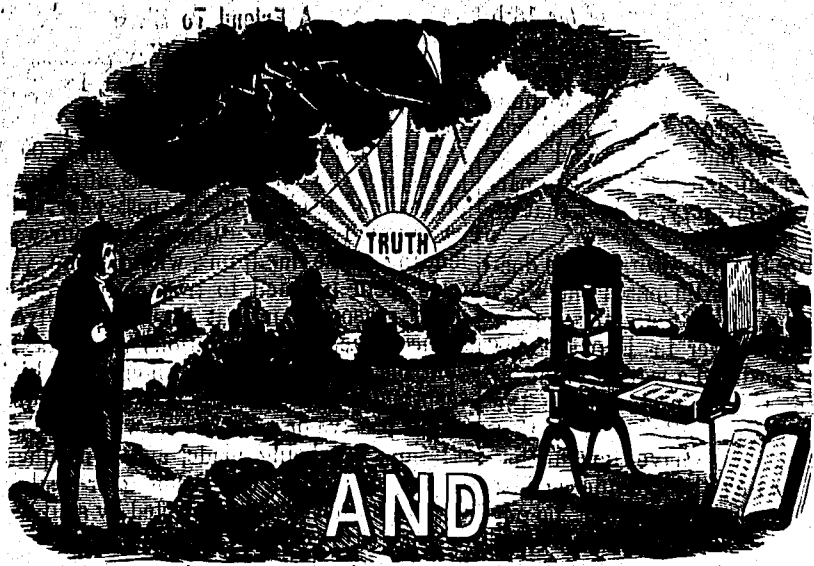


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WHEN I AM DEAD.

BY MRS. H. A. WHITTIER.

When my empty hands are folded,
Upon my quiet breast,
And the weary eyes forever
Are closed in dreamless rest,
My friends will bring white flowers
And lay against my hair;
And deem death on my face had left
An almost beauty there.

Will speak in tender accents;
Recall with loving thought,
Kind words my lips have uttered,
Deeds of love my hands have wrought;
Will kiss my cold, pale forehead
With tearful tenderness;
And hold my icy fingers
In a lingering caress.

Oh, friends! keep not your kisses
To give my cold, dead brow;
The way is dark and lonely—
Oh, let me feel them now!
The tenderness I shall not need,
For which I long to-night,
When death shall fold about me,
His mantle cold and white.

Dear friends, think of me gently;
I am weary now, and tired;
Forgive, I plead, Oh friends, forgive
My foolishness and pride!
And speak the loving whispers,
Eye and hand and heart,
Before my frozen lips may give
No answering reply.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

BARBAOUR, (Mogul of Cabul).

SAID, I GREET YOU:—Life is a strange enigma, deny it who can. You had better be born a slave than a king, because you will not have so much responsibility as a spirit. Blood, war, victory and arbitrary power are what make up my realization as a spirit; and this scene of my earthly career is acted and reacted over and over again, in spirit, until I am disgusted with it. No man nor woman can conceive the torments of the hell of spirit life. It is not brimstone nor fire—the vengeance of Siva the destroyer, nor Pluto's dark realm; but it is that great passion which animated your breast in mortal life, whether exercised in war, ambition, or for gold. With your spirit eye you see panoramically displayed those things acted over and over again for centuries, until the monotony of them becomes worse than all the hells ever conceived by Christian minds. But is there no relief? Yes, there is; when the soul becomes purified—when it has done ample penance for every life wantonly destroyed—when, in fact, it has righted all the wrongs of the mortal life. Then an angel minister comes to me—a purified spirit takes me by the hand, and says, "Step up, brother, you have satisfied justice; that is all you can do." As a believer in Brahm, I would say to all, that no belief can influence your future happiness. Right actions and complete justice done to your fellow-beings are the true means to future happiness. My mortal life was licentious and bloody. The blood of the Tartar chief Tamerlane ran in my veins, and I felt its fire bounding through me, urging me to bloody wars, in India. If I sowed the wind, I have reaped the whirlwind. Let all hope, for I am not damned forever. My name was Babour, Mogul of Cabul, in 1530.

[I translate the following account of Babour from the Nouvelle Biographie Generale.—En.]

"Baber, or Babour, (Zuheir-ed-Deed-Mohammed-Baber-Padisher), founder of the Indian dynasty of Timour (Tamerlane), died on the 17th of June in 1603. His father, Omar-Shaikh-Mirza, who descended from the powerful author of the race, governed the little kingdom of Kpkan, or Ferghana, in the northeast of Transoxiana, toward the year 1493. This prince met with a singular death. He was crushed by the fall of a pigeon house. His son, of whom we write, had to contend, as is always the case in Asia, against the surrounding princes; but he was able to repel them all, and in 1497 he found himself in full possession of Samarcand. Another enemy soon presented himself, This was Sheibani or Shai-bek-Kahn, who commanded the Uzbekhs, who had conquered Transoxiana. After a long struggle against the invaders, Babour repelled them and recovered Samarcand in 1500; but he was afterwards defeated and obliged to fly with a handful of men. He then advanced into the territory of Cabul, where he was proclaimed king; and after the death of Sheibani, chief of the Uzbekhs, he attempted, with the aid of the Persians, to re-enter his own states. Fate was still against him. He was defeated in 1514, in the neighborhood of Bochara, and was obliged again to take refuge in Cabul. A celestial inspiration, said the historian, Abul Fazl, caused Babour to turn his attention towards Hindostan. He used as a pretext for his scheme the title acquired from the conquests of his ancestor Timour or Tamerlane, and especially took advantage of the decline of the kingdom of Delhi. He spent some years in reducing the kingdom of Candahar and the remainder of Afghanistan, and it was only in 1524 that Babour seriously invaded Hindostan. He was put in possession of Lahore by Dowlut-Khan, governor of the Punjab, who was discontented with the emperor, Ibrahim-Lodi, which Babour conquered in April, 1526, notwithstanding a new defection of Dowlut-Khan, in a celebrated battle, called the day of Paniput. Ibrahim was left on the field as dead; and from that time the dynasty of the conqueror

was established in India. He was quite as fortunate against a new enemy, Ranasanka, Rajah of Ondipoor, whom he met on the battle field of Byana. This new success obtained for Babour the title of ghazi, or defender of Islam. He afterwards conquered the princes of Malwa and Bengal, until then independent of the kingdom of Delhi. But his intemperance, particularly his passion for wine, did not allow him long to enjoy his conquests. There remains, regarding him: Vakiati Baberi (Memoir of Baber), translated into Persian by Moiza-Khan-Khaman, and into English, in 1826, by Erskine and Leydin, for the Society of Oriental Translations. These memoirs are written in Turkish *djagotai*. They are divided into two parts; the first extends from the advent of Babour to the throne, to the year 908 of the Hegira. It is an exposition mingled with narratives, biographies and topographical details."

[Such was the kingly conqueror whose spirit comes back after three hundred and fifty years, to testify to the terrible consequences which followed his life of bloody war and injustice towards his fellow men. When Cha-wan-ska, the Indian guide of the medium, announced the presence of this Oriental spirit, and his desire to communicate on the occasion, he said to myself and the two friends upon whom the medium and myself had called, this spirit will address you, seated on the floor, as was his custom to do when in the mortal form. The medium took that position, his legs crossed in Oriental style, as if it had been a life custom with him. How can any comments that I can make upon that most instructive communication, add to the weight it should have upon the minds of all thoughtful readers? The expression of the medium's face, and the emphasis with which the words were uttered, showed as nothing else could, not only the presence of this contrite spirit, but the deep sincerity and earnestness with which he performed the mission on which he had come. The reception of this communication was most unexpected to us all, and it was brought about by influences entirely independent of the medium, or ourselves. Although he was called the "Defender of Islam," he tells us he was a believer in Brahm, and doubtless such was the fact, as he does not seem to have sought to overthrow the Brahman religion within his Indian possessions, which he would surely have attempted had he been a devout and bigoted Mahomedan. But even if he had any belief whatever in Mahomet, he tells us that belief of any kind amounts to nothing in bringing to the believer, spirit happiness. He does well to say, "Let all hope, for I am not damned forever," but at the same time he depicts with terrible force the consequences of a life of injustice to one's mortal brethren. When this spirit closed his communication, Cha-wan-ska, announced the presence of the spirit of a pope, who was anxious to communicate. The medium resumed his seat upon the chair, but as he rose to do so, Cha-wan-ska still controlling him said, "No no like that way to sit," and complained of its ill adaptation to the natural position of the body. The whole bearing of the medium changed as he was taken control of by the next spirit. The following communication was then given.

POPE NICHOLAS IV.

"BELLISSIMO MIO SIGNOR:—To me as a spirit life is full of pomp, religious shows and variety. Egotism is ever the attendant of prelatial position, because those who venerate and follow you, make you think yourself great, whether you are great or not. The possession of power always makes you arbitrary, because you know that however far you may go, you will be supported by the ignorant masses. My principal business here to-night, is to certify that the twelve apostles at St. Peters, in Rome, are each and every one copied from the twelve gods, which were transported from Olympus to Rome, in the days of the Emperor Hadrian. And back of these twelve apostles are the twelve signs of the zodiac. And as near as it was possible, the figures of those apostles were made to correspond to the zodiacal signs. From those connections it is proven that they mean the same things; as was well known in my day, and as they were completely written out and described in all their details. But they were afterwards burned by Catharine de Medicis and Simon de Montfort, as was told you by Cardinal Sancto de Caro, who lived shortly after my time, and who wrote a full account of it. At the time I lived, Christianity was what you might term strictly within the control and power of Catholicism. There is a place now in Rome known only to the priesthood, and not to the common people, called the tomb of the Palatine Apollo, which contains the scroll writings from the time of Marcion in the second century to Eusebius in the fourth century, which contain the secrets of the Catholic church. I abjure that church. I go further, and if there is authority in a pontifical curse, I curse that church for the slavery I have gone through in spirit. And in conclusion I will say that I desire all Spiritualists to become free-thinkers, as there can be no progression without full and unrestrained privilege, to reason upon any and all subjects. I have never communicated before, and it is very difficult for me to talk in the English tongue. I could not have done so at all but for the help I have received from an English speaking spirit. I was known as Hieronymus Abescalo, otherwise as pope Nicholas IV. I lived towards the latter end of the thirteenth century, and was pope in 1288."

I translate the following account of Nicholas IV, from DeFeller's Dictionnaire Historique.

"Nicholas IV, pope, general of the Lesser Brotherhood, under the name of Brother Jerome, was born at Ascoli, in the Marche of Anconia, was raised to the pontifical seat in 1288, after Honorius IV. He twice renounced his election, and only consented to accept it after much trouble. The beginning of his pontificate was marked by an embassy from Alagora, Khan of the Tartars. This prince demanded baptism, and promised to conquer Jerusalem for the Christians; but these projects failed. Palestine was then a prey to the fury of the Mahomedans. Acre was taken and pillaged; the Christians of Tyre abandoned their city, and left it without defence; and finally the Latins lost all that remained to them in that country. On receiving these news Nicholas redoubled his efforts to excite the religious zeal of the Christian rulers. He issued bulls for a new crusade, and called councils to assemble; but his death happened in 1292, after four years of rule had rendered all his cares useless. This pontiff joined to pure intentions, the talents necessary to fill his place. He was skilled in philosophy, was a good theologian, and had been employed by the popes, his predecessors in the most important affairs. He governed the church with wisdom; he quieted the dissensions that had arisen at Rome, and in the ecclesiastical dominions, made peace between Christian princes, especially between the kings of Sicily and Aragon. He erected in 1289, the university of Montpellier, and composed several books; Commentaries on the Scripture; on the Mater of sentences; several bulls in favor of the Franciscans, his brethren."

[We were assured by this spirit that there was a terrible conflict going on in spirit life, between those spirits who were seeking to spread light and truth, not only among mortals, but among spirits as well, and those who were opposed to this. He spoke of the terrible bitterness that was manifested by spirits, with whom he had been fraternizing, towards him for making the disclosures he was then making, and which he was only able to make by virtue of a power that was superior to the opposing forces. Mr. James had not sat for us for some weeks before the two preceding communications were given, and his being controlled to give those communications was as much a surprise and as unexpected to him as to myself and friends. It does indeed seem that there is a disastrous inroad being made upon the spirit domain so long impregnable held by the spirits of the Roman Catholic hierarchy in spirit life. When popes, cardinals, archbishops, bishops and priests abjure their allegiance to the Catholic Church, curse the bondage which that church inflicted upon them as spirits, and turn in and help to overthrow that fearful and iniquitous power, the end is not far away. It would seem, from the communication of this pontifical spirit, that the burning of the Library of the Palatine Apollo, by the Great Gregory, in the eleventh century, did not result in the destruction of the contents of that library, as has been generally supposed, and that the manuscripts it contained were secreted and preserved. They are to-day, most probably, among the secret archives of the Roman Catholic Church, in Rome. If they are still in existence, it is to be hoped that they will sooner or later be given to the world. This spirit speaks of the destruction of important evidence against the claims and pretensions of the Catholic Church, by Catharine de Medicis and Simon de Montfort, and especially of the destruction of the writings of Cardinal Sancto de Caro, who gave the following most remarkable communication, which was published in MIND AND MATTER of October 15th last:

"Let us use blessings instead of curses to those who disagree with us. It would have been well for me, if I had practiced that precept as a mortal. I was selected by a council of priests to prepare the Latin Vulgate in a more readable form. I had five different copies to write from. The first was a copy of Marcion, copied by Chrysostom; the second a version by Ulphilas; the third a copy of the Monks of Mount Athos; the fourth a copy similar to the Codex Alexandrinus; and the fifth was a Samaritan copy, supposed to have been written by that great Essene, Ignatius of Antioch. All these copies could be traced back to the last named, which was the original of them all. This Samaritan copy, by Ignatius of Antioch, said, in a preface, that the writings that followed it were transferred by a disciple of Mah-Wing (whose name was not in the preface given) to Apollonius of Tyana, and by him were given to Ignatius of Antioch. This copy had two distinct sections to it; first, an explanation in the Hebrew-Samaritan tongue, tracing the whole to a god, born of a star; seen in a trance by Mah-Wing. It was divided into four divisions or god-spells, and they bore the names of the four different principles—truth, virtue, perseverance, and equity; the whole to be understood, and understood only, by the initiated, as an inquiry into star-worship, with the sun as the central pivot of the whole. When the sun began to make his appearance above the line, then commenced the reign of their God on earth, and when he began to decline, then he was going down into the grave; and as those ancients claimed that for about three days he stood still, before he began to arise again, this is the secret of the three days and three nights in the grave. All this was well understood, but became disguised more and more, because the priests saw that it would not do to let the masses know the truth, for fear of losing their power. This Marcion, of Pontus, instead of re-

ceiving the original writings of Apollonius, received the copy of Ignatius, with notes made by him (the latter), and Marcion managed to make St. Mark a substitute for himself. Luke is Lucian; Matthew was a man in the third century named Matthias, an Essene of Cappadocia, one of the last of that sect before it became absorbed in what is termed Christianity; and the original St. John was, as has been stated before, Apollonius of Tyana. It was said, in the marginal notes of the Samaritan copy, by Ignatius of Antioch, that Matthias had fallen on a copy that had been lost. Apollonius gave it to his disciple Damis, and it became separated from the rest, and in that way came to be used by Matthias to propagate a religion. It was marked 297. This Matthias was a Cappadocian and connected with the Magi. All the other copies mentioned are nothing more than translations from the Hebrew-Samaritan copy. The other four were modified copies of that one, made to suit the views of the transcribers. The first interruption to the original copy written by myself was made by Tyndale when he printed the first Bible in the sixteenth century. He dropped all the marginal notes with the exception of those manufactured by priests; and also destroyed all the preface. It was not so much his fault, for his life would have paid the forfeit. As long as these things were written, they were held by the selected few, or the faithful; but when printed, there was danger that the masses would become too enlightened. I would here say, it would be a great advantage as a final summing up of these communications to obtain all that you possibly can through Abel Remusat's biography, or encyclopedia, the story of this twenty-seventh incarnation of Buddha, under the name of Mah-Wing, Pushwar, or Bodhastuata. This is all that I can now state. I lived in the thirteenth century, and my name was Cardinal Sancto de Caro."

[I have republished that communication because, if it can be ascertained to be authentic and true, it shows just what the Christian Bible is, as to its source, nature, and meaning, beyond all reasonable question or doubt. We have failed to find any historical reference to such a Roman Catholic cardinal or writer as Sancto de Caro; but if it can once be determined that such man did live, and that he made a popular translation of the original Samaritan version of the New Testament into the Latin tongue, at or about the time he states, the concealment of these facts by the Roman Catholic hierarchy, would fully confirm the truth of this spirit communication. It is not the least strange thing regarding that communication that the spirit of Pope Nicholas IV, should refer to the literary labors of Cardinal De Caro, and state that they were destroyed by Catharine de Medicis, and that De Caro had fully set forth the destruction which Simon de Montfort had made of the evidences of the fraudulent and untruthful character of the Christian Bible. I take the following account of De Montfort from McClintock and Strong's Cyclopedia of Ecclesiastical Literature. It will be seen from the communication of the spirit of Nicholas IV, that De Montfort lived in the same century with Cardinal De Caro, and that the latter had every opportunity to know the truth of what he wrote, concerning the destruction of the literature to which these two prelatial spirits referred. I take the following account of De Montfort from McClintock and Strong's Cyclopedia of Theological Literature.—En.]

"Simon De Montfort, a bold, merciless, and superstitious, but devoted follower of the Papacy, was descended from the Counts of Montfort, near Paris. He was born about the middle of the 12th century. His career dates from the year 1199, when he appears as a leader in the crusade of Cery, when he was associated with Rainald de Montmirail, Garnier, bishop of Troyes, Walther of Brienne, and the marshal of Champagne, Geoffrey of Villehardouin, and others. The crusade set forth October 8th, 1202. A bargain had been previously made with the Venitians, by which the latter agreed to furnish ships and other conveniences to pass the sea." When the time for embarkation arrived, the Crusaders were lacking of the 34,000 marks of the stipulated price. The "wise old dogs" saw his advantage, and proposed that Venice would fulfill her part of the treaty if, in discharge of the 34,000 marks of silver, the Crusaders would lend their aid in the conquest of Zara. After much hesitation the plan was acceded to by all but De Montfort. "We are Christians, we war not against our brother Christians," said he. "His object in assuming this position," says Villehardouin, "was to break up the misguided army." After the capture of Zara, the Crusaders advanced to Constantinople, for the purpose of placing the young Alexis on the throne. The pope denounced the design. He excommunicated the Venitians; but of this no one took the slightest heed, except De Montfort. He, with his brother and a few French knights, separated themselves from the camp of the Crusaders, passed over to the king of Hungary, and amid many difficulties, made for the Holy Land, to fulfill his vows to the church. He finally, however, returned home, and after a short rest took up arms again at the summons of Pope Innocent III, and in the summer of 1209 he was made leader of the crusade against the Albigenses. Under his guidance and that of the pope's legate, Amaury, abbot of Citeaux, the crusading army marched into Languedoc and besieged the town of Beziers which was stormed July 22, 1209. A horrible massacre ensued. One of the superior officers in-

quired of the abbot Cîteaux, how they were to distinguish the heretics from the faithful: 'Slay them all!' returned the savage churchman, 'for the Lord knoweth those that are his.' Not a living soul was spared." [Such were the human monsters that the blood of the crucified Jesus Christ, gave birth to, and nourished into full life and strength.—Ed.] "It is said that fifteen thousand people were thus mercilessly slaughtered in this one place. Carcassonne was scarcely better treated; and at Lavaur the ferocious deeds of Montfort, made his name a byword of tyranny and cruelty. In 1210 De Montfort was invested by Peter of Aragon, with the viscounty of Beziers and Carcassonne. Peter designed no doubt, in this way to conciliate De Montfort, and protect his, Peter's, kinsmen from the rapacity and savagery of De Montfort. He was, however, disappointed, and in 1213 Peter crossed the Pyrenees with a force superior to that of Simon to protect his own. Yet Simon, impressed with a fanatical conviction that God would give him the victory, confessed his sins, made his will, placed his sword upon the altar, and declared that he took it back from God to fight his battles, and at the battle of Muret, defeated and slew Peter, and the larger part of his army. After the battle of Muret, the progress and successes of the Crusaders were uninterrupted. Toulouse was taken in 1215. De Montfort was chosen prince of the whole subjugated territory: a strict inquisition after heretics was ordered, and the Church of Rome, pleased with the faithfulness of her servant Simon, at a Council of the Lateran, November, 1215, (styled the Twelfth General Council), confirmed him in all his conquests. On his return to Northern France, he was received with the greatest honor as the champion of the faith, and hailed with acclamations: "Blessed is he that cometh in the name of the Lord!" The remaining years of the life of De Montfort were consumed in a bloody struggle to maintain his ascendancy over the territory he had subdued. During the year 1216, the people under the leadership of the younger Count Raymond, broke out in general insurrection. But success still followed De Montfort. He with his army sacked Toulouse, and plundered the inhabitants to the very last piece of cloth, or measure of meal. "Oh, noble city of Toulouse," exclaims the troubadour, "thy very bones are broken!" The ensuing year the war with the young Count Raymond continued to the advantage of De Montfort, till suddenly the old Count Raymond appeared before Toulouse. The city received him with the utmost joy. New walls were built and new fortifications raised. It was in the siege of this place that De Montfort lost his life, June 25th, 1218; when heading an attack, a stone from an engine struck on the head the champion of Jesus Christ, (as he was called by his admirers), and he died on the spot. His fanatical followers reproached God with his death. A monkish historian adds also that he received five wounds from arrows; and in this respect likens him to the Redeemer, "in whose cause he died, and with whom, we trust, he is in bliss and glory." A daring and skillful leader; chivalric, affable, and popular; enthusiastically devout and fanatically attached to Romanism: ambitious, unscrupulous, and remorseless; he naturally rose to the position of guiding spirit in the turbulent times in which he lived and the cruel war in which he engaged.

Such is the account given of Simon de Montfort. If we are not greatly at fault, the communications of the spirit of Cardinal De Caro and Pope Nicholas IV. disclose the true inwardness of that merciless and exterminating war of the Romish Church upon the Albigenses. The latter, seceders from that church, were doubtless in possession of the knowledge that the mother church, from which they went out, was a monstrous fraud on the superstitious credulity of its followers; and the only way to save the Christian papacy was to exterminate all who had it in their power, and who showed a disposition, to disclose the secrets of which the Romish hierarchy were the only custodians. The Albigenses were not heretical to the Catholic faith, but as history shows, rightfully claimed to be the true exponents of what that faith really was. That De Caro revealed the truth in regard to the doings of Simon de Montfort, in the interest of the Romish Church, is amply sufficient to account for the destruction of all historical trace of his existence. If the communication of Pope Nicholas IV is to be credited, Catharine De Medicis was the most instrumental in destroying the writings of De Caro. As Simon de Montfort was the destroyer of the Albigenses in the thirteenth century, so Catharine De Medicis was the destroyer of the Huguenots in the sixteenth century. In many respects these Christian bigots and fanatics were the counterparts of each other, and performed the same part of tyrannical extermination of those who were in possession of the secrets of the Romish Church, but who seemed bent upon giving those secrets to the world. I translate the following concerning Catharine De Medicis from the Dictionnaire Historique of De Feller:

"Catharine De Medicis, the only daughter and heir of Laurent De Medicis, duke of Urbino; niece of Clement VII., was born at Florence in 1519. She was married, through the intrigues of her uncle, in 1533, to the Dauphin of France, afterwards Henry II. She was three times regent of the kingdom. The first time during the journey of her husband into Lorraine in 1553; the second time, during the minority of Charles IX.; and the third time, after the death of that prince and till the return of Henry III., then king of Poland. Her principal object, during the minority of Charles IX., was to divide by intrigue those that she could not gain by money. Placed between the Catholics and Protestants, the Guises and the Condés, she incited those parties to oppose each other, in order that she might herself remain sole mistress. She conceded, at the instance of the Huguenots, the Conference at Poissy in 1561, and the year after, the public exercise of their religion; fearing that the junction of the king of Navarre with Guise would render that party too powerful. When Charles IX. was declared of age, she continued in the administration of affairs, and embroiled all as before. Having raised some forces, under the pretext of precaution against the duke of Albe, but really to restrain the Protestants, the latter party took umbrage and the kingdom was still inflamed. It was in part through her counsels that the massacre of St. Bartholomew was ordered, in a moment of fear and trouble, and not at all afterwards with a premeditated design. She then governed in the name of her son; but she became embroiled with that prince towards the end of her life; and afterwards with Henry III. She died in 1589, regarded as a princess of an incomprehensible character. The Protestants have painted her in frightful colors.

M. Mayer in the *Galerie Philosophique* of the 16th Century, represents her rather as unfortunate and not wicked. It must be conceded that she was placed under circumstances, in which, without great talents, great fault were natural; in which a political weakness and indirection could only aggravate the evils of France, irritate the two parties, and impress on her memory, a blot that no one was eager to efface."

The Huguenots were the inheritors of the doctrines and teachings of the Albigenses and Vandob heretics, so-called, and certainly threatened to overthrow the papal power in France. For that reason the church ordered a war of extermination against them. Catharine to secure the support of the papal power, lent herself to that cruel and bloody crusade. We have thought that this information concerning the crusade against the Albigenses and Huguenots, would not be out of place in connection with the communication of De Caro and Nicholas IV. The end of these spirit disclosures concerning the historical doings of the Romish Church, is not yet, evidently. Our columns will remain at the service of these spirit dispellers of strong Christian delusions.

The Prayers of the Churches.

Editor of Mind and Matter:

The recent praying demonstration was no criterion of the efficacy of prayer, for when the Almighty promised to answer prayer, by granting the wish prayed for, he made the promise to his own people. He did not say, "If the South Sea Islanders, or the Arabs, or anyone else, prays thus and so, it shall be granted." It was to his own people; and Jesus was especially alluding to his own followers. This is plain, and no one will attempt to deny it. Jesus says, "By these signs shall my followers be known; they shall lay hands on the sick, and they shall be healed," etc. Now, they do not have these signs, and they do not pretend to have them, therefore they are not the followers of Jesus: neither are they of the house of Israel, which is a house of mediums and prophets. They not only do not have these, but they put them down when they can; so the surprise should run the other way, if their prayers had been answered.

Figuratively speaking, they are like a great crowd of short and small calibre, both mentally and spiritually, following up in the rear of the army of the Lord, and making a great show and noise of doing battle for the Lord; but in reality, having only pop-guns that don't carry any distance, and don't hit anything, unless it's God's own people, and doing mischief and hindering of tenor than doing anything else. It is an example of the saying, that one angel can put to flight five thousand of the spirits of darkness. If they had had one good healer and materializing medium present with him (Garfield), their efforts and prayers might have been more efficacious than that of—how many thousand of them was it prayed? But as it was, to say the least, the conditions were not present for the God of Israel to work upon; or the conditions were not present that the God of Israel always does work upon, the magnetic aura of the mediums of his own house.

They can't say they did not pray, though they will probably try to carry that idea an hundred years hence, and think it is very abominable conduct in any one who attempts to bring forward proof to attest the fact of their having prayed, and as some one else says, "under the most favorable circumstances, too." Either one of three things is incontestable about the matter, that they are not Jehovah's people, which is the most likely; or if by chance they should be, in the face of the overwhelming testimony to the contrary. He is either powerless to help them, or else they are not *en esprit* with him, don't know what he wants them to do, and don't know what is best to be done. And in the face of this great failure of theirs, certainly, if not of their God, they had better take a back seat, and not strive so hard to force their doctrines down the throats of other people, since they surely are as liable to be in the dark and off the track, in regard to what they teach, as about their recent praying effort.

A. E. H.

Brighton, Penna.

To the Editor of Mind and Matter:

I have thought it strange, while looking through your paper, that there was no correspondence from this Western world where there are so many who profess to be Spiritualists and mediums, and many of them, to my certain knowledge, are good Spiritualists and mediums, and capable of writing up the heaven-born cause in any of our Spiritual papers. I believe that all should say a word to help the cause, if no more than to tell their experience. It may be the means of opening the eyes of some poor blind orthodox who has been led astray by too much Bible or pulpit slang. Be that as it may, let Spiritualists show their colors. I heard one say, a few days ago, "I am a Spiritualist, but I don't want my neighbors to know it." May the good spirits have mercy on all such. I am a Spiritualist and I want the world to know it. Have had the proof for thirty years. I know that I shall never die.

I have a son fourteen years old, through whom we can communicate with our spirit friends at any time we choose. He was controlled for the first time about the 16th of August last. He is controlled to talk many languages, which we cannot understand; and by other spirits that talk intelligibly. He has a powerful band, is a good healer, and is developing very fast. I think he will be a bright star in the circle of mediums. What beautiful proofs we have had through him of spirit communion! How I wish all could see as I do, in regard to the after life; but it is not for all to see alike; if we did, there would be no contention. Hell would be a blank—heaven would be a paradise for all that had a desire to go there. But there is a certain class that would not pass by that hot place, for the reason that they wish to make out their doctrine true. Let all such go there. I have no desire to peddle brimstone with them.

In conclusion I will say that I and my wife have been in the use of tobacco for thirty-three years, and since my son has become a medium, through the spirits, we have both quit its use, not having tasted or smoked it in nearly three months, or used any thing as a substitute, and have no desire for it whatever. So much for the good spirits; may others do likewise. I would like to hear from T. A. Field, of Chicago, and many others in the cause.

H. BUTTERFIELD.

Salem, Jewell Co., Kan.

A Friend To Mediums.

WILLIAMSON, Wayne Co. N. Y.,
November 8th, 1881.

Editor of Mind and Matter:

DEAR SIR:—I herewith send you \$2.00 for your paper, for the ensuing year, as after having the pleasure of reading it the past year, I have become much better satisfied with your way of defending those mediums, whom some very wise ones seem inclined to traduce and injure, for no other reason than that they simply give at their senses such demonstrations as their invisible controls see fit to make, without let or hindrance; seemingly ignoring the fact that mediums are either passive or unconscious while such demonstrations are being made, and consequently not responsible for all the seeming or real frauds or deception that may be detected by said wise ones. If what are called spirit manifestations are the emanations of the medium's own brain, then to me Spiritualism is a base humbug from first to last. But on the other hand if the manifestations are from the other side, then it seems to me those who believe this to be so, should be the very last to attempt to hold the medium responsible for all that may take place while he is under such control. Give the devil his due is an old maxim, which those wise ones would do well to heed.

Yours for truth,

JOHN ADAMS.

WICKETS ISLAND, Nov. 22, 1881.

Editor Mind and Matter:

I am happy to inform my friends and patrons that I am so far recovered from my recent severe illness, as to be able to pen a few lines.

I returned to my Island Home on the 19th, and this is the first day for three weeks that I have been able to read, or even hear read any letters. Nervous prostration and strong tendency to congestion of the brain, necessitated the utmost quiet, but thanks to the spirit band I am now in a much better condition, and will soon be able to resume all duties. My orders from Dr. Warren are to remain at the island for several weeks at least. This will cause some change in the programme which I had planned for my winter's work, but if I fully recover my health, I trust friends will hear good reports of the spiritual work which is progressing grandly here.

During my illness, the forces were so divided, that the communications which were sent out might not have been quite as satisfactory as they would have been had there been no disturbing influences, but our home mediums have held the fort wonderfully well during my absence; considering the great anxiety they felt for me in my sickness.

I am not able to write more now, but hope in a few days to be able to supply magnetic force, so that all who have sent orders for the amulets, and thus become co-workers with us, will be able to feel the powerful influences of our band, and be greatly benefited both physically and spiritually thereby, as I feel assured they will be.

Thanking you and all friends for favors received I remain yours for truth and justice,

DR. ABNIE E. CUTTER.

KIND WORDS.

Julia O. Eastman, Exeter Mills, Me., writes: "With this we send you \$2.00 to continue our subscription to your most valuable paper, which is so indispensable to us. You have our sympathy and interest for your prosperity."

S. C. Bancroft, Milwaukee, Mich., writes: "I have been a little late in renewing my subscription but enclose—for the continuation of MIND AND MATTER. You may consider me a life subscriber."

B. Heath, Bethel, Vt., writes: "Please find enclosed—for renewal of our subscription to MIND AND MATTER, for we cannot get along without it, although Mrs. Heath has been very sick for the past three months and funds short, but MIND AND MATTER we must have."

Miss S. E. Hambleton, Elkview, Pa., writes, referring: "I have been a subscriber since the sixth month of its (MIND AND MATTER) publication, and with its advancing age, my interest in its success and in Spiritualism has increased. Although at times you do seem very severe on those poor misguided creatures of both the spirit world and this mundane sphere, yet I believe you are sincere, and hope that victory will be your reward."

S. C. Crane, Potsdam, N. Y., writes: "As I did not receive my copy of MIND AND MATTER on October 22, inst., I presume my time is up, and so I wish to renew for another six months from October 15th, last copy received, and enclose \$1.00 for renewal. Don't forget to send me last weeks copy, date October 22, for I cannot endure the loss of one link in the chain of evidence given relative to the matter in issue now being submitted to the grand jury—the people—through your journal. Accept my congratulations and support in the great work assigned you to accomplish. We stand at the threshold of 'The Gates Ajar,' and sing all hail to the messengers of truth on either side."

Thos. Burns, Washington, Me., writes: "My subscription for your valuable paper has about expired; enclosed find two dollars to pay for another year. As Franklin was said to 'draw lightning from the clouds and bottle it up,' so you have drawn the lightning from the dark clouds of the superstition of the past, and stripped the dogmas and creeds, the creatures of sin and ignorance, and clothed them with that light and spiritual philosophy that have carried joy and glad tidings to the true spiritualists of the world. Go on. The poem recently published, will be a boon to the many anxious searchers for spiritual truth. The communications of those ancient ones are wonderful. I am glad you contemplate publishing them in book form. The wish of all true mediums and friends of Spiritualism is that you may continue to defend them and their cause, and in the end receive your just reward."

Alfred James

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

A. JAMES,

No. 939 Carpenter St., Philada., Pa.

[Continued from the Eighth Page.]

ter, that I received my "Christianity a Fiction," just finished in MIND AND MATTER. There I thought to change, somewhat, the programme of my life, I read law forty nights, attended court, closely observing lawyer stratagem, and discovered the fact—as I thought—that the more lawyer I became, the less man I would be. I said in my soul, the practice of law is not the business of the Reformer, and abandoned all further thought upon the subject. Concluded to study Latinism and French; took ten night's lessons, committing to memory one hundred words per night; concluded that a living dog was better than a dead lion, and abandoned the study.

Well, Mattie and I became the parents of one child—a daughter now in her twelfth summer. Mattie was very impressive. One day in August 1871, she said to me, "Mr. Mendenhall, there is going to be a change made in our family soon. I think I shall soon be among the angels—you must prepare yourself to care for our little Alcyone," our little daughter then at her mother's breast. On the 18th of the following month, Mattie was among the angels. You may readily conjecture the results from my foregoing narrative of similar nature. Suffice it to say, that Mattie and Maggie have guided my weary footsteps through many scenes of trial.

Soon after Mattie's ascension, the great Thomas Paine became my inspirational control in producing a work of several hundred pages, entitled "The Biography of the Holy Family." This work includes the biblical account of Jehovah and many of his generals, setting forth their true moral status. During the hours of its execution, I not unfrequently was haloed with a beautiful amber light, seeming to be an emanation from my own frontal and coronal brain. I have it from Paine's own lips, when in materialized form, that he was the inspirer of my pen in producing said work. Have read many of its pages to the immortalized S. S. Jones, previous to his assassination, and received at his hand, a certificate that it has the "ring of pure metal."

The intellectual era of my life (if I ever had such an one) was during the first five years following Mattie's departure from earth life. It was then that many of the dear old sages sought to impress upon my poor, humble, incapacitated, and unworthy mind, the spiritual side of their religious-philosophical lore; and it was then that my very mental being was made to tremble under the all potent influence, in attempting to make me fully comprehend their views, as touching the philosophic solution of the great problem of what is termed the Deific principle in nature. It was then, sir, if ever I could have made myself useful in disenchanting mankind from the galling chains of priestcraft and superstition. But the fates whose surname is Poverty it seems were against me. And now, as if a part of my fate, I was, on December 31st, 1875, wedded to Miss Kansadie Morris, my third and present companion. Mrs. Mendenhall (Kansadie) is of the lineage of mediums. In her early girlhood days, she was attended with a band of noble spirits, whose expressed purpose is to labor for humanity's elevation. Under proper surroundings, she would become one of the foremost mediums of the age, especially of the materializing phenomena. She is too sensitive for her own good. Often the Jesuits have sought to capture her, either to turn her to their own hellish dogmatical purposes, or if unsuccessful in that, then to destroy her mediumship. Our present surroundings are not favorable for spirit manifestations. Her health is far below par. We are the parents of three children, the eldest of whom has passed on to spirit life—the two remaining, as also our little Alcyone are promising gems. Financially, we are in poverty chin deep, but enjoy life, "for a' that."

Now to summarize. I am close to my 58th year of age. My general health, until recently, has been good, and I have taken no medicine for over thirty-five years. My average sleep, since I can remember, has been from four to six hours per night. Never had an hour to idle away. My sympathies for all living objects are heart-deep; have not purposely wounded a bug, bird or animal for over a quarter of a century. Never loaded a rifle in my life. Owe no one anything but good will, but cannot nor will not see justice trampled under foot. In my literary exercises I have contributed to journals of reform since my fourteenth summer, and have written over forty volumes of promiscuous literature. The number of pages read during my past fifty years, now on file, are 120,000. I am now studying man as a physiological and anatomical being, with whatever spiritual interventions may chance to come up. I feel that the evening of my day is near—am worn out. Have tried to live a philosopher, but am conscious of having often missed the path. Duty before pleasure has ever been the motto of my life; yet I may wear many moral scars upon which the angels may gaze. *Vilis nemo sine nascitur.*

In conclusion, as I have in the past, preferred common sense to superstition, philosophy to theology, and guiding my own barque instead of committing it into the hands of the gods, I trust I shall continue thus even to the end, my last request being, *Fiat justitia ruat cælum.*

Fraternally thine,

J. H. MENDENHALL.

An Appeal.

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

J. NELSON HOLMES,

JENNIE W. HOLMES.

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

NOTICE.

In commencing our fourth volume, we find it necessary to withdraw our offer of clubbing subscriptions with the *Spiritual Offering*, finding that we cannot afford so great a reduction of the regular price of our paper, which is already lower than any other, containing a like amount of reading matter, before the public. We do this regretfully, and with the kindest wishes for the success and increased usefulness of our highly deserving contemporary.

Dr. E. W. STEVENS, of Rock Prairie, Wisconsin, in a letter to the *R.-P. Journal*, in regard to Healing the Sick through Spiritual Mediumship, says:

"The season approaches when State Legislatures assemble to amend, repeal and enact new laws. Concert of action at the right time and place, on our part, may secure repeal or proper amendment of obnoxious statutes, and perhaps protection, if not chartered rights.

"To secure legitimate procedure, a convention of the best healers, speakers, editors and mediums should be called at an early day, in council upon this all-important topic; and thus prepare for organized effort and action. To this end, I desire correspondence with all parties interested, in the North, West, East, and South, who have brief but pointed opinions and advice to give, and who are willing to co-operate in the matter.

"Another thing worthy to be taken into consideration, is the establishment of a Healer's College, [Think of it!—En.] and perhaps hospital, wherein shall be taught the spiritual pathological and vital sciences, as applicable to the prevention and cure of all diseases, and where a fair English education shall be requisite as one of the qualifications to insure a proper graduation."

We suppose we are one of those who "have brief but pointed opinions and advice to give"; but who being entirely unwillful "to co-operate in the matter, Dr. Stevens would have remain silent. This we are not disposed to be. We cannot see how Dr. S. could have hit upon more injudicious and injurious suggestions than he has done in those three paragraphs. We feel very sure that the medical doctors will thank Dr. Stevens for his unqualified sanction of their methods of monopolizing the privilege of healing. What does Dr. Stevens think of, when he thus seeks to drag the healing power of spirit forces down to the level of mundane quackery? Who are the best healers, the best speakers, the best editors and the best mediums, whom he proposes to invite to his convention to make laws to govern Spiritualist healers, speakers, editors and mediums? There may be such classes of persons, but who is competent to do the selecting? Not Dr. Stevens, certainly, for he is too much of an "old fogey" to be willing to allow even the spiritual world to do their spiritual work in their own way. But we take it that "Healer's College" diploma will suggested by Dr. S. constitutes "the real milk in the cocoanut." The spirit world have long since had just such a college in operation for more than three decades, and the graduates are everywhere to be found in the media they are using to heal and cure the sick and crippled who have discernment enough to distinguish between remedial wheat and chaff. Mediums could make no greater mistake than in any way to seek legislative sanction of the exercise of their natural endowments as instruments of spirit healing. This gift is one that no legislation can grant or destroy, and, therefore, any attempted legislative interference with it would be neither proper nor tolerable. We say hands off, Dr. Stevens, if you please; the gift of healing is not to be controlled by yourself or any mortal organization. It comes from the spirit world, whence comes a higher knowledge than of the earth, and needs no mortal coaching to put it in working trim. Can you comprehend?

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 Saturday morning at 10 o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. Admission twenty-five cents, for the benefit of the medium. The public are respectfully invited.

Letter From Delphi, N. Y.

FRIEND ROBERTS:—A few words from Delphi, Onondaga Co., N. Y. Spiritualists are rather scarce here: still people are inquiring. We have had Mr. Woolson to speak to us at two different times within the last year; on November 6th, Miss Downer from Baldwinsville, gave us two discourses, and gave poems from subjects given by the audience, which were very fine. She is a very good inspirational speaker. A psychologist and sleight of hand performer has just left here. He advertised to expose Spiritualism, which called out a large crowd of orthodox to see it die; but it wouldn't die. But he has got their money and they are pretty well sold. It has created an interest in Spiritualism, which will do it more good than hurt. We expect to have a two days meeting in the course of the winter; speakers to be Mr. Woolson and Miss Downer. We think we are gaining ground, all we ask is investigation.

M. CARPENTER.

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. This notice is final, and will not be repeated, but all communications not conforming to the above rules will either be returned or cast aside.

An Explosive Water Pitcher.

Mr. Wm. H. Levergood, principal of the boys' secondary school, in this city, was sitting with members of his family the other evening, when a loud report—as of the discharge of a heavily loaded gun—was heard in the sleeping apartment occupied by his mother, and he rushed there to ascertain the cause. Imagine his surprise to find that the pitcher had exploded, and, with the bowl had been broken into fifty pieces by actual count, some of the pieces, having been hurled across the room. The most singular part of the affair is, that the apartment was heated from a register, and that the pitcher contained only about a pint of water, and that was not frozen. Had the pitcher been filled with ice, the cracking of it, would not have been remarkable, but then was no such cause, and the vessels were not merely cracked, but seemed to have been blown to pieces by an explosion.—Lancaster (Pa.) *New Era*.

Special Notices.

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.

R. J. SHEAR the materializing medium, is now permanently located at Springfield, Mass. P. O. address, Box 1,438. Will answer calls for seances between Boston and Chicago.

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

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.

TO SPIRITUALISTS.—A small Spartan band of Spiritualists in the city of Atlanta, Ga., are endeavoring to publish a Spiritual magazine, and appeal to the Spiritualists throughout the country for subscriptions. Terms \$2.50 per year. Address C. C. Stockell, Atlanta, Ga.

WARREN CHASE writes from Vineland, N. J., that he will speak at that place the next two Sundays, November 27th and December 4th, and will be open to an engagement in Philadelphia, for the two following Sundays, if arrangements can be made for the same, with due notice.

DEAR SIR:—I have two life-size full length portraits of Thomas Paine, which I painted by the help of spirits, as I believe. They can be seen by any one calling at 732 Morris street, Philadelphia. WILLIAM PHILLIPS. Philadelphia, Pa., Nov. 23, 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.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

C. & H. V. Ross, the well-tried mediums, write us that they have leased a house, No. 172 South Main street, Providence, R. I., where they will hold materializing seances Sunday and Wednesday evenings and Thursday afternoons; the rest of the week being entirely taken up with private seances.

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.

MEDIUMS, ATTENTION.—The Spiritualists of Joplin, Mo., are very desirous of a visit from some one or more good mediums—women preferred. Much good, it is thought, would result, as there are many liberal-minded people among them who are at present ignorant of the facts, but open to conviction, and willing to receive new truths.

SPIRITUAL PUBLICATIONS.—We are prepared to furnish any of the standard or other Spiritual and Liberal publications at publishers' prices, adding postage, when such is charged to us. Such books and publications as we have not in stock will be ordered from the publishers, and forwarded, upon receipt, without delay, or sent direct from the publishers to the party ordering.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

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.

Our valued friend, Mrs. Anna Kimball, is desirous of obtaining permanent employment some where, as lecturer and psychometrist. She would visit places wherever there is a nucleus, of friends who wish to associate for progressive work. Her address is Dunkirk, N. Y. P. O. Box 241. We have had personal experience with Mrs. Kimball, and are fully and freely given our testimony as to her extraordinary psychometric powers.

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.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

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

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 slate writing.

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons 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 Vitaphonic 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 Ladin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, MRS. MARY E. WEEKS.

PHILADELPHIA MEDIUMS.

Mrs. Williams, Trance and Test medium, 1336 Bainbridge Street. Sittings daily. Circles Tuesdays and Fridays. Developing Circle, 1614 Eleventh Street, Monday and Thursday evenings, conducted by Madam L. Admission 25 cents.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.

Mrs. E. S. Powell, Business and Test Medium. Sittings from 9 a. m. to 9 p. m., at 927 Race St.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent stamps.

Mrs. J. A. Dempsey, 1324 North Sixth street, Trance Test Medium. Sittings daily.

Mrs. George, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles—Tuesday and Friday Evenings.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation free, 407 North Fourth St. Office hours from 10 A. M. to 3 P. M.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given, 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Roxilana T. Rex, Healing and Test Medium, 614 Locust street, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 North Broad St., Phila.

Alfred James, Trance, clairvoyant and letter medium. Trance Test circles every Sunday and Wednesday evenings. Sittings daily, at No. 939 Carpenter street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2122 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1015 S. Sixth Street.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m., and 2 to 5 p. m.

Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Private sittings daily.

Magnetic Treatment.—Cancers removed speedily and surely. All affections of the Nerves a specialty. Charges moderate. Consultation free. I. W. Taylor 121, Germantown Road.

ALL ABOUT KANSAS.

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SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Newton, Iowa.

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inconceivable crowd of spirits, who have not been able to rise above a state of materialistic stagnation, into which their respective religious faiths plunged and kept them. Such is the concurrent testimony of all free and well informed spirits who return to disclose the realities of the after life to mortals. What right then, has any self-constituted exponent of Spiritualism to seek to subordinate it to, or hamper it with, any religious affiliations whatever, whether heathen, Jewish or Christian? We contend that so far from having any right to do so, they should be spurned by every true friend of Spiritualism as worse enemies to truth than the priestly charlatans who impiously call themselves the "ministers of God"; whose white cravats and black coats are the livery of the Father of Lies; who figure in Christian and Chinese "Josh" houses; and who keep up an eternal howl, to their materialistic God, in the shape of the image of a dying man, to do this, and not to do that; until the world of spirits weep for the blind and insensate folly of their mundane brethren. Must it be that their efforts to break the chains that have so long bound earth's children, properly called religion, (for the word religion etymologically means "to bind back"), are to be more tightly riveted, to fetter the human soul, under the modified designation of Spiritualism? When Spiritualism becomes religion, or the foundation of religion; it will serve no other purpose than have done the lying systems which in all the past have been designated religions; and this any well informed Spiritualist ought to know.

Says Mr. Tuttle: "It [Spiritualism] is the essential doctrine of all sacred books, without which they would lose their significance." What is a "sacred book"? How can one book be more sacred than another? We are amazed to find with what glibness those persons claiming to be competent exponents of Spiritualism, mouth the terms with which priestcraft has managed to enslave the human mind. We had expected something else from Hudson Tuttle; but we conclude we had no sufficient reason for the expectation. "The Christian churches repose on the demonstration, through Christ, of immortal existence," says Mr. Tuttle. Then there are several Christian churches! The Catholic Christians insist that there is but one Christian church, and that is represented by the Roman pontiff. That is beyond all question true; and all other Christian churches, so-called, are spurious imitations of the only genuine article. There is no religious organization that pretends to have originated with Christ, that regards his birth, life, death and resurrection, as having any analogy to the birth, life, death and resurrection of any simply human, and not of a deific being. Where is there to be found a member or adherent of any so-called Christian Church who regards Jesus Christ, as they designate their man-God, as any other than a divine, and not a human being; and who does not scout the idea that he was born, lived, died, and arose again to life, as all men are born, to live, die and arise from death? We have never met one. How groundlessly absurd, then, is that dogmatic assertion of Mr. Tuttle. Such twaddle as that has no place in the pulpit of any "Christian Church," and it can have no place in connection with, or in relation to the truth as it is being manifested to the world from the spirit side of life. Let all such nonsense stop, or remit the present Spiritual movement to swell the list of human failures, in efforts to throw off the incubuses of ignorance, error and soul-crushing fear of unadulterated truth. If Spiritualism is to live, all that has ever borne the name of religion will have to die; and nothing renders this more clear than the tenacity with which half-fledged Spiritualists, like Mr. Tuttle, adhere to their old theological nests.

We had intended to couple other similar attempts at Spiritual retrogression with those we have been criticising, but have occupied so much space with our notice of Mr. Tuttle's discourse, that we have concluded to let it stand alone.

THE SCUM OF BUNDYISM IN BROOKLYN, N. Y.

For a time after we began the publication of *MIND AND MATTER*, we courteously consented to exchange with the *Boston Investigator*. We continued to do so until we became convinced that we were, in a metaphorical sense, "casting pearls (of truth) before swine," for which we could expect nothing but the hatred of the soulless humans who manage that stupid and irrational publication. We say *soulless humans*, because men who are incapable of realizing that they are living souls, are as soulless as the brutes who share with them the unconsciousness of a single spirit attribute or function of living, thinking beings. We wrote to the editors of the *Investigator* that we refused to exchange with them, and from time to time have heard a grunt from them such as the specimen of cowardly swinishness which we here lay before our readers, in order that they may see and understand that the work being done through *MIND AND MATTER* is not without profitable result. By the lively stirring which we have given to the world of thought, we have forced a vast quantity of the filth, impurity, hypocrisy, falsehood, and general "cussedness," which has saturated it, to rise to the surface as a loathsome scum, from which we have removed it. Every once in a while we are compelled to do a little of this kind of skinning. We have just such an unpleasant task before us now. Some one, most probably, W. C. Bowen himself, has sent us a copy of the *Boston*

Investigator, Horace Seaver, editor, and Josiah P. Mendum, proprietor, of November 9th, which contains the following swinish attempt "to rend us." We would take no notice of the writer, or the paper in question, did we not feel that good may be done by exhibiting them to the world as examples of the total depravity to which beings wearing the forms of men may descend when they try sufficiently hard to do so. Having been reared a farmer, we became familiar with the ways of the porcine family, and know how to teach them to be docile. But to the grunting beligerency in question. Here it is:

"For the *Boston Investigator*,
"ANCIENT SPIRITS."

"MR. EDITOR:—It is confidently asserted that a somewhat notorious Philadelphia medium is being used, at the present time, as the mouth-piece of certain 'ancient spirits,' (whose names may be found in 'Smith's Greek and Roman Biography'), in giving to the world revelations of the most extraordinary and wonderful character. Now, inasmuch as the aforesaid medium (?) used aforesaid, by the help of two full and complete suits of toggerly deemed suitable for the purpose, to personate spirits both ancient and modern, and inasmuch as the said medium (?) was clearly and thoroughly exposed as a trickster, while in the materializing field, would it not be worth while for the well-meaning, but credulous people, who are running a subscription list up into the hundreds for the benefit of the persecuted (!) medium, to stop just long enough to inquire whether 'Smith's Greek and Roman Biography'—apparently the stock in trade of said medium and his partner—may not bear the same relation to the revelations (?) as the aforesaid toggerly, consisting of one long white gown, several silk scarfs, one silk cap, two covers for the moustache, one pair of long white stockings, two pairs of silk slippers, etc.—sustained to 'the grand' materializations?"

"Although the writer is fully aware of his danger of being consigned to the 'demonition bow-wow,' by such Spiritualists who may happen to be in a state of mental obfuscation, produced by a too steady diet on the pabulum furnished for the over credulous, by a certain disreputable sheet—the Philadelphia organ of the fraud defenders; yet he will venture just to whisper the opinion that 'Smith's G and R. B.' is every whit as indispensable to the production of the wonderful revelations (?) as the above mentioned toggerly used to be for the production of the 'grand materialization.' The spiritual philosophy has revealed no process of transmutation by which virtue can be made vice, and vice virtue. The bogus medium, and the medium who supplements genuine phenomena with his own trickery, both alike disgrace the cause of Spiritualism and bring its philosophy into contempt. The liar who speaks the truth but half the time, can no more be trusted than if he never spoke truly." [That is just what is the matter with this human hog.—Ed.]

"In view of the moral eclipse now rapidly covering the spiritual movement, no Spiritualist worthy of the name, will be allured from his or her righteous hostility to fraud, and love of the eternal right, by the siren cry of 'peace and harmony!' now heard on every side among Spiritualists. Pure and harmony cannot be safely purchased at the expense of justice, truth, and honor. 'First peace and then peaceable' is the grandest sentiment in Christian or in any other scripture. Better, far better, a persistent and unrelenting conflict with fraud and delusion, and their abettors; than any patched and hollow truce with the enemies of common honesty in Spiritualism.

Yours, &c.,

W. C. BOWEN.

Brooklyn, N. Y., October 30, 1881.

The thing or beast who wrote that is the jackal that hunts in the wake of that brace of moral beauties, Bill and Tom Tice, of Brooklyn, in the chase after spiritual mediums, in the interest of the Christian priesthood. What his masters give him to compensate him for his obsequious services, we do not know, but probably a few pieces of the proceeds of the unfair and dishonorable assignment made by Tom in favor of Bill, by which the general creditors of Tom were swindled out of their just dues. It does not take much to purchase the yelping services of the jackal Bowen, or the Tices would be too mean to avail themselves of them. The two Tices, Tom and Bill, S. B. Nichols, and this thing, W. C. Bowen, took the contract to run the Bundyite boom in Brooklyn, some three years ago, a part of which contract was to suppress *MIND AND MATTER*. How the speculation has turned out thus far we propose to show.

Well knowing that neither Bundyism nor any other Jesuitical Christian sham would be allowed to obstruct the spiritual movement so long as this journal was in existence to trample all such shams into the dust, Col. Bundy went to Brooklyn in person, and procured the services of the four Bundyites named, to give this paper its quietus, before it had time to show to the world the necessity of its publication, and its ability to defeat the measures then on foot, to obstruct the movement instituted on the spirit side of life, to free the human mind from the thralldom of priestcraft and moral charlatany. In selecting the four tools he did, Col. Bundy showed, that however wanting he was in mental ability and moral rectitude, he possessed the intuitional cunning that fitted him for the work in which he was engaged. He might have hunted the country over in vain to find four instruments better fitted for the purpose he had in view. The qualifications most needed were consummate hypocrisy, and utter disregard of moral restraint, with enough ingenuity to invent lies, and execute deception.

Knowing that they could not assail nor harm us directly, and escape the chastisement which would follow, they sought to effect their purpose, by impeaching our qualification to distinguish that which was true and right in Spiritualism from that which was false and wrong. If they could succeed in doing this, they hoped to squelch

MIND AND MATTER in its very inception. For eleven months before commencing its publication, we had weekly and even more frequent opportunities, of testing the medial attributes of Mr. Alfred James, having received through him communications from three hundred or more spirits, who had occupied the most various walks of life when on the earth. These communications we wrote down as they were given, and have them recorded in the order they were received. In all that vast amount of spirit sentiment and information, there was not a trivial, or unworthy thought, expressed, or which could in the least raise a question as to the honesty of Mr. James, or as to the genuineness or remarkable nature of his medial gifts. Feeling that the readers of our paper would appreciate, as we did, the profound teachings which spirits had given and could give through him, at their request, we were glad to give the spirit world the privilege of being heard. Hence from the first issue of our paper, we began publishing the current communications which were given through Mr. James, at the weekly sittings we were having with him. If those communications could be discredited, then a strong point would be gained to the Bundyite enemies of truth. The first attempt to do this was made by William Denton in the *R.-P. Journal*, who thought to accomplish his purpose by a few puerile criticisms, that served no other purpose than to show what a charlatan he was in scholarship, and made it an easy thing for us to put a stop to that kind of nonsense.

Such was the situation of the Bundyite campaign when the Brooklyn quartette attempted to reinforce the badly dispersed Denton. Mr. James had, a few weeks before, gone to Brooklyn at the invitation of Mr. Charles R. Miller, then president of the Brooklyn Society of Spiritualists, to give a materializing seance, he having been shortly before developed for the occurrence of that phase of spirit phenomena. Mr. James, in that instance, failed to get anything in the way of spirit materialization, and returned home quite disappointed. On that account, he was the more willing to avail himself of any opportunity that might offer to give a successful seance in that city. He continued to sit for materializations two or three times a week, and the manifestations became so strong and unquestionable, that their spirituality began to be questioned. Believing that the spirit forces behind him were able to give positive proof of the genuineness of their manifestations, Mr. James, to their suggestion, offered to go any where and to be tested in any manner, with the understanding that, should the manifestations occur under those circumstances, he would ask to be paid the small sum of six dollars, otherwise he would expect nothing, the circle to consist of not more than ten persons. Several weeks passed by without any person coming forward to accept Mr. James' proposition. During that time a score or so of Bundyites, connected with the Bundyite Society of Philadelphia, went about slandering and misrepresenting Mr. James, until Henry B. Champion, then president of the Bundyite organization, thought it was safe to accept Mr. James' offer. A seance was accordingly arranged for on those terms, to take place at Mr. Champion's residence. Mr. James was not informed as to what would be expected of him, and we felt it our duty to be present, to see that the medium should not be wronged nor misrepresented.

On going to the house, on the appointed evening, we found that Mr. Champion had assembled a large room full of people, nearly all of whom were strongly prejudiced against the medium, and most of whom were of the meanest Bundyite stripe. The medium had not then arrived, although it was near the hour appointed for the seance. The talk was general in the room that the medium would not keep his appointment, and Captain Keller, who has since made himself notorious as a spirit grabber, offered to bet us fifty dollars that he would not do so. That point was soon settled, for the medium did come a few minutes later. Mr. Champion did not allow the medium to know what he had done, but selected five of his Bundyite friends, to strip and search the medium, and report the facts. This they did, reporting that the medium had nothing upon his person but the dark-colored garments, that all present could see upon him. Before that jeering crowd of enemies, Mr. James entered a cabinet that he had never before seen, leaving all to the spirit friends and guides who had pushed him forward to meet that ordeal. We question whether ever, before or since, spirits and mediums were called upon to meet and overcome such obstacles to success. The result of this crucial trial was, in brief, the appearance of two fully materialized Oriental spirits clothed in flowing garments and massive turbans; the one in pure white, and the other in colored garments and turban, having not the least resemblance to the clothing upon the medium. Both forms were male, but in size, contour, and general appearance, entirely distinct from each other and from the medium. The committee reported that it was physically impossible for the medium to have personated those forms, and no one of the large assemblage so much as breathed a doubt of the honesty of the medium, or the genuineness of the manifestations, and no one who was present has dared to do so since, although we have, on three previous occasions, published the facts as we have now done. It was this thoroughly tested

and triumphant medium that the Brooklyn quartette afterwards undertook to discredit, and that jackal Bowen is still yelping after.

Feeling now assured that his spirit guides were equal to the emergency of, giving a successful proof of spirit materialization through him, Mr. James was induced by a Bundyite emissary to make a second visit to Brooklyn, where Bill Tice, the king bee in the Brooklyn Bundyite hive, had prepared one of his bungling plots to injure Spiritual mediums, which, like an awkwardly thrown boomerang, served no other purpose than to bruise his own disease-afflicted scalp. Mr. James gave a seance in Brooklyn under strictly test conditions; Bill Tice himself serving as one of a committee of three to examine the cabinet and clothing of the medium, and reporting that there was nothing whatever about either that could be used by the medium to deceive. Under those circumstances, no less than six or eight spirit forms appeared, none of whom were clothed anything like the medium. Again the spirit forces behind Mr. James were triumphant, and completely confounded his enemies. Dishonest and untruthful, as we know Tice and Bowen to be, neither of them dare deny that what we here say is the substantial truth. This unexpected triumph of the medium convinced the Brooklyn quartette that Mr. James could not be suppressed by honest and truthful means, and, rather than fail in what they had undertaken, they concluded to resort to falsehood and fraud, to effect their purpose. It is to these false and fraudulent transactions on their part, that Bowen refers, when he says: "The aforesaid medium" [meaning Mr. James] "used aforesaid, by the help of two full and complete suits of toggerly deemed suitable for the purpose, to personate spirits both ancient and modern, and inasmuch as the said medium was clearly and thoroughly exposed as a trickster while in the materializing field," etc. It is positively a lie—a wicked and absolute lie—that Mr. James ever used anything of the kind to simulate spirit materializations, and Bill Tice and Bowen know it to be so. Bill Tice has in his possession, or has publicly alleged that he has in his possession, "two full and complete suits of toggerly," as Bowen calls their Bundyite "stock in trade," which he untruthfully and dishonestly alleges were violently taken from the person and possession of Mr. James, either by himself or his brother Tom, and which he keeps for no other reason than that they belong to him and not to Mr. James. We prefer to regard Tice as a liar and cheat, rather than as a ruffianly robber, which he would be, if what he says of his own conduct is true. It is strange that jackal Bowen should, by his yelping for his master, arouse the echoes of the latter's braying, when he thought, by that empty device, to paralyze Mr. James and ourselves with fear. It is very true that there was a fearful exposure in Brooklyn and Philadelphia about the time to which this jackal (or jack-ass) refers, but it was not the exposure of Alfred James. It was the exposure of the lying hypocrites, and mean, dishonest frauds, who sought to discredit and destroy that remarkable medium by methods that will cling to them as an eternal disgrace through all time, and for which they will have to make an ample compensation before they will ever know what happiness is.

This venomous outburst, or rather effervescence of Bundyite scum, it would seem, has been produced by a series of communications given through the mediumistic instrumentality of Mr. James that have not only proven the genuineness and importance of the spirit work done through him, but have also left not a vestige of excuse for any one to teach the dogmas and doctrines, and the mummeries and ceremonies of Christianity, as having any relation to truth, whatever. Even jackal Bowen has not the effrontery to attempt to show that those communications are not what they purport to be, for he knows how futile any such attempt would be to serve any other purpose than to make more plain the invaluable nature of those spirit communications. With that mean, sneaking dishonesty, which characterizes this poor wretch, he is content to insinuate that Mr. James and ourselves have manufactured those communications to deceive the public. Now all we have to say in reply to that Bundyite falsehood is, that if there is any man, woman or child, who is fool or knave enough to think us capable of participating in such a deception as Tice's jackal has yelped, in the service of his master and owner, against us, we want them to know that we feel complimented to have their disapprobation. Not only are we ready to meet any attempt which may be made, to discredit the communications which have been given through Mr. James, and endorsed as authentic by ourselves, but we feel it our highest duty to truth, to defend the good fame and name of Alfred James as a spiritual medium. During the time that the communications from ancient historical spirits have been given through Mr. James, which communications we have published as they succeeded each other, Mr. James has had no access to any biographical or historical work whatever, and any one who says he has, or who insinuates that he has, without stating anything that would excuse such a public falsehood, is a malicious, contemptible liar and knave, and unworthy of any credit for truthfulness whatever. Such a liar and knave is jackal Bowen.

This contemptible human cur, well known that every intelligent reader of the communications through Mr. James, which we have published, re-

gards them as authentic and true, yet he has the insolence to pretend that their judgment regarding them is owing to "mental obfuscation," and "over credulousness." We take it that Bowen's head is so full of Bundyite conceit and hypocrisy, that it has not enough sense in it, to know any better than to imagine his sneers and insults deserved by those at whom they are aimed. He will find out his error, stupid and nonsensical as he is, before he is much older. Bowen will find that so far from his yelping at Mr. James, doing him any injury, it has served to awaken attention to the merits of the medium he is hunting after, and the great value of the spirit work done through him.

Bowen designated MIND AND MATTER as a "disreputable sheet," and as the "organ of the fraud defenders." That is about as near the truth as this liar will ever come, though he reaches the age of Methuselah. It has been the unfortunate necessity of MIND AND MATTER, in the defence and support of truth, to have to deal with such lying hypocrites and frauds, as Bundy, the Tices, Nichols, Bowen, Higgins, Hutchinson, the Hunters, the Sweetlands, Childs, and other so-called Spiritualistic assailants of mediums; and show up their selfish iniquities and moral rottenness. This was not our fault; it was our misfortune. How could we put these offensive and disgusting objects under the disinfecting clouds of true Spiritualism, without making sensitive and nervous people hold their noses to escape the stench we were obliged to raise, to rid the world of these nuisances. We assure them, one and all, that we take no pleasure in the work of burying them with their rotting and festering corruption. If we could rid the world of the latter, and spare them, we would in pity do so; but necessity knows no law, and under, they must all go, in order that the spiritual atmosphere may be cleared from their exudations and effluvia.

Bowen being a dyed-in-the-wool Bundyite, and knowing that the *R.-P. Journal* is run by his master, Bundy, as "the organ" of all the elements of fraud, falsehood, slander, hypocrisy, impudence, dishonesty, meanness and corruption, which constitute Bundyism; he concludes MIND AND MATTER is "the organ" of what he terms "fraud defenders," by a very natural slip-of-the-tongue. He undoubtedly meant to have said instead "fraud expositors." It is very true it has been our lot to become the exposers of some of the vilest frauds ever perpetrated to defeat the truth; and it is sad to confess that the vilest of them were perpetrated by Spiritualist hypocrites in the name of Spiritualism. We wish our work in that direction were ended, but it seems it is not to be so for some time to come.

And now we come to the meanest part of Bowen's yelping. It is the agony into which he is thrown, by the fact that some of the generous friends of Mr. James, have given material evidence of their appreciation of his services to Spiritualism as a medium, by liberal contributions of money. All the lying of the Tices, the Bundys, the Bowens, and their associate slanderers, did not serve to deceive people possessed of any sense, and hence people who knew the vile untruthfulness and dishonesty of his accusers, felt it his due, that they should manifest their condemnation of the whole Bundyite crowd, in that substantial manner. We are greatly mistaken if this last attempt of the enemy to injure Mr. James does not redound to his advantage in the same direction.

To show how near dead the Bundyite attempt to destroy Spiritualism is, we call especial attention to this confession of Bowen. He says: "In view of the moral eclipse now rapidly covering the Spiritual movement," etc. This Bundyite yelper, like his master, miscalls Bundyism, of which the *R.-P. Journal*, as Col. Bundy says, "is the organ," Spiritualism. We knew that a very complete "moral eclipse" had long since covered the Bundyite movement, but we did not think Bowen had sense enough to see it, or indiscretion enough to confess it. As Bowen is a Bundyite by nature, he rarely ever says what he means; and finding himself hard pressed for something to say, as an excuse for his groundless insinuations against Mr. James and himself, he tried to say: "No Bundyite worthy of the name, will be allured from his or her iniquitous malice to honesty and hatred of eternal truth by the siren cry of peace and harmony, now heard on every side among Bundyites. Peace and harmony cannot be safely purchased for Bundyism at the expense of injustice, falsehood and shame. 'First impure and then peaceable' is the grandest sentiment in Bundyite, Christian or in any other scripture. Better, far better, for Bundyism, a persistent and unrelenting conflict with honesty and truth, and their abettors, than any patched and hollow truce with the enemies of Bundyite dishonesty in Spiritualism." That is what Bowen meant to have said, and those are the sentiments of the Bundyite brotherhood of hypocrites, knaves and dissemblers, who, in the eclipse which is settling over them, see their final doom. Yelp on, Bowen, and may it do you much good, for you badly need something to soothe your many back, from the lashing we have given you.

WARREN CHASE writes us from Vineland, that he has made engagements for the four Sundays of December, in New York, so that he will have to defer his visit in Philadelphia until January, if at all, which is now uncertain.

THE THEOLOGY OF "THE TWO WORLDS."

In the editorial review of "The Man Jesus," by John White Chadwick, in last week's issue of *The Two Worlds*, Mr. Newton says:

"As Spiritualists, were we disposed to be captious in the midst of our gratitude for all he has here given us, we might find fault with him for the small allowance of fact which he leaves as a basis for the so-called miracles. Some future author, with a knowledge of physical phenomena, and recognizing in Jesus, as Mr. Chadwick cannot, wondrous intuition, inspiration, clairvoyance, and other psychical powers, will write a companion volume to this, discussing Jesus as a Spiritual Man. This lack of a recognition of Jesus, not as an ordinary man, but one more divine than any other, because more spiritually developed, is the only lack we feel in the book. And yet we are in full sympathy with Mr. Chadwick, in his clearing away from Jesus all miraculous power in the theological sense. How true is this paragraph:

"Not faith in miracles, but faith in law, has been the inspiration of the best endeavor all the centuries down. Because men believed in the stability of nature, they have gone forward, when without such a belief, they would have fallen palsied by the way. That what has been will be; that the great laws will keep their trusts with men forever without fail,—all science and all civilization rests upon this faith. The miraculous, in its original sense, is the wonderful, and in this sense—the highest possible—what are the miracles of law's imagined violation, to the miracles of inviolate law? The miraculous birth of Jesus! As if every birth into this world were not a wonder vast enough to stir

"Thoughts that do often tie too deep for tears." His immaculate conception! Thank God, the century-living slur upon the purity of mothers, save one, is hastening to its doom. The Star of Bethlehem! As if any star that trembles on the edge of dawn or eve, or any of the least of heaven, were not too wonderful for the heart to hold."

"He follows Jesus by hints, sometimes faint, it is true, from the birth to death; does not accept the physical resurrection, but presents a most able argument against its possibility, attributing the origin of the tale to the imagination, visions, and like psychological powers of his followers.

"In the last lecture is traced the development of his Deification, and like all the others, it is a valuable historical essay, filled, like the whole book, with such love for the man, and through him, for the race, that no one can read it without being made, it seems to us, less of a dogmatist and more of a man. Mr. Chadwick has done religion great service in thus saving to the world, in the midst of present iconoclasm, the real Jesus."

Reader, if you have had any extended experience in communion with returning spirits, we ask you whether it is not surprising that the man who wrote that critique on Mr. Chadwick's "The Man Jesus," is at the head of a publication which claims to uphold truth and oppose error? If Jesus Christ was not just what the Christian Bible represents him to have been, then is there not a vestige of evidence, historical or unhistorical, that such a being as Jesus Christ, or Jesus the Christ, ever existed. It does not seem that Mr. Chadwick claims to have discovered any evidence of the existence of such a man, or divinity, outside of the lids of the book called *The Bible*, which is impiously and falsely called *Holy*. Mr. Chadwick has, therefore, done just what every dogmatizing Christian has done, construed the legends and fictions of that book to suit his own views of what they ought to be understood as meaning. Neither Mr. Chadwick, nor Mr. Newton, nor any intelligent and well-informed Christian, has the hardihood to assert that the scripture hotch-potch of mytho-astro-theological fictions has any historical value whatever; and yet they one and all leave it to be inferred that they so regard that priestly compilation. This is not candid and fair, either to themselves or to those whom they seek to mislead. If Jesus was no more God than he was man, then there is not a particle of evidence that he ever existed as God or man; for both must and do rest upon the same legendary fictions and mytho-astro-theological absurdities, which have constituted the foundation and fabric of all forms of religious error. Mr. Newton tells us that as a Spiritualist, he is overwhelmed with gratitude to Mr. Chadwick for saving the "real Jesus" to the world. This "real Jesus," Mr. Newton thinks is something entirely different from the unreal Jesus of the Christian scriptures, which "present iconoclasm" has destroyed. What the difference is between the "real Jesus" and the unreal Jesus, it is now in order for the two Jesuites, Messrs. Chadwick and Newton to explain. If either of them can find any trace of a "real Jesus" any where, we ask them to point it out. We all know where to find the fictions concerning the unreal Jesus. We tell Mr. Newton very plainly that he will search in vain in the testimony of truthful spirits for a trace of evidence of the earthly or spirit existence of such a man or being; or indeed of any deified being whatever. Will Mr. Newton be good enough to tell us, how, saving the "real Jesus," by Mr. Chadwick's method, has done any service to religion. Such talk as that means something or nothing. If it means something what is that something? If it means nothing let there be no more of such pointless nothingness. Give your readers Spiritualism or give them nothing, that is falsely labeled Spiritualism; for it necessitates criticisms on our part that we would be glad to avoid. Christianity has already cursed the world enough. It will not be allowed to curse or obstruct Spiritualism without a resistance, that will shake it to its foundation. Christianity has ever cursed and sought to crush truth, therefore, it must and will wither and die under the blazing light of spiritual truth. As the world has advanced in knowledge, the influence that muzzling the name of Jesus has exerted in ages of ig-

norance and superstition, has grown less and less, until it has come to be of little help, even to Christian priestcraft; how then can it be made to serve any useful purpose as an adjunct or auxiliary of Spiritualism, we fail to see. If Mr. Newton and *The Two Worlds* cannot get along without their Jesus, we advise them to drop Spiritualism and advocate the Romish faith, for there is where the votaries of Jesus are now to be found. So-called Protestant Christians worship the God Mammon, and leave the worship of Jesus entirely to the Roman and Greek Catholics.

EDITORIAL BRIEFS.

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.

MR. AND MRS. BLISS in BOSTON.—We would call attention to the advertisement of Mr. and Mrs. Bliss on our advertising page, announcing their seances public and private, at the residence of W. J. Colville, No. 30 Worcester Square, Boston.

We would call attention to the card of Mrs. Lizzie T. Evans, of 1224 W. Walnut street, Louisville, Ky., (on our advertising page.) From a specimen picture we have before us, we are impressed with a belief in the genuineness of her mediumship in the phase of spirit photography.

MRS. A. H. COLBY will lecture at Academy Hall, 810 Spring Garden St., on Tuesday evening next, December 6th, at 7½ o'clock sharp. Subject, "Bread the Starving Millions." Mrs. Colby has been re-engaged by the First Association of Spiritualists of Philadelphia, to lecture for them every Sunday the coming April.

We have one copy of A. J. Davis's "Divine Revelation," the first edition, now out of print, and very scarce; one copy of J. M. Peebles' "Round the World," and one copy of Giles B. Stebbins' "Bible Revelations." The above books are in good order, and will be sold very cheap—less than half price.

THE *Spiritual Offering*.—In our last week's issue we notified our readers that we were obliged to discontinue our clubbing arrangement with the above-named paper, but omitted to state that we would still be pleased to receive and forward subscriptions for the same from those of our subscribers who may wish to save themselves the trouble and expense of two remittances, when remitting for MIND AND MATTER; the difference being that the price for the two papers will be \$3.00, instead of \$2.50, as under the late arrangement.

We this week give an auto-biography by Mr. J. H. Mendenhall, the author of the valuable and instructive serial poem, "Christianity a Fiction," which we for several weeks published through these columns. This account of his most interesting and touching life experiences is well worth attentive perusal. There is so much of the milk of human kindness running through the whole narrative, that it must strongly touch the sympathies and call forth esteem for this good and faithful man and medium, from every one who reads it. We esteem it a favor to be able to give him this introduction to our friends and readers.

We have been pleased to receive the assurance, from several sources, of the accession to the working spirit forces of the remarkable mediumistic development of Mr. Joseph Cafray, of Utica, N. Y. Mr. Cafray, we are informed, possesses the faculty of obtaining spirit communications through independent slate-writing without a pencil, one of the most convincing and unanswerable proofs of the truth of Spiritualism. Mr. Cafray gives private sittings daily, and public seances on three evenings a week. We urge all who are seeking light, as to the after life and its experiences, to avail themselves of the mediumistic services of Mr. Cafray, if they can, as we feel well satisfied that they will find what they are seeking.

SPIRITUALISTIC flunkeyism was never more prominently manifested in any manner, or on any occasion, than in relation to the discussion in the Church Congress of England, about Spiritualism, and the possible means by which it may be prevented from destroying the business and revenues of the clerical humbugs who participated in that discussion. Because a half-dozen church dignitaries found themselves forced to admit that Spiritualism was an accomplished fact, which could not be longer ignored, all flunkeydom in Spiritualism have been in ecstasies at this delusive hope or prospect of approbation from the clergymen of a spurious Christianity. The *R.-P. Journal*, to its foolish surprise, found this strange egg in the Bundyite nest, and its editor and correspondents have kept up such a cackling over it as to threaten to scare the clerical hen that laid it, entirely away from her discovered attempt to brood a spiritual nest. Stop your cackling, all of you, and see what the old "Cluck" will do, any way.

We clip the following suggestive paragraph from the *Truth Seeker* of November 26th:

"The *Two Worlds* and *Banner of Light* refuse to print Moses Hull's name in their notices of Spiritual meetings. What is the matter with Moses, brethren? He draws larger audiences than any other Spiritual lecturer, and the Second Society of Spiritualists of New York always secure his services, if possible, whenever a revival of the cause is felt to be needed in this Materialistic city. Is it possible that there is a 'I am holier than thou' feeling among our esteemed Spiritual con-

temporaries, who use that phrase so often in reference to the attitude of Christians towards them?"

Nothing could be more justly deserved than this stinging rebuke, by the *Truth Seeker*, of the canting self-righteousness of the miscalled Spiritual journalists who were guilty of that manifestation of petty jealousy and mean illiberality. Moses Hull is too much of a Spiritualist, and too little of a canting Christian, to receive any toleration from such time-serving publications as the *Two Worlds* and the *Banner of Light*. The time is not far distant when those two illiberal publications will find it profitable to show that they have some claims to be regarded what they profess to be. When that time comes, invertebrate Spiritualists will be less plenty in editorial positions.

MR. THOMAS HARDING, of Sturgis, Mich., in a letter to the editor of the *R.-P. Journal*, says:

"My zeal for the advancement of the cause must be my apology for daring to offer the suggestion that my good friends will do all they can to distribute our literature and come up to the help of the *Journal* 'against the mighty,' by obtaining for it all the subscribers they can, thus fortifying themselves against their enemies and spreading the truth."

Is that not rather a laughable way of helping the *Journal*? Mr. Harding feels that he is guilty of the most daring assurance to ask any of his good friends to "come up to the help of the *Journal* 'against the mighty,'" by which, in his fear of the consequences of his rashness and hardihood, he alludes to MIND AND MATTER. While we are willing to acknowledge that we have been somewhat vigorous in dealing our blows against the *Journal* and its supporters, we think Mr. Harding is unduly scared, when he takes us for "the mighty" one. We do not wonder that Mr. H. felt it necessary to apologize, even to the Bundy crowd, for "daring to offer the suggestion" that to extend the circulation of the *Journal* would tend to the spreading of truth. The apology of Mr. Harding is too lame to excuse his daring. We cannot do it.

In *The Two Worlds* of last week is a two-column letter from Mr. Newton S. Otis, a special correspondent of that paper, dated Chicago, November 5th, giving a most interesting and surprising account of the materialization of spirit forms and the occurrence of other remarkable spiritual phenomena, through the mediumship of Dr. J. Matthew Shea. If any one can read that account and question the remarkable mediumistic attributes of Dr. Shea and the genuineness of the manifestations that occur at his seances, we are mistaken in the value of common sense as a factor in reaching a knowledge of truth. Thousands are as ready to testify to the truths that Mr. Otis narrates, as himself, for they have had equally convincing evidence of those facts. And yet the Bundys, Colemans, and other assailants of good, true and faithful mediums, have sought to injure Dr. Shea, and destroy his influence as a Spiritualist and medium, by falsely representing him as a practitioner of fraud as a medium, just as others who, like them, have disgraced themselves by making similar charges against Mrs. Pickering, Mrs. Hull, Mrs. Boothby, Mrs. Hardy, P. L. O. A. Keeler, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Alfred James, Mrs. Elsie (Crindle) Reynolds, Mr. Mott, Henry C. Gordon, Mrs. Anna Stewart, Miss Morgan, Mrs. Hough, Mrs. Esperance, Harry Bastian, Mrs. Markee, Wm. Eddy, Mrs. Hinton, and many other true and tried mediums who have so nobly stood in the forefront of the battle for spiritual truth. We regret that we cannot copy the very interesting and well-written letter of Mr. Otis in full, in our columns. But our space will not admit of it. We thank *The Two Worlds* for being willing to do so plain an act of justice to a medium who is so unjustly and dishonestly treated by the *R.-P. Journal* as Dr. Shea.

J. Nelson Holmes Fund.

Please acknowledge the following sums received since last reported:

Previously acknowledged	\$41 00
Wm. R. Tice, Brooklyn, N. Y.	20 00
Thos. Middlemist, Yreka, Cal.	5 00
A Friend, Henderson, N. C.	1 00
Henry Seibert, Philadelphia, Pa.	10 00
A Friend, Pawtucket, R. I.	10 00
E. N. Foster, Fond du Lac, Wis.	1 00

Mr. Seibert generously offers to further aid us if a subscription is started to save our home. Also Mr. Joseph P. Hazard, has kindly offered to subscribe to that end. Very truly yours,

J. NELSON HOLMES.

Vineland, N. J., Sept. 5th, 1881.

Alfred James' Relief Fund.

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

Previously acknowledged	\$154 08
C. B. Stewart, Montgomery, Texas,	1 00
B. Chadsey, Rushville, Illinois,	1 00
A Friend, Philadelphia,	1 00
Joseph Kinsey, Cincinnati, Ohio,	5 00
Joseph M. Libby, Carrolltown, Pa.,	50

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged	\$117 28
B. Chadsey, Rushville, Ill.,	2 00
B. F. Oahoon-Pleasant Lake, Mass.,	50
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AUTOBIOGRAPHY OF JOSEPH HALE MENDENHALL.

J. M. Roberts, Esq., Philadelphia, Pa.:

MY DEAR SIR:—Your card, per Mr. A., requesting of me a sketch of my mortal career, was duly received. I confess, Sir, that I was not a little surprised to receive such a notice from one of your intellectual standing; and am still at a loss to know where or how you can apply it profitably either to yourself or anyone else. Yet, as you have made the request, and I know of no good reason why I should refuse, I avail myself of this first opportunity of complying therewith; sketching in a somewhat cursory manner a few of the many singular events as connected with the life of one whose idiosyncracies, I have often thought, consist of the many eccentricities to which humanity is heir; especially the two extreme characteristics of humility and self-dependence. This strange dual feature, polarizing my being, I attribute to pre-natal influence. This, then, must form the starting-point of my own history.

My parents—Hiram and Martha Mendenhall—were peculiarly organized. My mother was strongly developed in her intuitive nature, and possessed of rare spiritual gifts, though not so comprehended in her earlier life; was pre-eminently industrious and economical in domestic affairs, and highly predominating in the attributes of charity, poesy, order, and humility. In all these she had but few equals; besides, she was the recipient of an extraordinary school education. Father was differently organized—never received a school education—did not require it. He was born a philosopher, poet and philanthropist; possessed of an iron will and magnetic powers that could silence at pleasure the most zealous priest when engaged in his rostrum exercises. He had a mechanical genius, was of active temperament, and truly commanding as a public speaker. Both father and mother were members of church, of the Quaker persuasion, and strict in their compliance with the requirements of disciplinary rule. When the immortal Elias Hicks visited and delivered in their vicinity his twelve great sermons, which were as so many thunderbolts hurled from heaven at the great body of Quakers or Friends, father and mother took sides with him (Mr. H.); and as if called upon by the very gods, to show good Quaker authority for their decision, they collected and brought to their aid, for reference, the numerous writings of Fox, Bailly, Penn, Scott, and Barclay, which earnest exercise must have filled their minds with great religio-philosophical activities. In fact, it was said of my mother, that it is but seldom that a more psychical impression is ever wrought upon the mind, of a prospective matter. It was during this period of their soul-labor that I was both conceived and born—the first day of May, 1824, A. D., being the day of my birth. Of course, I was launched into being like a lucifer match—ready to burst into flame at the touch of whatever I might chance to come in contact with, in the various stages of my mental unfoldings.

I learn, by my mother, that I was troublesome with my religious questions early in life. I must have inherited from her, strong mediumistic qualities, as I, so early as the eighth summer of my life, received impressions from what I now know to be my guardian spirit, that I would one day officiate in the capacity of an author; that is, I would "make books," as I often thus expressed it to my mother. That I might do so, was the leading desire of my boyhood years. Whether this is ever to be realized, time alone must tell the story. Anon, I received, clairaudiently, as I now understand it, a lengthy communication, setting forth what I then regarded as my future religious career. It was in measured words, consisting of one hundred and forty-four verses. This I was able to retain in memory until I could commit it to writing; or rather, it was impressed upon my mind at the time of inditement. I regarded this my first poem, as a gem of great price, as I was taught by my grandma, to believe it was the "Language of the Living God." The first two lines read thus:

Thou shalt go when I command thee;
Listen, mortal!—understand me.

The manuscripts have gotten misplaced, and forty-eight years have erased the lines, principally from my memory. Up to this time (my tenth year) I had received what constituted my principal schooling, consisting of a meagre acquaintance with the four branches, to wit: orthography, reading, writing and arithmetic. Until I was in my fourteenth year, my reading exercises, outside of the old Western reader, consisted of Quaker doctrines. Of course I was born of the Hicksite dye, never for one moment, believing in the existence of a "horny-headed devil," who laved his huge form in the lake of sulphurous flames. At the age of fourteen, the "Holy Bible" (?) became the book of my study, which I soon learned, to my great astonishment, was hugely interspersed with absurdities, contradictions and obscene sayings. This was a puzzle that bore with such weight upon my mind that I could not long suppress my feelings, and I sought vent for them by stating the facts in the case to a learned gentleman of our vicinity, and received as remuneration, his severe chastisement—he telling me with emphasis, that I would be "a worse infidel than old Tom Paine." This was my introduction to that great and worthy man; and though I was brimful of religion, the facts I had discovered in the Bible, together with the brief rehearsal of Mr. Paine's history, taught me to love him with all my soul.

About this time, the great anti-slavery movement was set in motion, into whose lines I fell with that gravitation with which a falling apple would reach the ground. Those were trying times for anti-slavery boys; and for my labors as such, I was not unfrequently threatened with what was then known as the "free ride," i. e. the ride upon a rail; and received fair promises of full rations of rotten eggs. But being religiously non-resistant, and slightly gifted with a peculiar mode of reasoning, I was always lucky in escaping the execution of their menaces. As an argument of defence on the part of my pro-slavery associates, I was referred to the 25th chapter of Leviticus, which only served to increase my scepticism as touching the divine authenticity of the Bible. Nay, it led me to hate it; for there I could read slavery in all its damnable features. My first contribution to the public press was against this hellish clause in the Mosaic code of morals, and in favor of the freedom of the down-trodden and oppressed.

In my seventeenth year, the subject of dietetic reform, together with the utility of wearing the beard unshorn as a factor in the preservation of health, attracted the attention of advanced think-

ers. Thinking I perceived at a glance the good sense of its philosophy, though it made me a laughing stock and a target for the fulminations of ignoramuses, I consigned my razor to the grave of the past, from whence it has never seen resurrection; and for four full years I experimented with scrutinizing observations in the field of dietetic reform. My regimen of diet was exclusively vegetarian, the result of which was, after experiencing a slight emaciation, a healthy growth of body, and a fair development of my clairvoyant and intuitive powers. I could get off a fifty mile walk per day, on a pocket of raw wheat and a few "Graham crackers."

Next came the Temperance movement, in which I enlisted, and have labored faithfully, by lip and pen, to the present day; neither drinking, chewing, smoking nor snuffing, the anti-human dish. I presume but few persons, if any, have in their possession a fuller collection of temperance statistics than myself. At a time when the scenes of inebriation in our County Seat became such as not to be longer tolerated by zealous temperance reformers, I, though educated and reared a non-resistant, unexpectedly and unintentionally found myself at the head of an army of 300 ladies, visiting the proprietors of whisky bells, using as our first warfare, reason and moral suasion, and where these failed, the tomahawk in demolition prevailed. For this injudicious step, I, with others was detained a full round week at the County Court, when I received my acquittal with shouts of applause.

Next was introduced the subjects of phrenology, magnetism and germane topics, all of which I embraced as key-notes in the great science of life, Coombe, Spurzheim, Wells and the Fowlers, were searched with great moral gusto. In magnetism, I became almost a proficient; and when viewed as a remedial agency in hygienics, it was with me the Cure-All. This I have practiced more or less at intervals, down to the present time; and many are those who can testify to the beneficial results at my hands, even after the "Regulars" had pronounced their case hopelessly beyond recovery. This was one of the grand achievements of my life; in as much as to be able to bestow, without money and without price, such a blessing upon poor suffering humanity, was an answer to the great desideration of my soul. On several occasions I was able to induce the magnetic sleep without physical contact, and in a few instances, when at some considerable distance from my patient. Phrenology demonstrated the fact that woman was man's other self, and the subject of Woman's Rights was worthy of and claimed the best efforts of my tongue and pen. I had now reached the point of legal freedom from my parents, and having by accident, received an injury, compelling me to use the crutch for a time, I bethought to attend a subscription school being taught in our vicinity, by a Miss —, who wore the laurels as a teacher in grammar. At the end of my first week's attendance, my teacher was notified by the good Christian employers, that I was not a proper subject to be admitted to her school, the only grounds for said accusation, being my infidel views. The lady teacher, possessing brains of her own, granted me my request to continue at school, as I was making my first effort at grammar. With thanks I accepted her humane proffer, and in just thirteen days, I passed through Kirkham, committing only two mistakes. Immediately following my grammar, I took twenty-one days instruction in Talbot's arithmetic, which passed me from single rule of three to finis. This was the extent of my schooling, until I commenced teaching in my twenty-third year; my first school being composed wholly of the sons and daughters of African descent. None but an Abolitionist "died in the wool," dared in those days to engage in an enterprise of this kind. Though I found them to be a people peculiarly organized in their mental make up; to their honor be it said, the majority of my pupils, (70 in all) were equally apt with the Anglo-Saxon in learning. It may be not out of place, however, to state here, that the majority of my pupils were mulattos, and in this class were the geniuses to be found.

But now, Sir, the great science of all sciences—the philosophy of all philosophies—made its advent into our world. Heaven's gates were set ajar, time and eternity blended, and delegates from the immortal spheres came over to see what was the matter with Earth's children. Spiritualism was maturely born. Fortunately my cabin-door latch-string hung out, and the angels knew that with me they would be made welcome guests. But on this I need not claim your attention, as you know already where I stand. Only this I will say: I know of none in Randolph County preceding me in declaring publicly its grand truths. On the introduction of Spiritualism, occurred the second great event of my life, counting my birth the first. I was wedded to Miss Maggie Pursley, April 6th, 1843. Maggie was a poor girl, but one among the noblest that Nature ever made. Like myself, she had never received an education at school; but in native talent, she was all that ever made woman womanly, and mediumistic enough to affiliate her closely with the angels. I was then the proprietor of a little home containing an area of thirteen acres of ground, valued at about \$300. Though meagre in the ordinary branches of education, I had made some little acquaintance with the studies of man's moral or mental nature; had given thought to the law of parentage, pre-natal influence, and kindred subjects; and was now reading up the history of the stars as taught by the learned Thomas Dick. This, together with the next collection (then in my possession) of song or poetic lore left by the great bards who sang the course of thought, each in his own way, was food for our happy spirits, and Maggie and I were touched in soul by the divine afflatus, when it seemed that the world's history could all be written in verse. I had only to write verse, not think it. Of this I do not speak boastfully; as with me it was the outpouring of some other's inspiring.

Maggie and I were eventually the guardians of a little group, one of whom was called away to the land of souls. It was then, Sir, that the great mystery of mysteries burst in upon our view. Is it saying too much to tell you, that under the influence of a succession of strange, but pleasant sensations wrought upon my nervous system, I launched my spirit far out, apparently, into the golden-smitten secrecy of the "Glory-world." I suppose I must have remained electrically connected with my body, or I could not have returned to it after a full night's absence. During this celestial visit I was favored with not only the society of loved ones gone, but many of the gray-haired sages, who seemed to take pride in teaching me lessons never to be erased from the pages of memory. It was there and then, through their

kindly instructions, that I was enabled to behold and understand a little something of the mighty system of world-building; was enabled to see, through some peculiar sense of vision, (perhaps that adapted to spirit life), worlds in the various stages of both their formation and declination. But I must pass on.

There came, now, into our vicinity, two professors, one in geography, the other in phonography. It was my chance to avail myself of the acquaintance with these two studies. Under the instructions of the former professor, I took eighteen night lessons, committing to memory three thousand objects. Five others in the class (three brothers and two first-cousins) did the same. On the fourth night's exercise in phonography, under Prof. Buckley's instructions, I was offered a certificate for teaching; but went through with full course of lessons (19). Afterward, I taught two full schools—110 pupils in all. Of this number, but few succeeded; the efforts were laborious, and I abandoned the practice of teaching, and finally, through negligence, its use. In 1854, I exchanged our little home for a dry goods store, played merchant about a year, made money, sickened at the thought of selling tobacco and ribbon, and discontinued the business. In 1859, I attended a Spiritual convention out West, and under spirit control—E. Swendenborg—predicted the great American Revolution, which was to commence in the year 1860, and did so, in the movement inaugurated at Harper's Ferry by that great and worthy soul, John Brown.

In 1858, I moved North, with "Brotherhood" on the brain. Took the incipient steps toward founding an association titled "The Fraternal Brotherhood." Financially it embraced the principles of both individual and associated interests; aiming to cover both the great underlying law of individuality and that of the coronation of human development—fraternal association. Its plan of operation was unique, mostly unlike that of any community hitherto made a matter of experiment. No religious creed to tarnish its humane purposes; all practical reforms to be tolerated, taught and practiced. Its principles were originally written by myself, and published in a spicy little sheet, edited by a Mr. Cridge, of Dayton, O., under the title of "The Van Guard." This brought me into an extensive letter correspondence with many of the leading minds on society reform in America, and some few in Europe. From two causes the project proved a failure. First, the geographical prerequisites for the advancement of such an enterprise were not, belonging to the special locality nor surrounding vicinity.

Secondly, I met with an injury, bodily, that closed up all effort on my part, of any kind for the time being. A third cause might with propriety come in: Mankind was not prepared for such an advanced stride from the old land-marks. There was, I might make mention, as connected with the injury received, one incident peculiar to my practical life, which might prove not unbeneficial to those who may heed its teachings. The injury alluded to, I was led to believe to be the bite of a venomous serpent, taking effect on my left hand. The flesh rotted and sloughed principally from *ancon* to *metacarpus*. For forty-five days and nights I was compelled to keep my couch, unable of myself to turn my body. During all this period, when no one but myself thought or expressed my recovery possible, I took not one dose of medicine, as I had years before cast it and its claims to the dogs, that is, so far as my own person was concerned. But I was not without a physician. The great Galen, of more than two thousand years experience in spirit life, visited me in person, in broad daylight, manipulating my arm magnetically; influenced a younger brother (Amos) to aid in like treatment, with the application of a bread and milk poultice, under which treatment I, in a few weeks, was made whole, bodily, but quit the social enterprise, financially a bankrupt. After this, Galen became my guide and control in treating others. During this period of illness I made several brief journeys to the land beyond the veil, where I was permitted to gaze with raptured eye upon scenes such as St. Paul would probably consider "unlawful" to communicate.

In 1860 I again went into merchandizing, made money easy, and lost the same by trusting the common honesty of man a little too far—just a little too far. Sold out my store, and in 1862 enlisted as sifter in the 59th Regiment Indiana Volunteers. On the third night's encampment, I saw in a vision the villainous plotting of the K. G. C's to bring the scenes of active warfare into our State (Indiana), which was to set on fire the dwellings of Abolitionists at the midnight hour, as the first step toward accomplishing their hellish purposes. I left the camp under spiritual control the next day, arrived home at a late hour in the night, just in time to save my domicile with its sleeping inmates, together with those of my widowed mother and two brothers, from a cruel fate, soon, I presume, to be inflicted by a rabble gang skulking about the premises. Upon this, I visited the Governor of my State, Hon. O. P. Morton, related my discoveries, and under permit, assisted in organizing the first Union League in our State, which was the first step toward crushing the villainous undertaking of the secret enemy.

I wrote and printed a small pamphlet, in blank verse style, setting forth the septenary principles of Nature's unfoldings, which went off briskly. This, however, occurred in 1860. Again, when I was about to return to camp, Maggie remarked to me, in a touching tone of voice: "Joseph, please don't go; I am going soon to dwell among the angels; stay and take care of me." This, Sir, struck me with the force of an oracle from the eternal world, for I had learned the importance of Maggie's prophetic powers. Her remarks were made during the month of November. On the 31st of December following, when retiring for the night's repose, I heard clairaudiently these words, "Joseph, this is the last night you will sleep with Maggie." Three times this weird language was uttered in my hearing. Maggie was enjoying her usual health, without visible marks of any encroaching disease. During the same night I saw in a vision the whole of her death scene, even to the spot of her interment. On the next day, while we were partaking of a New Year's and birthday festival at the residence of a younger brother, the same unwelcome voice said to me, "Joseph, this is the last meal you will eat with Maggie." Thrice was it also announced. Ah, Sir, who but a Spiritualist could comprehend or endure the strange message? All this I kept from her knowledge. Two hours thence, Maggie was seized with bodily prostration, and kept her bed thirty-five consecutive days and nights, during which time I never retired to bed, nor ate a meal with Maggie. The last three days of her illness

she was both deaf and speechless. Being in an adjoining room, the voice said to me, "Joseph, Maggie will speak to you now." I at once stepped to her bedside, to meet the gaze of her large brown eyes for the last time, and to hear her speak only these words: "I will await thy coming at the pearly gates; farewell." Need I tell you, Sir, that I went away with Maggie? Ah, yes; I had, though wrapt in mystery, learned the pathway to the celestial sphere, quit the earth life for brief intervals to join Maggie in her paradisaical home. There we occasionally met with some of the grand old bards who had left in song their footprints along the corridors of Time. But I pass on.

On the 18th of April following, I visited a lady medium, whose peculiar phase of mediumship was independent writing my means of spirit dial. Received from Maggie a lengthy communication, containing among other things, instruction to try my hand at ambrotyping, etc., to preserve certain manuscripts, and a promise to send a spirit physician to restore to our little daughter Mattie, the lost functions of optic vision. Well, the physician came (the great Galen) and with seven treatments through the use of our own hands, she was made whole. I went to an artist in our County Seat, of whom I gained liberty to witness the full process of taking an ambrotype picture; then tried my hand on him, meeting with such success as induced me to purchase at once, his entire outfit for artistic operations; removed the same ten miles thence, and set up to work with side lights—the former being by sky-light; and after three days steady effort, failed to get even an imperfect image. Retired to bed exhausted and not a little discouraged—fell asleep and dreamed that an angel came and showed me my mistake. On next morning, tried my hand again, first effort proving a success beyond my highest expectation. I had practiced the art only a short time, when the noted John Morgan made his raid through Southern Indiana, at which instance I volunteered as sifter, to aid the "boys," in catching the chivalric John; sprained the optic nerves by blowing, caught cold by lying on the ground at night, resulting in such injury to my sight that I was compelled to abandon the art enterprise.

Then came my day for novel writing. Books, with size, form, subject and title, were given me at night in panoramic form, nor ceased the exhibition until I promised to write. I had never read a novel in my life—unless it be that the Bible is one. For a season, Sundays and nights were devoted by me to efforts in this new style of *ere*; wrote several hundred pages of brief stories, the most lengthy of which contained about seventy-five pages, fools-cap. Some of these sketches of imagination have been pronounced by novel readers, as being second to none. As to the facts in the case I am not to decide. They are as yet, all unprinted. Also during this period, I at intervals, would become controlled by some spirit to take my life, march to some field or wood and there make martial music, sometimes half the night; forgetting myself and made to feel that I was, in reality, blowing amid the scenes of some mighty battle. What a warrior I was (?) But, it seldom failed that the next telegram brought news of the very battle for which it seemed I had been making music.

Again I applied myself to the study of grammar, the teacher being a lady of much literary attainments. On Monday morning, of second week's attendance, to my second surprise of this kind, I was informed that my teacher had already been notified to dismiss me from school, this time upon the grounds that I was a Spiritualist. The trustee thus notifying the teacher, being a good Methodist Christian. But she too had a soul, and advised me to remain at school, which I did, and during the week, passed successfully through the promiscuous exercises of Pinea's Analytical.

In the spring of 1864, I visited a friend in Cincinnati, Ohio, to make arrangements for getting a poem published. Put up at hotel over night, and next morning ere it was yet light, Maggie (spirit) awoke me out of my sleep, and said: "Joseph, your presence is needed at home, go quickly." With this unlooked-for news, I sprang from my bed, settled my bill for lodging, took first train homeward bound, and on my arrival, found a little son and daughter lying near at the point of death; the first one having taken ill not an hour previous to my reception of spirit telegram.

On the 6th of September 1865, I was wedded to my second companion, the widowed lady of Dr. Wm. Shrewsbury, and mother of four children. Mattie or Martha, (this being her given name) was a paragon of her sex, in personal beauty, in horn skill and native talent, though minus schooling attainments. Financially we were almost penniless. Professionally, Mattie was a mantua-maker, I, a daily laborer. This was too tardy a process for the procurement of the necessary comforts of our family members, which were several in number, including the two families of the little ones. I ventured my hand at the game of Patent Right dealing; finding it a successful one, when conscience was not allowed to intercept. In forty days, I had accumulated a few thousand dollars in property; and lost it all in a much shorter period of time. Ventured a little too far—concluded that Patent Right traffic was not the business for a Reformer, and returned to daily manual toil.

On the 16th of April 1867, from some unaccountable cause, both Mattie and I became members of a Religious Association. What! Yes, Sir, we joined the Christian church; and though the act was, perhaps, the darkest of my life, it proved to be the dawn of my intellectual day. I could not stand face to face with the "Bulls of Bashan," without fear of priestly charges of disturbing church. The rostrum was equally mine, and I determined to use it with a clean conscience. There was much Spiritualism in the Bible, as quaint a book as it is, and this portion of its contents were freely handled and presented to an astonished, though listening audience. Soon my faith was to be tested, as to ceremonial religion and dogmatic rituals. I was appointed Deacon, but could not well afford to administer to the saints the symbolical blood of Jesus, as I was a practical temperance man. This bad leakage in my faith box was followed by a worse one; to wit, my faith in the divine authenticity of the Bible, (Christian Bible of course), I was too well acquainted, (though ignoramus I might be) with the early history of the Bible, as also the teachings of beathen sacred lore, to let this opportunity pass by. It was now to be either a priest or a philosopher. The battle was one of conscience, and I was compelled to show my hand. Alas! for Mendenhall's religion, said the clergy. You can guess the rest.

It was during the holidays of the following win-

[Continued on the Second Page.]