Red Sea, and one of them penetrated to the city of Calcutta, which the Portuguese were to reach two years before the century was completed. The fantastical empires of *Ogane* and of the *priest Jehan* were the apparent end of these journeys. Nevertheless, it is quite certain that the glorious results obtained by Vasco da Gama, under Don Manuel, were prepared for with a marvellous skill by the investigations of John the Second.

This will suffice to show the singular probability of the truthfulness of the spirit's statements. It was no doubt to the use of charts projected by this forgotten Hollander, that the ocean highway to India from Europe was opened up. And how artlessly probable is his statement of his having been an impressive medium whom spirits used to contribute the means to enable mankind to navigate the globe, sending Vasco da Gama to India and Christopher Columbus to America, to open the way for founding a government, when spirits could obtain a hearing through their mediums, without the necessary annihilation of these necessary instruments for the propagation of the highest truths. Poor forgotten Martin Boehm, the medium boy, the ghost-haunted clairvoyant, the mechanician and inventor, tells us that his mission did not end with his earthly life, but that he wrought on through the impossible brain of Robert Fulton, another medium, and now, in this year 1882 of Christendom, and of Modern Spiritualism 34, he comes back to rejoice over the outcome of his efforts in the direction of ocean navigation, and to congratulate the present generation on the progress that has been attained.

But, oh! what a momentous suggestion is that, when this noble spirit says:

"This thing that you call Modern Spiritualism holds in itself the key to all secrets."

Oh! how we bless the day, when we were led to lay our all upon the altar of Modern Spiritualism; and how grateful we are that we were given the strength to become the open co-worker with these spirit benefactors in giving the unadulterated truth to the world. Spiritualists, rally as you never rallied before about the mediums, who are true to themselves and true to the spirit workers behind them. And oh! mediums do nothing to grieve the hearts of those spirits who have chosen you as their co-workers. Be faithful; oh! be faithful; and fear not. If faithless you will—you must fall. Your enemies are without as well as within the spiritual lines and no opportunity will be allowed to escape where your injury or destruction can be accomplished.—Ed. of M. and M.



CHILDREN'S COLUMN.
A CHRISTMAS MYSTERY;
OR JO AND HIS PET CROW.
BY MISS FRANK M'CAULTY.

The sharp crack of a rifle startled the echoes around Judge Malcom's country home, and a big black crow dropped from the wood-pile. Out ran a little darky boy from the kitchen, followed by Aunt Dinah, his fat old grandmother.

"Now, you Jo, what you guine to do wid dat dar crow? You better drop him like a hot potato. He's a-gwine to de Ole Scratch, whar he belongs."

But Jo had run over to the wood-pile, picked up the poor old crow, and held it to his bosom. His woolen shirt was open, and down his black skin ran the red blood of the wounded bird, down his black cheeks ran the tears, and he rocked himself to and fro in an agony of grief.

"He's gone dead for suah," sobbed Jo. "Oh, Mas'r Harry! what made yer kill poor old Thus'lem!"

"I'm sorry, Jo," said a handsome lad of twelve, putting down his gun. "I didn't know it was your crow, and he made such a capital target up there on that jagged stick, I couldn't help it. Don't cry, Jo; I'll get you another much nicer pet than that. He's the most broken-down, dilapidated-looking customer I ever saw. He's blind in one eye, and no wonder Aunt Dinah named him Methusalem; he must be a thousand years old. Let the miserable thing die, Jo, and I'll give you one of my bull pups."

"An' I'll dib oo a pet tenary, Do," lisped little Laura.

"An' I'll gib you a good lickin' ef you don't shet dat dar bawlin'," said Aunt Dinah. "Why, yer couldn't make more ob a rumpus over a pore Christian."

"But entreaties or threats were of no avail. Jo thanked Master Harry for his offer of the bull-pup, and Miss Laura for hers of a canary, but he said he didn't want any more pets if Thus'lem died. Then he climbed the back steps to the room over the kitchen where he and Aunt Dinah slept. Taking out of an old box a checked shirt, he proceeded to tear off the tail some narrow strips. These he bound tightly about the bleeding body of the crow, and finding one leg hanging limp and useless, he cut a splinter from the box, and set the shattered limb. Then he bathed Thus'lem's head with water, all the while calling upon his favorite to open his eyes and look at him once more before he died.

Thus'lem seemed to have made up his mind to look at Jo a good many more times before he died, for his big eye opened and began to blink in such a lively manner that Jo jumped up and clapped his hands with delight.

"Why Thus'lem," he stammered,—"why, why, yer ain't done gone, is yer? Yer's a-gwine to lib, mebbe?"

"Jes so, jes so," feebly croaked the crow.

Not that I mean to say Thus'lem could talk. No member of the crow family has ever been known to carry on a conversation; but as for those two words, everybody said they were plain enough when you knew what they were.

"Clar to goodness," said Aunt Dinah, "ef dere's any kill in dat dar crow! He's been froze to deff,

an' scalded to deff, an' crushed to deff, an' shot to deff, an' here he is agin, peart as a maggot. Reck on he's lived 's long 's de creation itself, an' looked on wid dat dar crooked eye o' his'n when Noah built de ark. He's enuff to scar' de life out ob any one. Jes look at him, Mas'r Harry."

He certainly was a very queer specimen of the bird creation. His body seemed to be held together with strips of Jo's old shirt, he had only one leg to stand on, and every feather seemed to straggle in a different direction.

"He hasn't got off by de skin ob his teef for nuffin," said Aunt Dinah; "he's chock-full ob inkity, dat dar crow."

"Jes so, jes so," croaked the crow.

But Jo patted tenderly the wounded body of his favorite, and told him not to mind granny, to be a good crow, and get well and comfort the oppressed heart of his master.

"For, Thus'lem," said Jo, as he settled down to his potato-paring, with the bird on his shoulder, "I know you's ill-used an' persecuted an' slanderized, an' folks don't gib yer no peace, sleepin' nor wakin'; but dat's acause you's black, Thus'lem, an' I's black, an' we's bofe black. Ef yer woz a lubly yaller canary of Missy Laura's, you'd hab a most spereniferous time, Thus'lem: You'd hab a shinin' gilt cage to lib in, an' a boss swing to swing on, an' all de lump-sugar yer could swaller down, an' Missy Laura'd call yer 'honey' an' 'sugar-plum,' an' let yer roost on her lily-white finger, an' peek out ob her lubly red lips. Oh goodness gracious! sakes alive, Thus'lem!" said Jo, his eyes rolling in his head at the thoughts of such ecstasy, "ef yer was only a yaller canary!"

But Thus'lem shook his head, as much as to say that he wouldn't give a rotten cherry for such felicity.

"It's a mos' drefful pity," sighed poor Jo, "dat yer looks is so mighty agin yer, Thus'lem; dat dar nose o' yourn bein' so drefful hooked, an' dat dar eye o' yourn so powerful skewed. But don't worry about it, Thus'lem; it can't be helped, yer know."

"Jes so, jes so," meekly croaked the crow.

"We'll hab to be sassyfried, Thus'lem, an' do de bes' we can. Don't yer smell de good tings a-cookin', Thus'lem? Don't yer sniff up de pies an' cookies, Thus'lem? An' de ginger an' spice an' all de lubly cookin', Thus'lem? Dat's acause it's Christmas-time, when everybody's kinder happy, Thus'lem, even a pore old crow."

"Jes so, jes so," croaked the crow, and apparently a little tired of Jo's sermonizing, he limped out of his sight.

Shortly after, Master Harry entered the kitchen, and told Jo he had some very particular work for him to do.

"You see, Jo," said Harry, "Santa Claus is very busy this year, and he can't get time to provide Christmas trees for folks that have them handy. We'll have to help him a little." And winking mysteriously to Jo, he beckoned him outside, and told him the joyful news that he too was to help get the Christmas tree and greens.

It may not seem such a very pleasant thing to some people to go out in the freezing air, and hack down a lot of tough cedars, but to Jo it was simply delightful.

"Jes tink of dat dar, Thus'lem," he said to his crow, "ter be sot ter work for Santy Claus hisself! Pears like as ef de good times is comin' for dis yere Jo, Thus'lem. Mas'r Harry's powerful good to bofe of us now-a-days. It's a blessed Christmas dis yere, Thus'lem!"

The fact was that Harry had determined to make up to Jo for the grief he had given him in the careless shooting of his favorite crow. He was shocked when he saw the agony his careless indifference had given Jo. He had no idea a little darky like that could feel even worse than he would if any accident should happen to one of his pets. When Harry found out that the color of Jo's skin did not hinder him from being a real boy like himself, with all a boy's appreciation, and much more than an average boy's feeling, Jo went up a good many pegs in Harry's estimation, and not having any white boys handy, he made excellent use of Jo.

There was an air of secrecy about the house that always belonged to Christmas-time. When the Judge came home from town with his pockets bulging out, and winked to his wife to follow him to an adjoining room, nobody thought of prying into their secrets except Thus'lem; but then no one minded him.

Harry had his own secrets, shared by nobody except Jo. He was almost too dignified to take a poor little negro like Jo into his full confidence, but there was a little package in his bureau drawer, and he was bursting to show it to somebody. It was a likeness of himself nicely inclosed in a little locket that would just fit upon his mother's gold chain.

"Don't you say anything about it, Jo," "Not for de worl', Mas'r Harry. I'd die afore I'd reveal a solemn secret like dat dar."

"I believe you would, Jo. I think I can trust you."

Jo's heart almost burst with pride at this mark of confidence. He did not even tell Thus'lem, though he was sorely tempted to, as he never kept anything from his pet crow. The very next day it happened that another honor was conferred upon Jo.

Mrs. Malcom had shut herself up in her room, and when Jo brought a scuttle of eggs, she did not put aside the pretty purse she was knitting, but nodded and smiled when she saw Jo looking at it.

"It's for Master Harry, Jo. When I get it done and put a few gold pieces in it, don't you think he'll like it all the better because his mother knit it?"

"Shouldn't wunner a bit ef he would, missus. My souls an' bodies! wot a Christmas this will be!"

"Don't tell him, Jo."

"I'd be chopped into bits afore I'd tell it!"

"Jo is a faithful, honest, good little fellow," said Mrs. Malcom to Harry; "we mustn't forget Jo at Christmas."

"No, indeed, mamma. Do you know what I think would please him more than anything? A pretty collar for Thus'lem, as he calls that old crow. Of course we'll give him clothes and things; but he'd like something of that kind for Methusalem—darkies like tinkets, you know."

"Jes so, jes so," said the crow.

Harry remembered this remark bitterly enough upon Christmas eve, when the happy moment had at last come for him to bring forth his treasure from his hiding place, and put it triumphantly in the hands of his mamma.

The Christmas greens were all hung, the Christmas tree was ready for Santa Claus to trim, and Jack Frost had already begun his wonderful decorations. Little Laura was fast asleep in her

snug little bed; Jo had gone, whistling cheerfully, to his garret; and even Thus'lem had squeezed himself through the hole in the plaster that led from the main building to the room over the kitchen, and gone to roost comfortably in Jo's black bosom.

Jo looked out of the little window up to the clear cold sky. One tiny star was glimmering there.

"Pears like as ef it might be de blessed star ob Bethlehem, Thus'lem," said Jo; "it's de berry same hebbin', Thus'lem, as it woz long ago."

"Jes so, jes so," sleepily croaked the crow.

In the mean time while Harry had gone to get his treasure. He opened the bureau, put his hand to the accustomed place, and lo! the treasure was gone. With a trembling hand Harry tossed every article over a dozen times. He looked, as people will for missing articles, in all sorts of out-of-the-way and impossible places. At length he yielded to the fact that the locket was gone. The little treasure was lost at the one moment that it was of priceless value to him; for he could get nothing now to take its place. It was too late to secure the cheapest trinket. For the first time since he could remember, he must go empty-handed on Christmas to his mother. Tears of grief, of rage, of disappointment, burst from his eyes. How in the world could it have gone? Nobody knew it was there but himself, nobody but—Jo.

"Darkies love tinkets," he muttered, bitterly. "Jo is the only living soul that could possibly have taken it."

Then he jumped upon his feet, and went down stairs.

"Oh, mamma," he faltered, "I had something for you that I know you'd like, but it's gone, it's stolen."

Then with clinched fists and streaming eyes, Harry told her of his loss.

"My dear boy," said Mrs. Malcom, "don't grieve; above all, don't lose your temper on Christmas eve, of all times in the year. I'm just as glad as if I had the pretty picture in my hand; and as for poor Jo, if he did take it, it was from love of your dear face and ignorance of the crime he was committing. But now that you have as good as given me your present, you shall have mine."

She went into her little sitting room and put her hand into the work box for her purse. Only that morning she had put in the gold pieces—it ought to be an easy thing to feel them in the dark. But it was not. She lit the lamp, and even then her search was vain. The purse was gone. A serious, sad, and pained expression overshadowed her face. Nobody knew even of the existence of the purse. Nobody had seen it, nobody but—Jo.

Sighing heavily, she went back into the parlor. "Harry, my son," she said, "it is so sad to have such a thing happen upon Christmas eve! I would not have believed it possible; even now I can scarcely credit my senses."

Then she told him all.

Harry's face lit with sudden wrath.

"Come, mamma, let's go to Jo's room. I believe he's run away with them. I don't believe he's there."

Mrs. Malcom followed Harry to the kitchen, and up the back stairs to the little garret. Her heart smote her as she saw the miserable rags upon which Dinah and Jo and Thus'lem were all sleeping. "For Jo was there, soundly sleeping as if innocent of everything of which they thought him guilty. How cold it was in that miserable place! How the wind whistled through the unplastered beams! How scant and wretched was their bed, their covering! How wicked she had been not to look after these poor creatures who had served her so long and faithfully! The crime, the fault, was partly hers."

But Harry had shaken Jo rudely by the shoulder. The startled crow limped out of his warm black resting-place and blinked maliciously at the intruders. Jo started to his feet in surprise.

A loud clink upon the old floor was distinctly heard, and by the light of Harry's lamp could be plainly seen the lost treasures. From under the ragged quilt had fallen the locket and the purse.

"Oh, you miserable thief!" said Harry to Jo.

Jo's teeth began to chatter in his head, his eyes to roll wildly. He looked from one to the other in a dazed and bewildered way.

"Wot in de canopy's de matter?" said Aunt Dinah, rubbing her eyes.

"Matter enough," said Harry. "Jo's a mean, sneaking thief. See what he has stolen from mamma and me."

When Harry held up the little locket and the purse, it seemed as if Jo's eyes would start out of his head.

"Mas'r Harry, Mas'r Harry," he cried, "I never fotched 'em here. I never laid a finger on 'em; wisher may die on dis berry spot ef I did!"

The poor black had crouched upon the floor, and held up his shaking hands in entreaty. His teeth chattered in his head, and his face was overspread with that ashen hue that can make even a black skin pale.

Harry had never seen such abject misery. It blunted the edge of his rage and disappointment. "Jo, Jo," he said, "don't add lying to your other crimes. Didn't we find the things here where you had hidden them?"

"Dis beated creation!" said Aunt Dinah. "In all de breasts burned days ob my life, I neber see de like ob dis. Jes you leab him to me, Mas'r Harry. I'll wullup de trufe out ob him, ef it takes me all night."

But Mrs. Malcom stepped forward and held her hands over the poor shivering head of the little black boy. "No," she said, "he shall no longer be treated like a brute. I will find another way to reach his heart. Oh, Harry! oh, my son! the fault is mine. I have cared nothing for poor Jo—for his body or his soul. Our dumb, soulless animals are better cared for. I'll wait awhile, Jo; I'll go away, and leave you to think it over. By-and-by you'll remember all about it, won't you, Jo?"

Jo shook his head to and fro helplessly. "Ef you wait until de day ob judgment, missus, I neber can remember. It's a mos' drefful mystery how dem dar tings got here."

"Come, mother," said Harry, in disgust. "I wouldn't have had this happen for ten times the worth of the thing."

"Nor I," said his mother, and they both sat sadly down to wait for the Judge, who had been detained in town. He was surprised and vexed, when he came, to find that Christmas-eve was being rapidly spoiled.

"That's the worst of these blacks, they will steal," said the Judge. "But don't you want to see my presents? They have been kept out of the reach of thieves."

The Judge took from his vest pocket a tiny

jewel-box containing a ring. Mrs. Malcom had never seen a finer diamond. She quite forgot poor Jo in her delight and surprise. Then the Judge took from his other vest pocket an American watch. As he handed it over to Harry, the lad's face was bright with joy.

But as the Judge was placing the ring upon his wife's finger, it suddenly slipped from his hold, and rolled away upon the floor. All three of them stooped to look for it. It seemed scarcely to have left their sight. They lifted chairs and tables, looked closely around the solid base of the Christmas tree, but the ring had vanished. Again and again they fruitlessly hunted. Tired, vexed, bewildered, they looked at each other in dismay.

"Jo is not the thief, anyway. He didn't take it."

"Who did take it?" said the Judge.

"I give it up," said Harry. "The place is bewitched!"

The Judge looked blankly around the room, in utter bewilderment. Suddenly he put his fingers upon Harry's arm.

"Hush!" he said. "Be perfectly quiet. I think I've got your thief as well as mine. He's black, but he isn't Jo. Look over there in that corner; don't you see a spark of light? Don't frigate the scoundrel. I'll lay a dollar he'll make off with that ring when I give him the chance."

True enough, a black object moved slowly along the floor, and with it something that shone like a star.

The Judge softly opened the parlor door. Out hopped Thus'lem, with the ring in his beak.

"It's worth the risk of the diamond to clear poor Jo," said the Judge to Harry, and carefully they followed the sly old crow. Up the back stairs he limped, through the hole in the plaster he squeezed his way, and soon he was clasped to the bursting heart of his master.

"Why, why, Thus'lem," faltered poor Jo, "I woz afeard you'd turned agin me, an' believed all de slanderizin'." Pears like as ef I don't care to lib much longer, Thus'lem; my pore heart is mos' broke. Mas'r Harry he's done gone agin me, an' missus she's done gone wuss'n Mas'r Harry; an' dem dar tings dat fell out o' my bed-quilt goes fur to show I'm a burgular, Thus'lem, even ef I don't know nuffin 'bout it. I s'pect I'll be put in jail; dere ain't nobody to help a pore black boy. Pears like as ef dat dar sky woz so fur away dat no star ob Bethlehem eber shined dar—leastways for pore-black people like you an' me, Thus'lem. Yer don't somehow tink dat yer could scrape 'long in an 'out de bars, yer know."

"Yes, take him off to jail," said the voice of the Judge. "That's where he belongs, the rascal. Thus'lem's the thief, Jo. Look at him there with the ring still in his beak. I've heard that crows will steal, but Thus'lem beats all the 'burgulars' I know."

"Jes so, jes so," chuckled the crow; and down fell the diamond ring, and rolled to the feet of the Judge.

Up jumped Jo in wonder and affright. Down he fell upon his knees, and begged harder for Thus'lem than he ever did for himself.

"He's on'y a pore ole crow, Mas'r Judge, an' don't know no better. He mus' hab thought I woz mos' 'drefful pore, an' he'd try to help me. He won't do so no more, Mas'r Judge. Will yer, Thus'lem?"

"Jes so, jes so," croaked the crow.

"He's chock full ob inkity," said Aunt Dinah, "an' his neck ought to be twisted dis berry minute."

"We'll spare his life for Jo's sake," said the Judge, "to show him that the star of Bethlehem did shine for everybody, black or white, and our blessed Saviour had compassion upon as big a thief as his wicked old crow."

"Jes so, jes so," chuckled the crow.

So the Christmas mystery was cleared up, and everybody was thoroughly happy at last, particularly Jo, who had plenty of presents. But dearer to him than the apple of his rolling eye was the gift of Mas'r Harry's second-best watch, which made the fastest time on record, and carried Jo along into the next week in a single day.

Thus'lem waxed old in years, sharing his master's prosperity; and I shouldn't wonder if he was alive and "chock-full ob inkity" to this very day.

To the Editor of Mind and Matter:

As the human family is divided into two grand armies of Materialists and Spiritualists, and they subdivided into numerous contending sects and factions, and as neither party can convince the other, although let by able reasoners on both sides, what stronger evidence can we have that both parties reason from false premises, and that nothing but an entire change of base from supreme power to a balance of power can ever bridge the chasm between Materialism and Spiritualism? Although it may seem egotistical to speak of one's self, for the last twenty-three years I have been untrifling in efforts to induce the leaders of thought to point me to the evidence drawn from the organic law on which existence is founded that sustains belief that the two conditions in which every thing exists are distinct entities, the one sovereign the other subject, all of them spirit and matter, male and female, or what you please. Instead of doing this, my efforts have been met by the same sneer of contempt that greeted Galileo, Newton, Harvey, Fulton, Moore and numerous others who have spent their lives in efforts to benefit the race. The golden rule to do as you would be done by, whether discovered by Confucius, Jesus, or Jo Smith, is simply action balanced by reaction, and on this law existence is founded. The same law of interchange that exists between the roots and tops of the vegetable, exists between the visible animal and an invisible counterpart, no matter whether man, monkey or mouse, all are alike subject to the same inherent law, as neither can exist independent of the other. That the powers that govern are derived from the governed, is demonstrated in every organic form, from man to the worm that crawls at his feet, and the assumption that a supreme being or the supremacy of spirit over matter is necessary to existence here or hereafter, has made a hell of this world too long already. For proof, see the past history and present condition of the human family.

J. TINNEY.

Westfield, N. Y., Jan. 8th, 1882.

It is asserted that the ghost—in full uniform—of Alexander H. has been appearing night after night at the altar of the Cathedral of St. Petersburg. The police have been ordered to go for him.

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SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

Unsolicited We Copy the Following Public Notice From Miller's "Psychometric Circular":

"ADVANCE AND REVIEW.

"Dear Subscribers:—

"On account of the opposition of the Postoffice Department in forcing me to pay one cent for each copy of *Advance and Review* sent through the mails, I am compelled to suspend the paper.

"It is with a feeling of sadness that I write these lines. But it cannot possibly be avoided.

"I have made arrangements with Bro. Charles R. Miller to fill out the two numbers due the first year's subscribers with that most excellent Spiritual journal, *Miller's Psychometric Circular*, February and March numbers. I would earnestly urge my sympathizers and friends to subscribe for that paper after they have received those two numbers, as I regard it a journal just calculated to meet the times.

"I shall still continue my business as a medium, bookseller, etc., as usual, per advertisement on the 16th page.

"To those who have assisted in paying the 'unjust postage' upon *Advance and Review*, I will say that I will pay on demand from the amount they have contributed in the past if they desire it.

"Respectfully, JAMES A. BLISS.

"47 Greenwich street, Providence, R. I.

Some Remarkable Experiences.

ELLINGTON, Feb. 3 1882.

Editor of *Mind and Matter*:

The more I read MIND AND MATTER, the more I am in love with it. It seems to have placed the right key in the right lock. Investigation in the powers and phenomena of life—physical, spiritual and moral—will eventually set so wide ajar the doors of Truth, that all those hideous, howling forms of superstition and ignorance that have for so many centuries held humanity at bay, will evacuate the House of Infinite Good, and peace remain in all our borders.

I am particularly interested in the communications from the ancients, which seem to explain some of my childhood's unaccountable experiences. During the years between the ages of 8 and 12, I often saw over my bed (after retiring for sleep) an oval-shaped, pinkish, mellow light, and in that light a table, upon which would fall something in the form of scrolls, that changed to large books, with their titles in plain print on the back of the cover, and stacked one upon another, so graded in size that the topmost one was by far the smallest. They were as follows: Sanscrit Shaster, Zendavesta, Vedas, Holy Bible, Koran, and the Book of Mormon.

In vain I asked my mother for explanation. "You must never speak of such things," she would always say. And now, by the aid of communications from ancient spirits, I am learning that those books so mysteriously presented to my childhood's gaze were what had been termed sacred writings for different portions of the globe; one the outgrowth of the other at different eras of time—standards for religious belief and rules for God-worship. Now I can see how well applied was the little Book of Mormon that capped the pile.

I have just been reading a little Mormon book getting forth the marvellous finding of those plates that contained the contents of that ancient relic by angel direction, which none but Joseph Smith could interpret, and such abundance of Bible references are made to prove that Mormonism is a fulfillment of ancient scripture as makes one sick at heart to think that man could ever be so imposed upon. MIND AND MATTER of January 21st, containing a communication from Spirit Brother "Sadias Gaon," through Alfred James, setting forth what he personally knows in regard to the confused alterations, interpolations and mixtures of languages upon which was built King James's version of the Old Testament; also the power of prophetic vision in the future life, which was literally experienced by himself thirty years afterwards, in his control of Mr. James; all the particulars of Brother Roberts writing the communication, and the presence of Mrs. James sitting there, calling forth an earnest sympathy in my soul towards him, for the reason that my own life has been filled with fulfillments of visions, one of which I will relate (if it will not charge too heavily upon your precious time and space).

In the month of April, 1834, after retiring to rest, with my son, then four months old, sleeping in my bosom, the future of my life, year by year, passed before my vision, in which I saw my babe man, and sick with typhoid pneumonia away from home at a hotel, to which I had been called as nurse him. His age, and all was presented. Oh, I thought to myself, "I can't remember so much; if these things ever happen, *seeing them* will have no meaning." To which I was even to understand that it would be impossible to forget it; that every human being possessed a life-line that reached far into the future, which was the same relation to the individual as the bit to the planet; that some persons possess powers of spirit to trace this line far into the future and take cognizance of events that are only a spiritual state, awaiting the action of time to develop into actual localities, and that I was such one; that all prophecies were produced in this inner. When an event takes place that is foretold in this manner, the spirit will retrace its track, and this is memory.

In the month of April, 1870, just thirty years after the vision, since living in this town, I was it for to go to Mr. H. Sylvester's hotel in the village of Cinncinnatus; where my son lay very seriously sick with typhoid pneumonia. From a moment of starting, I recognized a fulfillment of the long ago vision. As I entered the newly lit house, every room, every carpet, the pictures on the wall, chandeliers in the hall, the lamps, and hostess, their daughters and their music, song in particular entitled "Maude Elaine" I remembered to have heard sung and played the organ in the vision just as I then heard it, servants and boarders, and several times transiting guests, the watchers, books, in short not a passed for three weeks, but developed changes he disease, words spoken by the physicians, urging or encouraging, the size and appearance of the doctors, were all a correct repetition

of what I had witnessed thirty years before. When the disease was at the crisis, every one gave him up but me, for I saw his recovery in that mystic experience, and realized all that was foretold, and had the happiness of his sweet company on my return home.

This is only a hasty sketch of one out of a multiplicity of events that have been literal fulfillments of the vision.

How sorry I am that Brother Gaon did not tell whether he ever had such visions when in earth-life—at any rate he has proven to my mind that Life in the future is capable of phenomenal powers (the same as this; but whether they are carried forward from the innate qualities of Life, Spirit, or Soul, is the question. Brother Falmestock's science of Statuology is very interesting.

TRYPHENA C. PARDEE.

Items of Interest.

Victor Hugo has contributed to the fund for the relief of sufferers by the Vienna fire an autograph in the usual style, declaring the calamity a "catastrophe without human cause," and expressing a fervent hope that "from the frightful mystery may proceed the Amplification of Human Confraternity."?

Tommy was a little rogue, whom his mother had hard work to manage. Their house in the country was raised a few feet from the ground, and Tommy, to escape a well-deserved whipping, ran from his mother and crept under the house. Presently the father came home, and, hearing where the boy had taken refuge, crept under to bring him out. As he approached on his hands and knees, Tommy asked, "Is she after you, too?" —*Baptist Weekly*.

A canarybird died lately in Cincinnati of consumption. A year ago last summer the bird was left hanging in its cage in the open window. Previously an excellent singer, soon afterward it began to droop, and sang but little. Six months later it developed a well-defined cough, which could be heard distinctly in the next room. Remedies were administered, but without success, and the bird pined away and died, as doctors, who were consulted, said, of consumption.

Dennis O'Donovan, a priest of Brownsburg, Ind., was excommunicated by Bishop Chataud because of intemperance, he refusing to take up a collection of \$300 to relieve the church of debt, the claim being that the congregation had once paid the money to Father Logan, a former priest. O'Donovan instituted suit against the Bishop for \$50,000 damages on the ground that he has been unjustly deprived of all his faculties, rights and powers of earning and obtaining a livelihood as a priest of the Catholic Church, for which he had spent many years in preparing himself.

A Scotch minister, in a sermon in Kilmarnock, recently said: "In not a few cases in Glasgow we see women climbing up to the position of headship, and taking their places as heads in the Church and professing to administer its ordinances. We need have no hesitation in saying that movements of that kind, carrying on their face the brand of anti-Christ, and subversive of the fundamental principles of Christianity, are movements which no man instructed in these principles can look upon except with mingled sorrow and abhorrence."

The great fire in the old World building, New York, appears to have been of real advantage to the *Scientific American*, which, although its offices were destroyed, lost very little property that cannot be replaced, and gained something by being driven at once into new and more commodious quarters. The new office is at 261 Broadway, nearly opposite the New York entrance to the Brooklyn bridge, and is occupied by Mann & Co. for their patent office business, as well as for the publication of their newspapers. It was occupied while the ruins of their old office were still smoldering, and there was no delay in issuing the *Scientific American* or the Supplement.

The Sabbath Observance Committee in Chicago has memorialized the publishers of the daily newspapers regarding the Sunday issue. The special request is that these publishers will stop the noise made by the newsboys in selling Sunday papers. The Chicago Tribune declines to comply with this request, and likens the voices of the boys to "dilect cadences." It says that these dilect cadences are like the Turkish muezzin's call to prayer, for there are many sleepy Christians who never would be ready in time for church but for the fact that the newsboys awaken them. The religious papers lament the fact that the Sabbath Observance Committee does not wake up to the necessity of enforcing the Sunday laws and thus prohibiting the busy newsboys from crying their merchandise.

A few days ago, while the fly-wheel of the Winchester Arms Manufactory in New Haven was revolving so rapidly that the spokes were undistinguishable, the engineer noticed a white blotch revolving with it, but supposing that it was merely sunlight falling on the wheel, he at first made no investigation. Two hours and a half later, he observed that the white streak was still there, and, having stopped the engine, he discovered to his amazement that the apparition was a substantial white cat which had been clinging to one of the spokes since the wheel started. She was very much exhausted, and the numberless revolutions had made her cross-eyed, but she has since recovered her strength and visual perfection, and become the pet of the establishment.

Kansas, that baby elephant among States, came of age last week, and celebrated its twenty-first birthday. What a career the young mammoth has had. Like the Bridgeport curiosity, it was born with teeth, and came into the world amid the furious roars of its grown-up brethren. Like the Connecticut youngster, also, its advent was watched with intensest curiosity, and its parent subjected it to rough-and-tumble usage in its earliest moments, to put life into it, even at the risk of trampling it under foot altogether. It was an arena, saw-dust all ready, and the ring made for spectators, in which the young Kansas took its first feeble steps, and it could not then have been insured for any such sum as Barnum has set upon the Bridgeport youngster. But it has grown to huge stature since, and riches. Its history spans the most stirring events of our modern annals, and they did well to celebrate its majority, since that included as much—or more than the centennials of other States, not of the elephant species. —*Philadelphia Ledger*.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

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"NATURES STORE HOUSE."

From the bosom of Mother Earth will we provide the metals necessary to push on the work, Oh, Chief on Earth of the Educator Band.—Message from the "Drallahus."

THE EXCELSIOR CONSOLIDATED GOLD MINING COMPANY.

Offers for subscription, a limited number of its full paid and non-assessable shares, (par value \$10) at the bed-rock price of one dollar each, to complete the re-opening of the Old Works now being pushed forward with the utmost vigor.

This Company has purchased and consolidated in a New Incorporation, under the above title, two of the best known and believed to be the richest "claims" in Tuolumne County, situated on the Stanislaus River, ten miles above Columbia; each claim being fifteen hundred linear feet on a quartz lode averaging six feet in width.

THE DEVELOPMENTS.

Consist of the "Charter Oak Shaft," sunk by the original locators several years ago to the depth of one hundred and twenty feet, with a level at sixty-five feet run about seventy feet. The shaft and level are all the way in good pay ore. Eight tons of ore taken from the shaft at a depth of about thirty-five feet gave a mill product of \$1700, and the tailings were afterwards worked over, yielding \$223, an average of \$240 per ton. Deeper, the ore was largely of sulphuret and less free gold assaying into the hundreds per ton, but yielding less to the mill process.

A new shaft called the "Grant" is being sunk about three hundred feet east of the old one, and is now down fifty-two feet, opening up a new and rich ore chade that promises to be equal to that in Charter Oak. These shafts are to be connected by a "level." Water has been encountered beyond the ability to control except by the erection of

STEAM HOISTING AND PUMPING MACHINERY, for which the Company will allot a portion of the stock set apart for Working Capital, at the very low price of ONE DOLLAR PER SHARE, which gives investors a wide margin for increase in value, which is sure to result from the uncovering of the

BONANZA ORE CHUTE.

known to exist just below the sixty-five foot "level" of the Charter Oak Shaft, from which specimens were taken worth over ten dollars per pound.

An assay of rock from the old shaft, made by Mr. H. Sevenson, Agent of Wells, Fargo & Co., at Columbia, gave a product of ten ounces of gold per ton of 2000 pounds, valued at \$160, which, if estimated as fine gold, would amount to \$215 per ton.

Those desirous of participating in the advantages certain to result from the unlocking of this

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Should write at once for shares or for any further information. Remittances may be made by Money Order on the Columbia Post Office, by Registered Letter, or Draft on San Francisco.

Address,

J. WINCHESTER,

President and Managing Director.

Columbia, Colorado.

New Publications.

Marriage and Parentage, and the Sanitary and Physiological Laws for the Production of Children of Finer Health and Greater Ability. By a physician and sanitarian. Royal 12mo., muslin, tinted paper, pp. 185. New York: M. L. Holbrook & Co., 1882.

This little book treats of the reasons, uses and history of the marriage relation from early times to the present, and the laws which should govern it, to promote the best interests of the living age and all coming generations. It is a book well worthy of thoughtful perusal and study by all contemplating marriage, but especially by those having the control and guidance of the rising generation, as well as by all who have the lasting good of their race at heart.

Chronicles of the Photographs of Spiritual Beings and Phenomena, Invisible to the Material Eye; interblended with personal narrative. By Miss Houghton, author of "Evenings at Home in Spiritual Seance." Illustrated by six plates containing fifty-four miniature reproductions from the original photographs. London: E. W. Allen, Ave Maria Lane: 1882. Royal 12mo., pp. 273, muslin. We have not yet had time to critically examine this apparently very interesting book; will give ourselves the pleasure of a more extended notice hereafter.

Mediums' Home Fund.

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

CASH.

Am't previously acknowledged in MIND AND MATTER \$169 30

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER..... \$258 00
Samuel Graham, Kingsbury, Ind..... 1 00
Mr. and Mrs. Geo. Dolson, Terre Haute, Ind..... 2 00
J. D. Roblin, Terre Haute, Ind..... 50
Mrs. Corbit, Malvern, Ark..... 1 00
Mrs. Dr. J. Bull, Little Rock, Ark..... 1 00
J. V. Pedron, Camden, Ark..... 5 00

Total Pledged..... \$268 50

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

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 1/2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

Mr. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, a very well executed half life size lithographic likeness, accompanied by an autograph note. Price 25 cents, including postage.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

DEAR SIR:—I am still holding successful seances in this city, Tuesday, Thursday and Sunday evenings, at 7 30 o'clock; also on Thursday, at 2 P. M., for the accommodation of those who cannot come evenings, at 184 Nassau street, corner of Dufield, Brooklyn.

A. ROTHMEEL.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

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 SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 and 6 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whitte; Secretary, Geo. F. Runkill; Collector, Frank H. Philbrick.

Mrs. C. M. SAWYER, the well known materializing medium of San Francisco, Cal., will start the first of March for Chicago, by the way of Omaha, and would make engagements with the leading spiritualists to hold seances at all of the principal towns on the route. All letters should be addressed to Mrs. C. M. Sawyer, Stockton, Cal. Care of Mrs. A. Harshburger.

Dr. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 204 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

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

Christianity is none other than the I E S, or *Jes* of the
Phoenicians, we need but refer to those letters
I H S, to be seen everywhere in Christian churches,
as, Catholic and Protestant, upon the front of their
altars and elsewhere, as well as written and publi-
lished everywhere as the monogram of Christi-
anity. They are, by the Christian world, con-
strued to mean *Jesus Hominum Salvator* (Jesus the
Saviour of Man), when in fact they mean nothing
of the kind. It is the name of the Christians
God; the Sun; in the Greek letters *iota, eta and sigma*,
or I E S—the I modernized into the J, which
in later times was substituted for I at the begin-
ning of words. But, as Mrs. Kimball has spoken
of Jesus of Nazareth as the founder of Christianity,
it is here proper to call her attention, as well
as the attention of the reader, to a fact that seems
to have been overlooked by those who have sup-
posed that Jesus was the founder, or had some-
thing to do with the founding of Christianity. If
they examine into this matter, they will find that
the first trace they can find of Christianity is with
The Greek and Latin Fathers of that religion. If
Christianity is not the child of the Fathers, from
whom it sprung, whose child is it? And why are
those Greek and Latin theological writers called
the Fathers of something that was not begotten
by them. Christianity is beyond all question the
creation of its Greek and Latin Fathers, and the
creation of no other person or persons whatever.
It is therefore simply preposterous to assume that
Christianity sprung from any other source than
the Fathers of the Christian Church. The at-
tempt that has been persistently made to identify
the Christian religion with the religions of the
Nazarenes, Essenes, Therapeutæ and Gymnosos-
trophists of Syria, Judea and Egypt, shows that
Christianity had no existence as a religion until

after those older religions had lost their influence and disappeared from the domain of historical existence.

We conclude, therefore, that the weakness and impotence of Christianity is not owing to the infidelity of Christians to the teaching attributed to Jesus of Nazareth: but to the theological falsehoods which are its essential characteristics, and the manifestly misleading tendencies of its inculcations. Why Mrs. Kimball, a friend of Modern Spiritualism, should seek to load it with this important theological failure, is what we fail to understand. It is because she seems so determined to impose the impotent load on the back of Spiritualism, that we have felt it our duty to differ with this very intelligent and accomplished lady, whom we so highly esteem, and warmly commend as a most gifted psychic sensitive and medium for spirit control.

Again, Mrs. Kimball puzzles us when she speaks of the "arch-demons of evil" as contradistinguished from "our divine and masterful co-workers." In what respect does such a distinction between human spirits differ from the distinction made in Christian theology between the angels, and the legions of the devil. We do think we have had evidence enough, and more than enough, to show, that there are no such beings theological or otherwise, as angels and devils. They are mythical conceptions of the same rank as the gods, demi-gods, and demons of ancient heathen and pagan times, and can have no relation whatever to anything concerning mankind, whether as mortals or spirits. If Modern Spiritualism, or rather the facts upon which it rests, teach any thing, they teach that no human spirit will ever become so far advanced or so high that it will cease to be human; and that none will descend so low that they will not in time rise or attain to the ultimate of human perfection. Let us then as Spiritualists and persons who value properly the meaning of human language as a means of conveying thought, cease to speak of human beings, whether spirits or mortals, as being or becoming angels or devils. Those theological or imaginary beings have no more existence than the sylphs, salamanders, undines and gnomes, who the magicians of old imagined, inhabited the air, fire, water and the earth. How far have we progressed beyond those ages of stolid ignorance, and insensate credulity when we go back to those dark and dreary ages to evoke the clouds of mystery to obscure the blazing light that Modern Spiritualism is darting forth over the world? Let angels and devils have a rest. They have served the priestly purpose for which they were invented, and have already too long served to conceal the truth, that have been made known to the world through Modern Spiritualism.

Again Mrs. Kimball says: "Jesus was our older brother." In what sense, spiritually or otherwise considered, is Jesus especially the elder brother, of those who were not born of the same parent or parents? We cannot understand such an expression as having the special meaning which Mrs. Kimball manifestly intended it to have. Nor is the matter made any more plain by the sentence that follows that declaration. His being a medium, even if there was anything to show that such was the fact, would not make him any more "our elder brother," than any other of the millions of mediums who have lived in the past. In what sense was Jesus "our elder brother," that would not equally apply to Buddha, Zoroaster, Hermes Trismegistus, Socrates, Plato, Pythagoras, Aristotle, and other historically proven spiritual mediums who preceded him; or that would not equally, if not more appropriately, apply to Apollonius of Tyana, who lived not only during all the time that Jesus was supposed to have lived, but more than sixty years afterwards, and whose wonderful mediumistic manifestations are matters of unquestioned historical fact; or that would not equally apply to Ammonius the Peripatetic, Ammonius Saccas, Plotinus, Porphyry or to any later actually known mediums for spirit control. Indeed, Jesus presents no such claims to be regarded as a medium, as do each and all of those we have named; for the manifestations of their mediumship are attested by the authentic records of the occurrences of the times in which they lived, while there is no record in relation to the mythical hero of the so-called Holy Scriptures. This is none the less strange, inasmuch as the time at which Jesus of Nazareth is alleged to have lived, was one of the most active periods in the progress of human knowledge that the world has ever known.

If Jesus was a medium, who controlled him? It is not pretended that he was controlled by human spirits. If he was controlled by spirits more than human, he was not himself human, and must have partaken of a similar psychic nature to the super-human influences that controlled or inspired him. Being a medium for super-human control, he must have been himself a super-human being, as all Christians insist he was, and as Mrs. Kimball concedes he was when she speaks of him as the "Divine Nazarene" and classes him among our "divine and masterful co-workers," as "our Saviour" etc. Such a super-human or divine being can, in no proper sense, be regarded as the brother of anything human. Mrs. Kimball will have to give up the divine and salvation attributes of the Nazarene, or his brotherhood with humanity. No being can be human and super-human, or divine, at the same time.

Mrs. Kimball, we feel very sure, does not claim

that Jesus of Nazareth, was the first medium, nor that he was the first to manifest mediumistic gifts, nor that he in any special sense represented ancient Spiritualism. Why then should she, or any other medium, or any Spiritualist, harp upon the especial claims of the entirely unhistorical Jesus of Nazareth as the especial exponent of mediumship, or as the leader of Modern Spiritualism. Playing on that one worn out string is not only monotonous but is most intolerably annoying to those whose ears are attuned to the harmony of unadulterated truth, and who infinitely prefer silence and quiet to the discordant vibrations of that badly adjusted solitary Spiritual string.

Mrs. Kimball exclaims: "How holy is mediumship to all who can become as little children in the faith, trust and obedience of the divine Nazarene" &c. To which we reply, as a Spiritualist who has reached mature years, we cannot see the propriety of one who has emerged from childhood, becoming again a little child in order to see the holiness and beauty of mediumship. It would have to be a very little child, and one who had never had experience enough to know that flame will burn, who could see anything especially holy about mediumship. Would Mrs. Kimball have Spiritualists to regard mediumship as in any sense more holy than any other attribute of the human organism? If so she will find very few who will agree with her who have had any experience in observing the nature and uses of mediumship. But what does Mrs. K. mean when she asks Spiritualists, and adult spiritualists "to become" as little children in faith, trust and obedience in love and reverence of the divine Nazarene? Is that not the exact language and teaching of every priestly pretender to Jesus Christ imparted prerogatives of a holy or divine character. That is not the teaching of Modern Spiritualism, however much it may be the teaching of Christian theology, and in the name of the former we protest against and challenge it, as essentially adverse to all that Spiritualism teaches.

We are sorry to have to oppose the views and inculcations of Mrs. Kimball in the vigorous manner we have done, for it is not in our nature to take pleasure in antagonizing those of the gentler sex; but we would be unfitted for the place we occupy if we hesitated in this instance to freely criticise what we hold, and have, as we claim, shown to be unwise, unwarranted and wholly subversive of truth as it is to be found in Modern Spiritualism.

It is our high regard for Mrs. Kimball as a lady and medium, that leads us to attach special significance and importance to her public utterances, especially when they so markedly partake of the theologico-dogmatical form of inculcation. It was to rid the world of theology and dogmatism that Modern Spiritualism was set in motion by the spirit friends of light, liberty and truth. Why not permit it, without obstruction, to fulfil its liberating mission?

Editor of Mind and Matter:

On reading your editorial in MIND AND MATTER, Nov. 26th 1881, at the commencement of its fourth volume, I felt impressed to pen you a few lines, showing my appreciation of the course you pursue; thereby, to encourage your heart and strengthen your arm to wield the pen of truth, and, if possible arouse those, who, like sleeping sentinels at their posts, are indifferent to the approach of the creedalism of the dark ages, or, who like faithless pilots would allow the ship of Spiritual truth to drift into the vortex of priestly bigotry and intolerance leaving all in the darkness and chaos that has prevailed for centuries. Where are our noble defenders of truth? Not all gone. Some, I know, have passed on, but they united with the workers for humanity in the form and will go on with renewed fervor to scatter the seeds of truth that will lead to victory. I am surprised to see with what indifference some Spiritualists manifest their interest for the cause they profess to sustain. They take no spiritual paper, and hence are ignorant of all spiritual matters. I feel that there are very few persons who are so poor but that they could take a spiritual paper, if they chose. Better do without things of less import, and take a paper that will enlighten, interest and benefit you here, and hereafter.

If my companion in spirit-life sends me a communication through the *Banner of Light*, being an outspoken Spiritualist, I should feel condemned to have him request the editor, or some friend, to forward me the paper.

Mr. Roberts being poor myself, I do not intend to be hard on the poor; but when I see how some Spiritualists adorn their bodies, and hear them say: "I would like to take a spiritual paper but do not feel able," I think, if I do not say so: Better adorn the body less, and take a paper that will enlighten the mind, feed the spirit, and prepare you for the great hereafter.

Knowing that the Spirit-world has charge of the spiritual movement on earth, as all will learn sooner or later, I feel the time is near when you will see the reward of your labors, by the marshalling of mighty hosts under the banner of truth, justice, and love to all humanity. Would that I were able to aid you with money, with my pen, and with my voice. I would do it gladly; and willingly would I lay down my life, if need be, for the cause so dear to my heart.

The truth will ere long shed its benign rays on all humanity, brighter than the noon-day sun. May bright angels ever guide and guard you in all your struggles to sustain the great work appointed you to do by the spirit-world.

With kindness to the erring one
And love for ev'ry soul,
I'll wend my upward way through life
Until I reach the goal.

Go on Mr. Roberts and sustain the right, and you will be sustained by mortals and spirits, and that in the beautiful beyond, you will reap the reward for your noble work, is the sincere wish of

Mrs. Geo. N. Wilcox.

Madison, Conn., Jan. 30th 1882.

Our Cincinnati Correspondence.

FAIRMOUNT, Cincinnati, Ohio,
A. D. 1182; V. D. 12.]

Editor of Mind and Matter:

You have finished up that Mary statue business completely, and thoroughly exposed its fraudulent character, and with it goes the pretend photographs of Jesus and Peter. I think now that all who have advocated their genuineness may give up and quit. I can easily see how the psychometers made the mistake. They read what the persons presenting the photographs believed them to be. Nothing is infallible in this world—not even Psychometry.

Indeed, Bro. Roberts, you have about settled the frauds and fraudulent exposing(?) business, and the pretended Spiritualists and the higher(?) phases of Spiritual journalism, and will compel all the cheats and frauds and pretended Spiritualists and condemnors of mediums, to either show up or shut up.

I am glad to see Mrs. Anna Ralls' favorable notice of A. F. Ackerly in last MIND AND MATTER; and all mediums should have credit for their noble work in holding open the gates of life, and thus demonstrating the soul's immortality.

I am much like Thomas R. Hazard, the Patriarch of Spiritualism. I find that all mediums honestly do all they can under the circumstances, and suffer much for the cause to which they give their time, health, strength, reputation and life. If unfavorable surrounding and wicked influences make wrong come through them, it is not their fault, and they should not be blamed.

Indeed, the wonder is that spirits can reveal themselves to the satisfaction of any one through mediums so harassed and so unfavorably influenced as many are. Spiritual mediums, the most useful of all human agents, must be protected. Such rope tying and such tortures in many ways that mediums are compelled to submit to, should never be allowed for a moment, and would not be in any other calling or profession.

How would the ministers of the Christian gospel like to be treated in that way, and disturbed and abused and assaulted in their meetings? How would they like to be compelled to show up the truth of their belief? To show their Jesus or their God, or at least give some evidence of their existence and power and use to us? or be assaulted in their meetings and arrested for fraud and false pretence? Try it on them awhile, and see how they will like it. Pay them in their own coin.

Talk about testing mediums—no rope tying nor any human device or torture is any test of mediumship or of spirit communion. The only test that is to be depended upon is the intelligence of the manifestation or of the communicating spirit. If the raps or tips or writing spell out information that the medium did not know, but the spirit giving his name did know, the inference is strong that the information comes from the spirit purporting to communicate, as he or it only knew the intelligence imparted.

Then the hand-writing shows that it was done by the spirit signing his name, and the voice through the trance or trumpet medium indicates who is speaking, and so does the information imparted; and the spirit speaking in his own language which the medium doesn't know, proves the genuineness of the communication. And then the complete materializations of our well known departed friends, coming in their own form and size and shape and look and voice; calling us in their own natural voice, by our name, which neither the medium nor any one else present knew; talking to us as of old, on familiar subjects that they and ourselves only knew; their old-fashioned hand-shake, their familiar kiss—every feature, action and word proving that it is indeed they.

Then their materializing and dematerializing in our presence, showing clearly that they are spirit and not mortal, caps the climax of all evidence and leaves no room for doubt.

Intelligent people have only to look for themselves to learn the glorious fact of spirit communion, and be happy in a demonstrated immortality. Yours for truth,

J. B. CAMPBELL, M. D., V. D.,
American Health College,
Fairmount, Cincinnati, O.

Our California Correspondence.

PERNDAL, Cal., Jan. 14th, 1882.

Editor of Mind and Matter:

My last article closed with what the spirit said about vessels being able to get to the North Pole, and asserted that there might be some difficulty in finding their way out, owing to their imperfect knowledge of the electro-magnetic influences that obtains there. The spirit then continued as follows:

"The discovery of this, like discoveries of the past, will come to you when the earth and her inhabitants have reached the plane of development and growth demanding it; and when it will be of practical utility. Do you not see, my friends (he continued) that heretofore in the history of the past, the march of civilization and intellectual freedom, has ever been westward? In the last twenty years it has reached the Pacific Coast, thus belting the globe. You have yet a vast country between the Mississippi River and the Pacific Coast to settle up with citizens of intelligence and enterprise. As before intimated, since the days of the Greek and Roman Republics, civilization has traveled slowly westward, step by step in advance of that from which they sprang, sank at the conquest of the British Isles, and the growth of governments one after another, directly from causes and conditions antecedent. Has there not been a wonderful progress to the present epoch? The old countries have been constantly developing; but as new countries have been discovered and settled up, by emigration from the older, there has been more and more rapid development of civil and religious liberty. The spirit of liberty, fraternity and equality, have developed in direct ratio as civilization opens new fields to progress. There is as much difference between the English people of to-day and their predecessors under Roman rule, in regard to high and cultivated civilization, as between light and darkness. See what has resulted on the American Continent, since the Pilgrim Fathers landed at Plymouth Rock. It was not so much apprehension that drove them over here, as it was because there was developed within them a spirit of liberty and freedom in advance of others, causing them to brave every hardship and danger in search of fields for growth and expansion. After States were formed, and modern thought began to run in stereotyped grooves, men and women were constantly growing up, whose affinities and

desires, demanded more freedom from the restraints and arbitrary laws and customs, thus pushing them into Western regions for their homes, braving all the dangers of savage foes and the hardships of the wilderness."

Out of this rapidly growing emigration and civilization in the West, will soon develop a necessity for discovery that will soon open to you, the country around the Poles.

Question—"How soon do you think the northern country will be reached by discovery?" The spirit said: "But a short time since you were a few and insignificant States; to-day, you are a mighty people. Since you have thrown off the shackles of the incubus of slavery, you are destined to become the greatest government on earth; and give tone and progress to others. When the Pacific Coast has been generally peopled and advanced in her greater civilization and developments, and her vast mountain regions settled by a pastoral people, like portions of Europe, then, if not sooner, you will discover an open way to the Polar Regions, and there discoveries which, if now known, would astonish all nations to wit: a much vaster extent of country than you now dream of and also occupied by a white population considerably advanced in civilization. This discovery, when reached, will open up for investigation, scientific philosophical, philological and other subjects which will advance your civilization more in one century, than has obtained in any ten of the past."

Question—"In what way do you think the discovery will be made, and from whence?" The Spirit said: "We know that for some time, such discovery will not be made through any of the routes as yet attempted (1886). When the time comes, in which success will crown the effort, we believe the starting will be from somewhere on the Pacific Coast, and the route will lay through Behring's Sea. It is unnecessary for me to speak more specifically of the route than I have already done, for results in detail, depend upon many contingencies now unforeseen. The Northern icy regions are constantly changing from thermal laws operating only in the Polar regions and not now known to exist, by any of your most learned and experienced sailors. These changes will in time, render it much easier to reach the Pole than at present. Were the icy barriers out of the way, it would at present, baffle navigators to reach there, because they know nothing practical of the causes which produce the open sea around the Pole, or the magneto electrical conditions pertaining to that region. Your scientific men do not clearly know or understand why the magnetic needle points to the north, the cause producing the aurora borealis, or the dipping of the needle, as you go north. These, with many other things must be well studied before success will attend efforts made at discovery. Many attempts will probably be made from time to time, ending in failure until the necessary amount and kind of scientific knowledge is reached. The so-called everlasting Yankee nation is one however, that failure only the better arms and prepares for new efforts, and the discovery will be made in due season. The discoverer will be one who has thoroughly investigated the laws and facts of spirit return, and from this source will come, to a large extent, the keys which will unlock this region.

E. G. ANDERSON.

The Proposed Mediums' Home.—A Demand for Mediums.

RICHMOND, Ind., Feb. 5th, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—I am in a writing mood to-day, but probably some of my writing may not please you, but nevertheless, I write. I was much pleased to see my proposition in yesterday's MIND AND MATTER for which please accept my thanks.

I now want to write a few words concerning the National Mediums Home. I met the President, Mrs. Annie C. Rahl, of the society, organized for the purpose of building said home, at her residence in Cincinnati, on the 20th of last December, and she and I were both influenced by spirits interested in the home, while we conversed about it, which we did for an hour or more. I became convinced that the home will be established and conducted in such manner as to effect the object for which it is intended. Heretofore I had thought the project impracticable, because of the selfishness and ignorance of mortals, and had many times thought I would write and express my doubts as to the propriety of Spiritualists donating money for the establishment of the home, on account of the liability of the means being used for other purposes, than that for which they were intended, and from fear that the Home if established, would be governed by individuals who would not conduct it in the proper manner to afford the benefits to those deserving it. But by that spiritual interview with the spirit friends through Mrs. Annie C. Rahl, such doubts were all dispelled, and I shall do all I can toward establishing that Home, by personal contributions, (if I ever become able to contribute,) and by using my influence to arouse an interest in the work on the part of others, that will induce them to contribute.

I have taken rooms at No. 46 North 8th street, in Richmond, and will do what I find to do in the way of treating the sick magnetically, developing mediums, and holding circles. I think there will be much interest manifested here before long, and much inquiry into the subject of Spiritualism.

There are several individuals here who have talked to me, and who seem ready for investigation. I want some good test mediums here, that we may convince the people of this little city that Spiritualism is not dead, some have told me that it is dying out. They think so because it has been so long since there has been any public manifestations of life here; but there is a private life here, which such persons are not aware of. Yours for the truth,

BENJ. FISHER.

Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 439 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

Spirit Communication Through Alfred James Medium.

Public Circle, Feb. 8th, M. S. 34.

SIMON STYLITES.
(An Anchorite Monk.)

I SALUTE YOU, SIR:—My mortal life was as such a character as to yield me very little spirituality. But still I expected great things as a spirit, and by mortifying the flesh thought to gain great spirituality. As a spirit, I had to undo almost all that I had performed, while in the mortal flesh. Purity of spirit is gained by good actions, not by any belief. There is no creed that will not damn you in spirit-life. No following of others' teachings will help you except they teach morality. The moral part is the only good part. At Antioch, in my time, there seemed to be a mixture of all pagan religions. The Christians were just as much pagans in their teachings as were those whom they regarded as heathens. I have found this to be the fact in spirit life, and I have been teaching it for the last three hundred years wherever I could impress a leading mind to revolt against Christianity. Christianity owes the whole of its creeds and ceremonies to the solar system. It is a religion of the Sun and Stars. Notwithstanding all the suppressing and interpolating, the time has come when Christianity must be laid bare, in order that Truth may triumph over error. As I helped to build it up, when here, so now, with all my spirit force, I will do everything I can to destroy it. I would also say to mortals, enjoy everything that is good, but do not abuse it. That is the way to happiness here and it will lead to happiness hereafter. I thank you for this interview. I am known as Simeon Stylites. I lived A. D. 500 about.

[We take the following account of Simeon Stylites from the *Biographie Generale*.—Ed.]

"Saint Simeon Stylites, an anchorite, was born about 390, at Sisan, on the confines of Cilicia and Syria. His only occupation in childhood was to guard his flocks. One day, as he was at church, having heard the beauties of the Evangelists, he asked an explanation of them, of an old man whom he found near him; and struck with the idea that heaven could only be obtained by penitence, he resolved to adopt the life of a recluse. He went at once to offer himself to the abbot of a monastery in the neighborhood, whom he influenced to receive him as a simple servant, declaring that he would joyfully accept the duties of the most menial position. Admitted into that house, he was initiated by some brothers in the knowledge of holy literature; and as he was gifted with a happy memory, he learned, in a short time, the Psalms and the most beautiful passages of Scripture. His progress in the life of a penitent was not less rapid; and notwithstanding his great youth, he soon equalled the most fervent Cenobites. Desiring to advance more and more, in perfection, he solicited permission to pass into a house the rules of which were more austere. The votaries there ate but a single repast in two days; but Simeon reduced himself to eating only one meal a week. He, in the same manner, increased the other rigors of the institution, so that they were obliged to arrest the pious excess of his zeal. Meantime he continued to mortify his body in secret, and to exercise over it all kinds of cruelties; and the abbot fearing that his example would prevail beyond the rules of the institution, ended by sending him away. Simeon withdrew to a hermitage at the foot of Mount Tellenisse, where, having no other restraint, he was enabled without interference to give himself up to all the excesses of his zeal. Simeon quitted that solitude to go to live on the summit of a mountain, where he constructed a kind of hut, without a roof, with stones placed loosely one upon another. The renown of his penitence drew to that desolate place throngs of people, who went to ask advice of him and to heal them of their bodily maladies. It was to escape their importunities that he conceived the plan of withdrawing about 423, to the top of a pillar of which the top was surrounded by a balustrade. (In Greek *Stylis* means a pillar, whence the surname Stylites of Simeon.) So singular a life was regarded by some as an extravagance, and by others as a trait of vanity. Some bishops of the vicinity gave him notice to quit his column. His obedience to the order secured him permission to remain. It was placed in an enclosure which women had not permission to enter. Twice a day Simeon made short but eloquent exhortations, the result of which was to augment the number of hermits in the neighboring provinces. He changed the column three times. That on which he passed the last twenty-two years of his life was forty cubits or arm's lengths in height. He died in 459 or 460, the first of September, at the age of sixty-nine years. His body was taken to the city of Antioch, whence the Emperor Leontius wished to remove it to Constantinople; but he was obliged to yield to the wishes of the inhabitants of Antioch to preserve the precious treasure. The Orientals celebrate the feast of St. Simeon on the 1st of September, and the Catholic Church on the 5th of January."

Such was the religious recluse who returns as a spirit after fourteen hundred and twenty-one years in spirit life, more than eleven hundred of which were worse than thrown away in the hope to realize happiness from the irrational abuse of his natural wants while in the spirit form. This self-denying spirit tells us that he had to undo almost all that he had performed as a mortal. In his blind zeal to spiritualize himself while yet a mortal he succeeded in rendering his desires so selfish as to render himself a slave to self-worship for the long period of eleven hundred years. This spirit frankly admits that Christianity is as much a mythical religion as were the various pagan religions of his time. He declares that the whole of the creeds and ceremonies of Christianity are based upon the sun and stars. But the great lesson he imparts is, that self-denial and self-mortifications lead no more to spirit happiness than does the opposite, to wit: excessive indulgence in irrational use of any or all good things. The golden mean, according to spirit Simeon Stylites, is the royal road to truth and happiness. So we believe, and so try to act.

As this spirit was leaving the control, Cha-wan-ska, the Indian guide of the medium, said: "Bro. Roberts, as that spirit left, his dress changed. The dark robe he wore, girdled at the waist, dropped away and he became clothed in white. It appeared to me that his confession had caused that change of his dress. Thus it would appear that the spirit penance of Simeon Stylites had endured for more than fourteen hundred years after his earthly penance had closed; three hundred of which had been passed in fruitless efforts to undo the work of his earthly life. It is to be hoped

that his release at last will enable him to do a mighty work in opening the prison doors of similarly enslaved spirits.—Ed.]

CHARLES H. HART.
(Of Fox Chase Grammar School.)

GOOD EVENING, SIR:—I have been a spirit about two years, and, when here, was Principal of the Fox Chase Grammar School. I passed to the spirit life in the full belief of the power of Jesus Christ to save my soul, and after this length of time I have found that there are millions of spirits who are just like I was, waiting against hope for their redemption, or the great judgment day, when they shall all be saved—that is, those who believe in salvation through Jesus Christ. But I find the facts to be all at variance with such teachings. There never was a soul saved unless it had strength enough to think and act for itself. When I examine that religion my contempt for it cannot be expressed. Why should I or any one think to gain happiness through another's merits? Work for your happiness and earn it, and then you can enjoy it. Truth is the only Saviour of men, and it is better for you to thoroughly understand your position while here in the mortal form, than to wake up in the spirit life to realize that you have been duped and deceived. No sooner did I discover, from information given me by spirits, that I could return and testify to that which I knew to be true, than I hastened here, feeling both joyful and thankful that I could do so. I give this in the hope that it may reach my relatives, pupils and friends. My name was Charles H. Hart, of Fox Chase.

[We have no knowledge of any such person as Hart. If any of our readers have, they will confer a favor by giving us any information in relation to him that they can.—Ed.]

EDITORIAL BRIEFS.

A Developing Circle will be held at Hall 505, N. Eighth St., every Thursday evening. Admission 10 cents.

Owing to press of work in other directions our editorial matter has been unavoidably curtailed this week. We shall be well in the traces again for our next issue, we trust.

MARRIED.—On Sunday, February 12th, Henry Crindle, the physical medium of San Francisco, California, was united in marriage to Miss Lena Lenzburg, daughter of Max and Lizzie Lenzburg, of New York city. May happiness attend them.

We regret to learn that J. Nelson Homes, the well known medium, is lying very ill with pleuropneumonia at his home in Vineland, N. J., and that his family are sorely in need of the assistance of their friends—in a financial way.

HENRY AND LENA CRINDLE, the physical and flower mediums, leave Philadelphia, Sunday Feb. 19th for San Francisco, California, and will stop on the way to give seances at Chicago and Kansas City. Any one wishing to engage them for seances can address them at Chicago, Ill.

William Gibb Anderson, Anglo-Canadian Subscription Agency and Progressive Lyceum, Hamilton, Ontario, Canada, writes: From what I have read of MIND AND MATTER, it stands solid on the bed-rock of Truth and Justice; therefore I bid you God-speed, and will join hands with you in the battle against error and superstition. * * * I go in for the truth, the whole truth, and nothing but the truth, come from whatever source it may. Our only safe criterions are Reason and Justice, as revealed in the realm of intellect.

Anecdotes of Fashion.

Isabella, daughter of Phillip II., and wife of Archduke Albert, vowed not to change her linen until Ostend was taken. The siege lasted three years, and the supposed color or her highness' linen gave rise to a fashionable tint called "L'Isabeau," or the Isabella.

Full-bottomed wigs were invented by a French barber, to conceal a deformity in the neck of the Dauphin.

Patches were invented by a foreign lady in England, in the reign of Edward VI., to conceal a wen on her neck.

Charles VII. of France introduced long coats to hide his ill shaped legs. Shoes with long points were devised by Henry Plantagenet, Duke of Anjou to conceal an excrescence on one of his feet.

Koonhart at forty began to learn Latin and Greek and master them.

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

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

An Inventor's Good and Ill Fortune.

Henry C. Spalding was arrested Thursday night for a plain drunk in New Albany, Ind., and, having no cash, was consigned to the bastille. To a reporter he said: "My name is Henry C. Spalding. I am the inventor of the now famous Spaldings glue. I discovered this valuable adhesive when but eighteen years old. Its merits were recognized by a gentleman in New York, and I got a patent on it. I sold him the right to manufacture the glue, for which I was to receive a royalty of one cent on each package. I got a small sum from him for a short time, and then he refused to pay me further. I sued him in the courts of New York, and he beat me in the suit by setting up as a defence that I was a minor when the contract was made, and that, therefore, the contract was not a legal one. The man made a million dollars, while I am now in financial distress.—*New Albany Courier-Journal*.

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,	\$129.98
W. A. Mosby, S. New Lynne, O.	50
Thos. Middlemist, Yreka, Cal.	3 00

The Blind Medium, C. M. Morrison, of Boston, Mass.

Editor of Mind and Matter:

DEAR SIR:—I wish to offer a word to the public in regard to the above medium, clairvoyant and healer. I have been acquainted with her from her first sittings for development, and know her to be reliable as a medium and as a clairvoyant and healer. She is worthy the patronage of the public. In our city—where she is favorably known—she was very successful in her practice. The medical band, through her organism, cured many cases that the medical fraternity pronounced incurable. A case of heart disease cured with three or four treatments; a case of inflammatory rheumatism cured with four or five treatments; a lady bed-ridden nine months cured in four weeks, and many other cases. For myself, I can say that Mrs. Morrison relieved me of excruciating pains in less time than it takes me to write it. I can most cheerfully and understandingly recommend her to the consideration of all who are sick or ailing. Try Mrs. Morrison and her controlling band, and they will help you.

J. B. FAYETTE.

Oswego, N. Y.

Letter From C. E. Watkins.

EAST LIVERPOOL, Ohio, Feb. 12th, 1882.

To the Editor of Mind and Matter:

In my travels I find many persons who are anxious to know more of the philosophy of Spiritism, after their seance with me, and I find especially in Brownsville, Pa., a need of it, as some times they in their seances, get untruths from the other side. There are there some earnest seekers, some who are not. I recommended your paper to parties there as I do elsewhere. I wish to say this much, I will give a free private seance wherever I may be, to any one who will subscribe for your paper one year. My terms are always \$3.00 to \$5.00 for private seance. I will be in Philadelphia the 1st of March sure. All letters of mine I would like to have sent to Philadelphia in your care. Believe me your young friend,

C. E. WATKINS.

Lawton Station, Erie Co., N. Y.

Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, March 3, 4 and 5, 1882. Friends, we intend making this one of the most social and interesting meetings ever held in this place. To carry this object out fully, it will be necessary for each one to bring their best thought and a kindly feeling for every one. Frank T. Ripley, J. O. Barrett and other speakers will be present. Mr. Ripley will give tests from the rostrum. It is universally conceded that at our last meeting he gave the best ones ever given in this place. J. R. Talmadge has been invited to sing for us. Usual courtesies to all. Wm. H. Lockwood, President; Dr. J. C. Phillips, Secretary.

Editor of Mind and Matter:

How this Western world is being startled out of its usual calm and even tenor since the advent of Mrs. L. Carter, the spirit photographer! In vain do artists whose pride is in their work, seek to detect fraud by secretly changing her prepared plates and replacing them with those of their own preparing. The faces and full forms, many in royal costumes, appear all the same, if she but touch the plate with her bewitched fingers. 'Tis laughable to watch the bewildered expression on face of some the boldest ones, who seem forced to investigate these strange occult phenomena. Said one to me, in whose gallery this lovely lady catches the shadow of our dear ones' forms, who have long been named dead: "Tis passing strange. I have tried all the means at my command to find out how she does it, but all in vain. One thing is certain, she is honest; it cannot be the result of fraud. We can all produce forms, but not in the least like these. I shall not rest until I get at the root of this matter. I asked if his dead friends were on his plates—faces he recognized: "Oh, yes," he replied, "and this is what puzzles me."

She is doing a grand work. Such silent gospels will soon uplift all humanity out of the old grooves, and prove that nature has not exhausted her store of sweet surprises, or materialized all her beautiful forms. They cannot see that Mother Nature is taking pictures all the year round; each season giving us new and most exquisite ones—more material than these shadows of invisible people; and yet not more imperishable and startling as demonstrating the higher laws. Spirit artists promise Mrs. Carter more wonderful power, and I feel sure she will earn it. We all feel glad and proud to have this sweet lady-like worker among us. She will earn hosts of friends.

I find great interest in Spiritualism expressed everywhere, and an eagerness to hear our philosophy interpreted. There are many sensitives who are doing quiet home work, and some public toilers who deserve great praise.

Dr. John Dorley is a magnetic healer and physician of great merit. His influence is on the side of purity and nobility, and this wins all the most cultured minds. Such a magnetist is a divine fountain everywhere. His good Indian Wansootac and his wife Ina, are loved by all who know them.

I hear of a fine trance medium, Mrs. Murphy, of Galeana near here, who is doing much good. Col. Clary and wife are both excellent mediums. Their seance room is a centre of great attractiveness to all sensitives and spirits. I shall never forget the warm, hospitable welcome accorded me there by mortals and immortals.

Mrs. Bristow and Mrs. Kennedy of Joplin, Mo., are both fine trance mediums. Mrs. Bristow's little daughters of eight and ten years old, see spirits and give tests.

Miss Nellie Gaston, a niece of Mrs. Gaston, your faithful friend, is a good trance sensitive, who is destined to become a star in the future.

We are enjoying June weather in February; sitting by open windows with comfort all day. Eastern mediums who are travelling westward, should call at Kansas City; there is no better field for good workers. You have my best wishes dear friend, in all your work. The light of the spirit is sure and clear for all true soldiers. May your strength be equal to your needs. There seems no time now for rest, the vigilant sower will rest after the seed is put into the long fallowed soil; yours will come. May angels of power guide you in love and wisdom's sweet, pure ways, is the sincere wish of your friend,

ANNA KIMBALL.

100 West 9th St., Kansas City, Mo.,

Origin of Newspapers.

We are indebted to the Italians for the origin of newspapers. They took their birth under the title of *Gazzette* in that principal land of modern politicians, and under the government of that aristocratical republic Venice. The first paper was a Venetian one and only monthly, but it was merely the newspaper of the government. Other governments afterward adopted the Venetian plan of newspapers with the Venetian name. Mr. Chalmer writing of these Venetian gazettes says: "A jealous government did not allow a printed newspaper, and the Venetian *Gazetta* long after the invention of printing, to the close of the sixteenth century, continued to be distributed in manuscript."

Mr. Chalmer says that mankind are indebted to the wisdom of Elizabeth and the prudence of Burleigh for the first English newspaper. In the British Museum are several newspapers which were printed while the Spanish fleet was in the English channel during the year 1588. The earliest newspaper is entitled "*The English Mercurie*" which by authority, was printed by her highness' printer in London in 1583. In the reign of Queen Anne, there was but one daily paper, the others were weekly.

Trials and Proofs of Guilt in the Middle Ages.

The strange trials to which those suspected of guilt were subjected, conducted with many devout ceremonies by the mini-sters of religion, were called the *judgments of God*. They consisted of various ordeals: walking blindfold among burning ploughshares; passing through fires; holding in the hand a red hot bar; and plunging the arm into boiling water; challenging the accused to single combat; swallowing a morsel of consecrated bread; sinking or swimming in a river, for witchcraft, or weighing the witch; stretching out the arm before a cross until the champion soonest wearied dropped his arms and lost his cause. This short chan-cery suit was called *judicium crucis*.

The bishop of Paris and the abbot of St. Denis disputed about the patronage of a monastery. Pepin the Short, not being able to decide on their confused claims, decreed one of these judgments of God. The bishop and abbot each chose a man, and both the men appeared in the chapel, where they stretched out their arms in the form of a cross. The spectators were piously attentive, but *betted* however upon one or the other, and critically watched the slightest motion of the arms. The bishop's man was first tired, and letting his arms fall, ruined his patron's cause.

Spanish Etiquette.

Philip III. was gravely seated by the fireside; the firemaker of the court had kindled so much wood that the king was nearly suffocated with heat, but his grandeur would not allow him to rise from the chair; and the domestics dare not presume to enter the apartment. At length the Marquis de Potet appeared, and the king ordered him to damp the fire; but he excused himself, alleging that etiquette forbade his performing such a function, for which the Duke D'Ussela should be called upon. The Duke was at the fire burnt fencer; the king, endured it rather than derogate from his dignity, but his blood was so heated that an erysipelas of the head appeared next day, succeeded by a violent fever which carried him off in 1621 in his 24th year.

The palace was once on fire; a soldier, who knew that the king's sister was in her apartment and that she must inevitably perish in a few moments, rushed in at the risk of his life, and carried her safe in his arms; but Spanish etiquette was terribly wounded; the loyal soldier was brought to trial and condemned to death for thus entering the Princess's apartment. The Princess, however, in consideration of the circumstances, condescended to pardon the soldier, and very benevolently saved his life.

When Isabella was about to give birth to Philip II. she commanded all the lights to be put out, that no one might witness any change of countenance that she might be forced to exhibit, and when the midwife said, "Madame, cry out; it will give you relief," she answered: "How dare you give me such advice! I would rather die than cry out."

Hell.

Oldham in his satire on the lynx, legends of the Jesuits writes:

One undertakes by scales of miles to tell
The bounds dimensions and extent of Hell.
How many German leagues that realm contains!
How many children lie! each year expends
In souls for roasting Huguenots and friends!
Another frights the rout with useful stories
Of wild chimera, limbo's purgatories
Where bloated souls in smoky durance hang,
Like a Wesphalia gibbon orneats tongue,
To be redeemed with masses and a song.

Treatises and topographical descriptions of Hell, Purgatory and even Heaven, were once the favorite researches among certain zealous defenders of the Romish Church, who exhausted their inkhorns in building up a hell to their own taste and for their particular purposes. A treatise of Cardinal Bellarmine, a Jesuit, on Purgatory, informs us that there are beneath the earth four different places, or a deep place divided into four parts. The deepest is *Hell*, and contains all the souls of the damned, and will also receive their bodies after the resurrection, as well as all demons. The place nearest *Hell* is *Purgatory*, where souls are purged, or rather where they appease God's anger by their sufferings. The same fires and the same torments, are suffered in both places, the only difference being the duration. Next to Purgatory is the *limbo* of infants who die without having received the sacrament; and the fourth place is the *limbo* of the fathers; that is of those just men who died before the death of Christ, since which event this last division is empty, like an apartment to let. Other high Catholic authorities condemned all who died before the time of Jesus to the eternal torments of Hell.

Anthony Cornelius, a lawyer in the 16th century, who wrote a small pamphlet ridiculing infant damnation, was at once decreed as an atheist, and the printer prosecuted for his ruin.

Celsus Secundus Curio, a noble Italian, published a treatise to prove that heaven has more inhabitants than Hell, or, as he expresses it, that the elect are more numerous than the reprobate.

—*D'Israeli's Curiosities of Literature.*

A petition signed by 500 persons throughout the province of Ontario has been presented to the Legislature praying for an amendment to the law of evidence, so as to allow "Liberals" in religion to give evidence in courts of law.

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 state, writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.]

Dr. A. B. DOBSON.

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

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

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons subscribing to MIND AND MATTER who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,

Dr. B. F. BROWN,
P. O. Box 28 Lewiston, Maine.

A Vitapathic Physician's Kind offer.

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

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

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

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. Mrs. Powell, medium.

RHODES' HALL.—Spiritual Headquarters, 505 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

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Founder, President, and Physician-in-Chief,
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EXPENSES.—In the Sanitarium for Room, Board, Fire, Light, and Nursing, when needed, with full daily Vitapathic Treatment, range from \$15 to \$25 a week, according to cases. The charges here are very low, because the cures are made so quickly, and, furthermore, because diseases are cured here that cannot be cured in any part of the world.

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DR. G. AMOS PEIRCE,
P. O. Box 129, Lewiston, Maine.

DR. B. F. BROWN,

OF LEWISTON, MAINE,

wishes to announce to his many patients and friends, that his spirit control, DR. J. BONNEY, has prepared through his medium a Pad, to be worn about the neck of the patient, to assist in the cure of all cases of SPIRIT OBSESSION, which causes so much suffering to mortals. Dr. Bonney claims that he is well-known in the Spirit World as the Obsessing Spirit Remover, and people wearing the Pad, become a member of his spirit class and is thus protected. The price of the Pad is One Dollar. Any person getting up a club of five and forwarding me five dollars, I will send them six Pads, and one year's subscription to MIND AND MATTER. Address P. O. Box 28.

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Christian Theology.

HAWAII, WIS., Jan. 25, 1882.

Editor of Mind and Matter:

I can most cordially endorse your brave and fearless course in fighting the enemies of Spiritualism in whatever disguise they appear. The old *Banner of Light* has degenerated to a mere sectarian expression of Christian Spiritualism, with a determined effort to engraft the myths and dogmas of old theology upon the new philosophy of light and life made manifest through spiritual mediums and phenomena. It seems to be an effort on the part of the Buchanans, Peebles, Newtons, Crowells, Kiddles, and the *Banner*, to save the old God of theology, even at the expense of the best mediums, prepared by the spirit powers to demonstrate immortality.

The columns of the *Banner* are hermetically sealed against anything that boldly controverts the sectarian tendency of this class of writers; and the flap-doodle constantly injected into its columns by some disembodied "Christian" priest, through the media powers of W. J. Colville, makes it read not particularly different from the old *Bourbon New York Observer*, the organ of Calvinism "in its higher phases," that is, when it refers to the "Gods" and myths of Christian theology. In the *Banner* of January 14, this old orthodox spirit priest, yet full of the myths and dogmas of his earth life, speaking through Colville of Theodore Parker, presumes to say of Parker, while in earth life preaching such rank infidel heresy, that he was tabbed even by the liberal Unitarian and Universalist churches, that "he positively knew that God existed."

In the same lecture, the same old bigot priest, still clinging to his earth subterfuge, says: "Far be it from us to say that God, or an infinite individuality, does not exist. * * We know there are many persons who will say that it is presumptuous and absurd to claim that we know there is a God, because we have never seen him with our bodily eye, taken him by the hand, or listened to his direct voice, etc."

But even this old foggy who gabbles so much about the Christian "God," through his medium, Colville, is too honest to offer his personal honor that he has ever yet seen "him," though he may have been "hunting for Jesus" these many hundred years, in spirit life, and it's about time he found him, if he is to be found. And even the *Two Worlds*, which is the avowed organ of spirits profound, who treat of Spiritualism only in its "higher phases," in answering its Methodist inquirer, did not claim that an *unco guide* Methodist could find God after going to spirit spheres! Alas! for Spiritualism in its "higher phases." It is the duty of Peebles, or Buchanan, or somebody, to start an organ of Spiritualism in its highest phases, and then we may get some knowledge of that "personal God" in whom Dr. Peebles believes.

The highest aim of the "Christian" Spiritualist seems to be to play sycophant to the Christian churches, to get them to adopt and take entire charge of the grand philosophy of Modern Spiritualism; and to get them to do this, they are willing to let them bring along their old myths and Gods, which include also the old machinery of priestcraft to run the "Godly" thing in nearly the same old ruts. The most that they ask them to do, is to lop off the "Son and Holy Ghost," the "three in one and one in three" business, and these reformers are willing to swallow about all the balance of the "Christian" dose. And even in this arrangement, the "Son" is to be retained as an exceptional kind of a deified being who had an actual existence, and not as purely an astronomical myth.

Christianity begins to see and feel the drift of thought that is overwhelming its old dogmas, and is preparing to usurp the task tendered it. In the recent English Church Congress, they said it was no use longer to try to phoo-phoo Spiritualism down; and one speaker proposed to "utilize it" for "the glory of God and the Church." This is on the new programme of all the sects, assisted by "Christian" Spiritualists. Christianity can dispense with the "Son and Holy Ghost" appendage in its present dress, and "priestcraft" will still hold its blighting grasp on the world, if it can retain its "boss myth"—"God the Father"—in its catalogue of "Creator and Ruler" of human destinies!

In the true Spiritual philosophy of individual responsibility, for every act of mortal life, there is no room, nor use, nor office, for the Christian theological "God." Priestcraft has used this myth as a scare-crow to frighten children and fools to obey their behests quite long enough. It fails to scare any sound mind in this age of light. Let it retire, and the priesthood with it. Amen.

In the last MIND AND MATTER (No. 9), E. F. Curtis gives excellent "advice to Spiritualists," covering the ideas of this letter, but kicked the whole thing over in closing with a "God bless you" for your noble work, which was inconsistent with his repudiation of all the old myths in his "advice." Why are Spiritualists and thinkers so careless with their language? I suppose it is the power of habit learned in the churches.

Go on with your good fight, Bro. Roberts, and the angel hosts will give you strength.

W. S. WOOD.

Mrs. Reynolds and Her Persecutors.

NEW YORK, January 24, 1882.

Editor of Mind and Matter:

DEAR SIR:—As Mrs. Crindle-Reynolds seems to be the centre of attraction at present for all Spiritualists, and of all mediums the most persecuted, and as you seem to be the only one that shows a disposition to see that right and justice shall be done, although the heavens might fall, and being a lover of truth and justice myself, I wish to add my testimony to the list. I have known Mrs. Crindle-Reynolds and her history for the last four years, and have attended her seances night after night in San Francisco, and also a good many in New York, and during all this time I have used my best ability to detect fraud if there was any, and up to the present time I have utterly failed to discover even any symptoms in that line; but on the other hand I am now thoroughly convinced that the manifestations are genuine in every particular, and I know of plenty of other good solid men that believe as I do about the matter. Now my own opinion and experience is this: those that take the least pains to investigate—self-conceited, non-progressive, one ideaed persons—and, to speak the truth, those who know but little about the matter, are the loudest to cry fraud; and although I consider it a financial benefit to Mrs. Reynolds to be persecuted, still I don't believe there is anything right about it, and it certainly goes to show how near we stand to the dark ages of the old world; and it is most as-

surely a great detriment, and no credit to us as an enlightened and progressive people. Now it is true Mrs. Crindle-Reynolds was called a fraud in San Francisco, why? and by whom? Mrs. Crindle-Reynolds happened to be endowed with a few phases of mediumship that the other mediums did not have, and jealous mediums said she is a fraud, and then it went from mouth to mouth, and my belief is that this lie is following her to this day. The proof of all this to me is, when I first attended Mrs. Reynolds' seances in San Francisco, California, I was not a believer in materialization myself, and I attended with the full belief that I would be able to discover the fraud; but as I failed in that, I then made the astonishing discovery that those who had never attended her seances were the ones that cried fraud the loudest. Now for one instance, to show how such things can get the best of the public mind, a few weeks ago, the editor of the *Two Worlds*, (New York City,) in speaking of Mrs. Reynolds said: "Her exposure in Clyde and in San Francisco." Now as I have already stated I have known Mrs. Reynolds' history for the past four years, and I positively know nothing of the kind ever happened in San Francisco. Where then did the editor get his information? and as for the Clyde affair, I believe it to be on the same lay out with the rest. The wording of the affidavit in that case, and the very nature of conducting seances for materialized forms, forbids the charges being the facts in the case. My opinion is that Mrs. Reynolds has but little to fear from her persecutors and they might as well settle on that matter as soon as possible. Men may sit down and write and ask all manner of questions—if this is fraud how much is genuine—and if their wishes for a test seance are not granted at once, brand the medium as a fraud. All this has nothing to do with the facts in the case. My advice to the lady is to move straight forward and gladden the hearts of thousands—as I know she already has done—with the positive knowledge that we do exist after what is termed death; and that we can meet our friends on this side as well as on the other side of the river.

J. F. PEACOCK.

A Voice From Sioux City.

Editor of Mind and Matter:

I don't like to do without your paper; I admire the independence of its editor—yes, with all his faults, I admire him still. Editors are not numerous in these days who are not swayed more or less by policy and self-interest, and who will not sometimes pander a little to the prejudices of the multitude, and bend a little from the line of truth and justice, in order that they may be popular and respectable in society. But I think that your most bitter enemies have not as yet accused you of acting from mercenary motives, or of hesitating to give the world your most radical thought, perfectly regardless of what the effect might be on your pecuniary interest or popularity. I consider you a free thinker and a free speaker in every sense of the word—yes, a free thinker of the superlative degree; and what a shame to think, that in a country containing a population of fifty millions, such a small number can be found honest enough, bold enough and independent enough to speak aloud their honest opinions regardless of what other people may think or say of them.

If all men and women who secretly profess to be liberals, would only tell the world just what they know of the Christian religion and just what they think of Christian creeds, and come out from among them, and openly resolve never to contribute another dollar to keep up this popular and soul-crushing delusion, and then organize, not as Materialist, Atheists, Spiritualists, or Free-religionists, but as Free-thinkers, free to discuss all subjects which are now, or may hereafter become subjects of controversy in the world,—with such an organization as this to contend with, the Church would soon sink into comparative obscurity. There are thinking talented men and women enough in almost any town of a thousand inhabitants to make such an organization attractive and profitable—yes, and even as popular as a fashionable church is now, in one year's time; and then all of the young men and women in search of knowledge and amusement would naturally be attracted to and become active members of such organization. They now attend churches more or less, not for anything they learn there, for there is nothing taught there.

The average orthodox church of to-day is far behind the intelligence of the age. Its creeds were never made for this world—they were all made for a world that was flat and had ends; and these creeds were made when heads were flatter than they are now. When these creeds were made, there was but one world, and it stood still; and the Church has tried to stand still ever since. The Church has put millions to death because they would not stand still at its command, and its whole entire strength is now being exerted to stand still; and yet, in spite of all exertions, with three infinite Gods to help, the world has left them far in the rear. Since we have a round world to live in, and have found millions of other worlds in infinite space as round as our own, and many of them millions of times larger than our own; and have found out also, that neither of the three Gods which the churches worship, knew anything about any other world than this, and thought this was flat,—our opinions of these Gods which we take the Church through their inspiration, we take the liberty to reject.

And this Church, with its ignorant Gods, by means of its strong organizations and social position, still is able to wield a fearful power over the destinies of this nation; and unless these professed unbelievers in the divinity of this Church arouse themselves from their lethargy and stupid indifference, and cut themselves off from all connection with its interests, they may ere long find themselves compelled by law not to write or speak against the interest of the Church or against God's holy word, which is found in the Bible. This concentration of power which has held the world in bondage for so many centuries, is not going to peacefully resign its prestige and quietly succumb to its fate. Every separate division of it will come together, and harmonize in one loving brotherhood, when they find that they cannot maintain their ascendancy in any other way; and these different denominations are already making demonstrations of love to each other. The Protestants are all the while manifesting more and more love for Catholicism. Catholics are considered as respectable by them now as other denominations. Half a century ago, a Protestant who might dare to assert that a Catholic might, in the economy of God be saved, would be in danger of excommunication.

Yes, Mr. Editor, what we need are free thinkers, and your paper is making them by the wholesale. These quiet men who read liberal papers in private, and then buy a pew in the church and send their children to Sunday school; and these men and women who have deserted the churches, but still keep quiet on the subject; and these merchants, doctors, lawyers, and editors, who know the truth (and most of them do); and politicians who keep their mouths closed,—are at present of no account to us. Were all like them, progress would be impossible. They have their price; their souls are small; under no circumstances can they be induced to act in a way which to them seems against their worldly interests. What a shame that this class of people is so numerous among us—many of them men of wealth, who can easily afford to be independent, and yet go sneaking through the world, trembling with fear lest they should drop a word which would make them unpopular, in respectable society.

Our best policy, it seems to me, is for all free thinkers, by whatever other name they may be known, to unite—Spiritualists, Materialists, Free-religionists, and all other men who are free thinkers; and wherever a dozen can conveniently meet, form an organization, and go to work in earnest—work with the same zeal with which the churches work. There is no danger that Spiritualism will suffer in an atmosphere of free thought; and Materialists are very scarce, who would rather be dead than alive, and should they become converts to the Spiritual philosophy, and it should turn out that Spiritualism was all delusion, I am sure that such delusion will not injure them in this life; and if death ends all, they most assuredly will sleep just as soundly and just as long, as though they had not become believers in a future life.

Let us all work to increase the number of free thinkers, never for a moment doubting that truth will eventually come uppermost whenever it can have a fair and equal chance in a controversy with error.

BETHENA H. T. WILSON.

Sioux City, Iowa.

Testing Mediums.

SAN FRANCISCO, Cal., Jan. 24, 1882.

Editor of Mind and Matter:

DEAR SIR:—After a careful perusal of your last issue allow me (as I am sure thousands of others do) to thank you for the manly, straight forward manner in which you have through the columns of your paper, ever been the first to uphold right, truth and justice, both in the cause of Spiritualism and in the defense of mediums. It is a matter of some surprise to me that men like Colby and Rich should lend themselves or their paper, in furthering the plans or schemes of such dastardly cowards as French and others connected with the alleged Clyde exposure have proven themselves to be. I consider it the duty of every Spiritualist to defend and protect their mediums by every means in their power; and that suggests the thought how can this be best accomplished? I will give you my ideas on this subject, and should consider it a great favor, if you would kindly publish my letter, and by so doing give others an opportunity to judge of the feasibility of my plan. It is this, viz: that all materializing mediums should sit in a cabinet made like a box with but one opening, and that the door. That they should have a committee of three persons to examine their clothing before they enter the cabinet, and then be tied with a silk handkerchief, (or something of like soft material) around the neck, the ends to be passed out through holes purposely made in the side of the cabinet. In that way they protect themselves and disarm all suspicion on the part of the people. Had Elsie Crindle-Reynolds taken this precaution at Clyde, Ohio, she would have had witnesses to prove beyond the possibility of a doubt that she did not take such articles into the cabinet, consequently that the whole paraphernalia was prepared and placed there by her enemies. As the matter now stands she is left under a cloud to those who have only read the *Banner* and such papers, which have as good as said, I am afraid she did it but hope she won't again.

I have carefully watched the career of all the faithful workers in the field, especially that of Mrs. C. M. Sawyer; should have said perhaps that the cabinet tests, etc., suggested themselves to my mind through having attended her seances. I have seen this brave little lady submit patiently to tests that I should have thought cruel treatment to even a dumb animal. But her reward for the noble work she has done and is still doing, if not duly appreciated here will surely be over there, and is now, by the angel host on the other side.

I often wonder how any one wearing the semblance of a man, can find it in his heart to bind with cords the hands of this noble hearted little medium, until the tender flesh is often left lacerated and bleeding.

On one occasion the happy thought occurred to a gentleman present at her parlors, that he could tie the medium so that no manifestations could take place—he had on the previous evening tried chaining, handcuffs, mosquito netting, and finally provided himself with one hundred and fifty feet of rope, such as is usually used for clothes line, and commenced his work of tying by pinioning the medium's arms to her side, and continued winding the rope round and round, until he had formed a complete net work about her whole body the time that was used in tying was something over one hour.

After we were quietly seated and comparative harmony reigned, the following manifestations took place. The first spirit that came was that of my cousin, who gave her name in full, told me where she passed out, her age, and all of the particulars attending her sickness. My brother came dressed in the uniform he wore in earth life—he was an officer in the navy. I was permitted to clasp his hand, he gave me the masonic grip, and at the same time told me the day and date when he was initiated and the pass word at that time, all of which was positive evidence of the identity of the spirit, as well as the genuineness of the medium. My wife and daughter both appeared at the door of the cabinet at the same time, each clasping the hand of the other. I was allowed to approach them and received messages from their dear lips, of the home they are preparing for me over there.

There were some seventeen spirits materialized that were recognized on the evening in question. It would be impossible for me to give a description of each one that appeared, so I will merely state that many of them were men with full flowing beards, and were dressed in the same attire they

were wont to wear in earth life; and ladies varying in age and stature and complexion. But the most remarkable of all was the appearance of a babe that came creeping from the cabinet to its mamma's side, and was lifted to the parent's knee where it remained several seconds, then dematerialized in plain view of all present. At the end of the seance which lasted some two hours the medium was found securely tied and entranced like one dead.

This is but one of the many seances I have attended, and it is impossible for me to convey to the mind of the reader an idea of the wonderful manifestations that take place in the presence of this gifted medium, who has by her quiet unassuming manner, won a host of friends, not only in this city but throughout the entire state; all of whom will regret to learn that she has decided to make an extended tour through the Eastern States, perhaps to locate in some Eastern city. But time and space forbids my writing more. May the angels watch over and protect all mediums, and may MIND AND MATTER remain firm in the stand it has taken of proclaiming truth to the world, is the prayer of a veteran Spiritualist, who hopes soon to join his loved ones on the other side.

J. A. WALDERMAN.

OSWEGO, January 23, 1882.

Editor of Mind and Matter:

For many years I have been led to do all I possibly could, for the spirit world, and the instruments the angels use, and shall likely pursue the same course, as long as I remain in the form, and when I get out of the form I will work in the same field over there.

We are having fine full form materialization at Mrs. Daniels seances in Mexico, N. Y., and I think if the Secular Bureau of correspondence could witness them, he would drop his idea of a cloud of steam, and would come to the conclusion that materialized spirit forms are more tangible than a cloud of steam. But to put the matter beyond a possibility of a fraud, I would say they are handled by those in the form who can testify of their tangibility. Six or seven have come at a time, differing in height and general make-up, from four feet to six feet. Again some come in the light outside the curtain, rising up out of the carpeted floor in plain sight of all, sometimes two at a time, living, breathing, active, beings, beautiful angels; and empty handed make or form long folds of lace, and cover the medium; then sink into the floor by the medium's side; perhaps the Bureau, or Christian Alliance, would cry fraud if they should witness these spirit forms come up out of the floor in the light, but these facts are beyond dispute, and I only desire that men may know them.

J. B. FAYETTE.

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 principal 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."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubted their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES.

JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes' 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 to which place remittances should be made directly.

Alfred James' Relief Fund.

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

\$169 58