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THE SONG OF THE SNAKE.

BY T. P. NORTON.

Free the world could distinguish the right from the wrong,
When man had been tasting both evil and good,
The ancients conceived a wonderful song
Of a snake which arose from Silurian mud.

The story was stretched far beyond comprehension,
Surpassing its author's belief in the tale;
For it gave it a power of such fearful dimension,
The skill of Omnipotence had lost its avail.

Its feats were satanic, for it poisoned the trees,
And robbed the fair Eve of her image divine,
And with devilish conscience it caused the dark seas
To deluge the earth with superfluous brine.

The mischief it wrought with its magical rod,
Eternity only its measure could tell;
For it planted a curse in the garden of God,
Condemning nine-tenths of his children to hell.

The land was infested with doctors and quacks,
Whose dreadful diagnosis augmented their ills;
Till such was the burden encountered their backs,
Mankind took to crutches in spite of their wills.

But Time had his eye on the garden below,
And the reapers already are moved to reap,
For his scythe mows the faster the higher they grow,
And weeds are a plentiful harvest to-day.

Morn's temples are closing with the timbers ajar,
The cowbells are thick, and the curtains are thin;
The voice of the Saviour is heard from afar,
For the meeting lets out when bright Truth enters in.

A storm is overtaking the orthodox fleet,
Their pilots are on a tempestuous sea;
For Reason is guiding the middest's feet,
And Truth is confounding the wisest D. D.

Already the schoolhouse is roofless and bare,
For the brain is grown up with inquisitive youth,
And the teacher is waiting in wonderment there,
At the strength of a grain of the powder of truth—

Still dreading another attack of the foe
Which furnished the power to loosen the brakes,
When Reason revolted and wanted to know
How Virtue could thrive in a garden of snakes.

The world is awake from its dangerous sleep,
Which beclouded the minds and the conscience of men;
The spirit still moves on the face of the deep,
And Paradise looms in the distance again.

So the Devil reclines in his mouldering chair,
And waits a new blunder to renege;
For the fire went out with his furnace glare,
And his builders can never replenish the grate.

All nature now smiles for the soul in its youth,
A new song has brought from the temple above;
Its burthen is harmony, goodness and truth,
And its measure is boundless as infinite love.

The flowers will yet bloom in the garden below,
While the earth is retouched with celestial ray,
And the brightest and sweetest to-morrow will grow
In place of the poisonous weeds of to-day.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

March 9th, M. S. 35.

SUSAN LANN.

(Yorktown, Va.)

GOOD MORNING:—I don't have to get up to talk, do I? [Not necessarily so.] You say I must not talk too fast. I don't know what I will do about it; because I always had the name of being a great talker and a fast one. But the gentleman said, if I came here I should not talk too fast, so the reporter could get it down. [I will say to the friends, this spirit controlled at a private circle a few evenings ago.] Yourself and others, here, were not acquainted with me, and I guess I will have to introduce myself, and I am Susan Lann of Yorktown, Va., and I belonged to the Baptist Church, and I died about sixty years ago, as near as I can tell. Now is that not all right? [Yes, it is straight as you told us before.] Still I told you the truth before. I feel that I might make a mistake in such company as this. I want to say, I am anxious to reach people while they are living in a house that can be made of use to them. That is, the house in which they live can give them conditions to be happier in a future state of existence, for I have had a great deal to grow out of. At first I could not be made to believe but what I was all right, and I got along so slow. It has taken me all this time, to get to one of these circles, and be able to take hold of some one and tell the good news to the people. And I find where there are so many mediums, I would like to use them all, [there were four mediums in the circle,] so that I could know which is best, and how it seems, to be controlling other folks. But I guess I will have to stick to this one, [Mrs. F.], to-day, any way. I see you don't dress to-day like we used to dress—not a bit; and you seem as though you know more than we did, somehow. At the same time I don't want you to get too high spirited, because it doesn't work well with the people; and I guess there is something in one thing if not in others; and that is, if you do as you wish to be done by you, will come out all right. I am just ready to throw down my religion, and I think that is a pretty good principle to put before the people. Don't you think it is? [Yes I do.] I know I am making a botch of it this morning, for my tongue always did run faster than my reason, and it makes me get mixed up; and when I go away, if you would be kind enough to sing "From Greenland's Icy Mountain," I would be glad. It is as good a hymn as ever was sung; and I will say to you, I am going to help you along with the work, and I will ring in the

Baptists from every quarter as fast as I can. If I cannot do it in one way I will in another, because I have been fooled as long as it is pleasant, and I don't want others to be fooled as I was. [The hymn requested was sung.] Don't you think that hymn is just as good for your philosophy as it was for the Christian world? [Oh, yes, our philosophy will carry truth wherever "error's chains" bind the people of any land.] Please don't send any away. [No, indeed; we will receive them all.]

SALLIE BASHEE.

(Ontario, British Provinces.)

Well, I guess we will all have to come this morning, because we promised to, at the circle the other evening. I am not very serious; I don't care whether you sing hymns or not. You can sing if you want to. When people are only sixteen years old they don't care what becomes of them or how the world goes. I am from Ontario. My name is Sallie Bashee. We want things just as secure as secure can be; because we want people to understand, if it is possible any way at all. I don't know that old gentleman of the country. [Gov. Alex. H. Stephens.] He wants to come; but I don't know whether he ought to come or not. [Leave that with Dr. Franklin. It will be very desirable if he can come and communicate. We would be happy to have him come. Addressing one of the lady mediums in the circle, she asked.] Do you know you brought a spirit here with you? Yes, you brought more than one. One in particular is an old gentleman. I don't know whether he can talk or not, but he has got lots of money. I don't know whether he ought to talk or not. [The spirit referred to was Henry Seybert.] There is another one who had plenty of money, but he has got some folks to take care of it; and he says his name is Harry Diston.

ALEXANDER STEPHENS.

(Governor of Georgia.)

I may not be able to speak, or express my thoughts to you, as I desire; but if I should fall in this attempt, remember, it is not through lack of mental power, but from an enfeebled condition. I am in your presence to-day, feeling a strong desire to reach friends who are anxiously awaiting some evidence of the immortality of the human soul. For, over the world there is scarce an individual but who has heard some tale of Spiritualism; and although they have not stopped to investigate the matter—have not thought seriously upon the subject—yet within themselves there is a desire, strong and hopeful, that it may be a truth, and you may, perhaps, be astonished to know that almost before the body is put in the tomb the spirit can control an organization and speak to the friends that it has left behind. To me, this is, indeed, wonderful, that after living so many years, and acting in so many different capacities, each one seeming, in some way, to be of use to humanity, I should to-day hold an organization subject to my own will, after my form had grown cold. But such is the fact; and it matters not how many objections, or how forcible the argument may be against this one thing, it is impossible for any scientist to overthrow this one important fact, that the spirit of man is immortal, and that under favorable conditions, it can act through a human organization and convey its thoughts to earth's inhabitants. When I acted through my own physical organization, as I thought, I did not realize that I had aid from invisible forces—that men and women of mind could come so near to me that I could give their thoughts to the world. But as I stand here, to-day, holding this organization, I understand that I too possessed the same power that she possesses; and being of the opposite sex, I was allowed liberties which women do not enjoy. I had a great deal of freedom, and was made of great use in various directions. I am anxious to have you understand that the United States is a country of such gigantic proportions that it would be well for earnest men and women to assemble together and debate the subject of how it would be the best governed. I believe that the whole world ought to be in complete unity. I feel startled, to say the least, when I look over this country and see how many societies are making conditions for themselves expecting in time to grasp the whole of this wonderful government each one aiming to gain power. But I also see further than that, that after a time men and women will learn that it will be better for them to be brothers and sisters, that it will be better for them to live in unity instead of discord; and I see the turbulent elements subsiding and men and women uniting in perfecting a government that possessed such wonderful possibilities within itself; and other countries looking on and seeing what good is effected in that direction, will desire to imitate and grow similarly to a government that will seem to be perfect in itself. I did not expect to be able to talk as long as I have, but I feel now as though I could talk for hours and not become exhausted. But I will say to you before I go, that I have exhausted the medium almost more than anyone else. For a few days I have been adapting myself to her organization, trying to understand this law of control, and being of an earnest character, determined to accomplish anything I undertake, I have been able to come to you to-day, and give a communication that falls short of what I desired it to be; not through any fault of mine, but through the condition in which I am at the present time. But soon I will come to you in a different manner,

holding all my old force, I hope, and gaining strength from other powers, that possess greater wisdom than I. You, perhaps, understand who I am; but I will say I am Alexander Stephens. I will not say farewell, but I will cease controlling the medium and remain with you. [I would like to say to you, Governor, before you leave, that I hope you will be with me, and give me such assistance in my work as you can. I, like yourself, want to do what is right, and beautiful; and I know that your influence with me will aid me very much.] I mean to assist in the work, or I would not have subjected the medium to the inconvenience I have, if it was not to accomplish something wonderful. [The effort made by the spirit of Governor Stephens to gain control of the medium, and give that communication, caused her several days of indisposition.]

HARRY DISTON.

(Of Philadelphia.)

Well, how do you do? [To a friend who was present he said.] You might as well shake hands. You are the lady I am after. I have not come in to stay a great while, but I want to say to you, if I had not had quite so much money, I would have been happier, for I would have been put in a little different position. If you will say to my sons, (or see that they get this paper,) that money is a good thing in the right place, but when put to no use it is worse than nothing, you will oblige me. I cannot stay long because it seems to me there are a great many people who want to come. I have, through your assistance got out of a great deal of unhappiness that existed, and you know that if I ever want a favor I will come to you as soon as to anybody else. [This was addressed to his lady friend.]

ANNIE LANNING.

(Allegheny City, Pa.)

GOOD MORNING:—You have made a wonderful advance in a very short period. It is something amazing even to actors behind the scenes to see how much can be accomplished when all the workers are earnest and true. I am inclined to think if you all adhere to the work you have commenced, that you will not only receive the evidence that has been promised to you, but the whole world will soon be in your fold. Not developed up to your condition or understanding of spirit forces, but the masses will be anxious to investigate the matter and understand it as it really is; and that in less time than the most earnest soul would expect. I find that in coming in contact with different individuals, and particularly when there are a number of mediums present, that it makes a condition for us to work out our plans to our entire satisfaction; and I wish to say to you, that there is one particular phase in each circle that seems to be of great importance, if you only understood it. We have learned how to entrance quite a number of mediums, and hold them in a condition that is simply wonderful; and we are trying to entrance every member of each circle, and in a manner we have almost accomplished our work; and we have promised one lady here, that she will be entranced and held by some spirit to travel out with the spirit of the medium I control, into unexplored regions, and that time is coming so near, that we ask her to make her preparations for a long journey, for it will soon come. And I want to speak to you about your Wednesday evening circle. Because we feel interested in giving all the facts as they really are. It may be that this medium will not always be able to be present. But it will make no difference. Her work will go on. She will be entranced elsewhere. But we see the necessity of making some little changes in regard to her attendance; and when we fully organize our society we will give you information in regard to it. You have yourself, [this was addressed to a lady medium present,] developed wonderfully in a short period; and it will not be long until you will find some other phases that will astonish you. For you have not looked for, or expected, some of the different controls that surround you. But there is one thing I discover, and that is that you are perfectly willing to be made an instrument in doing an important work, and the sister that sits by your side is engaged in a labor that will not only be life-long but eternal; and the angels, as men and women have heretofore called them, will make her pathway brighter and brighter as the days move on. The cares and perplexities of life, are only constructors or builders of future happiness; and as all individuals, necessarily, have experiences, none of them are lost in the future; but each one of them is made a gem of brilliancy and joy to the individual. You are here striving to investigate a subject of such vast importance, that no one scarcely realizes the importance or amount of the labor they are doing. You have struggled up out of one difficulty after another, and some of you did not look for anything but gloom and shadows over your pathway. But let me say to you that the shadows cannot always exist—that the gloom must disappear and the hearts of men grow glad. This is what I see, and this is what I feel will be in the near future. Your hearts need not take on any gloom or sorrow, because the day is almost here. When I used my own mortal form, I did not understand that life was as important as it is—I did not feel that I had power to act outside of a certain limit; and that limit held me in the folds of the church, and I grew and strengthened in selfishness in a small society, forgetting that all men and women

were striving for one great end, and that is the happiness of each one. And I ask you to-day, to take unto yourselves greater humanity and work, one with another, and let the selfishness of the past—let creeds and forms be banished from your households—that you may see men and women as they are, and not as the world has made them, is the desire of one that has lived, worked, and prayed, and never accomplished anything without giving an equivalent in labor; and I ask each one to be true to themselves, and to work in the direction of honor and truth, and the light which has been promised to you will soon come. Annie Lanning of Allegheny City, Pa.

HIRAM BARD.

(Yorktown, Va.)

I thought I had lost the power of speech, but it seems it has come back very suddenly to me; and now that I have got it, I want to make the very best use of it possible, so that there will be nothing lost, and everything gained by the opportunity. I have been listening to what the different individuals said who have used this organization; and I thought I had got into a right good kind of meeting, where there seemed to be a desire for people to do just about what was right; and I don't feel that I am very much mistaken. And, as I have not always been in the habit of making speeches, or delivering lectures, perhaps I will not be as entertaining to you as some one with greater knowledge. But if I do the best I can, I suppose you will make no greater demand upon me than that. [You will do very well.] I have an idea I will, if I have time. It seems to me now, when I undertake to talk to you, that you look upon an organization different from mine, and cannot really understand how it is that an individual will express so many different thoughts in such a short time. But as each one of us is bound to be ourselves, why you must make up your minds to submit to it. When I first heard of the idea that spirits had the power to come back and do any work they had left undone, I did not believe it. I thought that it was all moonshine, and people were trying to fill me up with something that would be the means of giving them a great deal of amusement, and I kept back out of the way and protected myself as well as possible. But as I had always a desire to learn and find out all I could, somehow I got led into this society or meeting without any trouble or desire, and have made it my business now to take hold and talk a little. I don't know how great lawyers do, but I feel like walking about and airing myself, if it is possible, because I never did like to sit down and behave better than any one else. [The medium was made to walk backward and forward while the control was talking.] But as this all goes in the paper, I expect it will be a pretty looking mess. [It will be all right.] I am very much pleased to come into such delightful company. I always was fond of the ladies, and as I did not have a pretty face, I did not always get as good a chance to be with them as I have to-day. But that is neither here nor there. I expect I will have to come down to some solid facts, or my coming here will not amount to much. But I do think, if I had practiced long enough and behaved well enough, I could have spoken better than some do. But, as I have not, I will excuse them and do the best I can. You know that old lady that came and said she passed away sixty years ago. She was an old friend of mine, and that is what brought me in here to see what such an old stiff back could do, and I find that she has got to be as limber as any of us. I tell you, I did not expect to stay long, but I am just here to give a communication. If you would like to know, I came from Yorktown, Virginia, and I went out about sixty-five years ago. If I knew how, I would make a splendid speech. It is not so much what you say, as how you do. My name is Hiram Bard. Ques. Have you relations at Yorktown? Ans. There may be some people who know of me. I was always a little peculiar. More so than other folks. Good-bye.

NANCY WELLINGTON.

(Danville, North Carolina.)

It seems funny for me to have to open somebody else's mouth to speak, but I have to. Do you think it is going to be long before I can take somebody like this woman and travel around where I please, because I cannot feel just right to stay still here and not go and do some things I have got to do. I want to tell you. Have you ever heard of a place called Danville, North Carolina? [Yes.] I was quite old and had a good deal of money. I was so afraid that robbers would get hold of it that I went and buried it, and now I don't like to have it there any longer. But I don't know how to get to it. How am I to do? If I had it, I tell you what I would do. I would give it to you. I would, if I had it, just to keep that paper open for people to tell what they want to. Because I think it would save a great many people from doing things that they do, if it was kept open all the time. If I had known what to do with it, I would not have buried my money; and they said "Old Nance" Wellington would drop off sometime and they would have a good time of it. I overheard them talking. I thought I would let them know what kind of a good time they would have. And I have to come back and tell that I have buried it. [Perhaps some one will go and find it.] I will hold them back and not let them find it. I have found out I can hold

hem. That man who has been experimenting with this woman [the medium] says I can work out what I want to do some time. I think these ladies for helping me to come. Nancy Wellington. I did not bury my money in the town. It troubles me that it is there, and don't do any good. When I can do good with it, it won't trouble me any longer. Ques. Could you tell us before you go, how long you have been a spirit? Ans. About twenty-five years since I went over. Ques. Have you any friends at Danville? Ans. I have friends there now, but they are not nice, and they shall not have it. Ques. Was it a large amount you buried? Ans. Yes.

[A spirit here took control of the medium, and in a low whisper, announced himself as Henry Seybert, and declared his purpose to communicate when he was stronger.—Ed.]

JULIUS GARTH.
(Galveston, Texas.)

I feel in coming here that, perhaps, I have overstepped the bounds of propriety; knowing that you are all progressive and searching after truth in whatever direction it may be found, while I dedicated my life to holding human minds in a negative condition, or in a condition to be controlled. But as the forces seem to be strong, and the determination of various minds is, that even the obstacles in the pathway of men shall be appropriated or used in their development, I am here hoping that you may feel some interest in my spirit welfare. [We do most certainly.] Now, it is not possible for all persons to think on all subjects alike, and it is impossible for the same conditions to control all individuals. Each one can do no better than to be themselves. Now, I did, at one time, feel that it was contrary to the law of God, for any man or woman to investigate any subject that seemed to lead them out from any knowledge that they had acquired in the church, or from other individuals with whom they had associated. I always avoided meddling, and advised others not to meddle with anything that was mysterious, or out of the ordinary way. But I am here, to-day, doing something entirely different from what any individual would have supposed, fifty years ago, that it was possible for me to do. I see I am here, and here is one of the stumbling blocks. I am adding to your efforts, and it seems well that it is so. If you had lain on beds of down, and your pathway had been strewn with flowers, your experiences would not have been of any use to you or others. But as it is, you have learned, through your persecution—through the many obstacles that have arisen in your way—you have learned that you have not known all of life by living, nor neither have men known all of death by dying. When I view you here, so earnestly listening to the words that come from men and women who at one time held physical organizations and acted out their lives, or at least thought that they did; I am astonished to find that there can be such complete sympathy among such a variety of minds, or such a great variety of forces. Now, to me, it seems as though there was a power outside of spirits that was stimulating or controlling them, so that they are many times allowed to accomplish a work that in themselves they did not really desire, or did not wish to accomplish. You, in speaking to-day of the contending influences that surround you, and of the many forces that come up that seem for the time to retard your labor, have grown very sensitive in that direction, and seem to sense the condition before it is really upon you. But I want to say to you that the very forces that seem to be operating against you—that seem to be laying one difficulty after another in your pathway—that you feel are in some way destroying your usefulness, are in themselves only making a condition for your prosperity. And it looks, regarding it in that way, as if the blind were leading the blind. But I see there is an intelligence, or a power that ever controls men and women to be of use, whether they will or not; and men and women are doing better than they know. Some who treasure in their hearts a determination to conquer, or aid in destroying, and who are moving on to the accomplishment of their work, are only planning their own destruction. These things are facts that the world would do well to investigate, for some time you will all be made to acknowledge that what you once considered hostile to liberty, was the very means of your growing into a condition of happiness. I do not come to you with a Saviour, Jesus Christ; neither do I come to you with a power called God; but I do come to you with a knowledge that although a disembodied spirit, I am controlled by a power that is invisible to me, that moves me on whether I will or not. I am willing that you should enjoy all the liberty that you desire; and I am willing that every hungry human soul may have food and clothing; and I am willing for all men and women to be brothers and sisters; but I must retain my own spirit identity until the very end. Ques. What is the name, please. Ans. Julius Garth. I came from Liverpool to Galveston, Texas. Ques. Were you a clergyman? Ans. Part of my life I was. Ques. Of what denomination? Ans. Of the Episcopal church; but I had defects, that disqualified me from preaching the gospel.

JULIA KENSING.
(Baltimore, Md.)

When I lived, when people went out visiting they took their knitting or something to work upon, and they did not sit down and do nothing all the time; and I think people had better be a little more industrious. [People think more and work less than they did when you lived here. It does not pay to knit now. You can buy knit things so cheap.] I don't believe they will wear so long though. I never went out a visiting, but what I took my work along. I don't know what to make of it. I find you people dress a good deal better than we used to. I don't know that you feel any better though; for I always felt that I had to do my share of work. [It was your ambition to do your share.] Yes, I don't believe I ever was of a mind to go into such company as this, and I don't think I shall stay a great while, because I cannot get used to these ways. [You must tell us who you are, and when and where you lived.] My name is Julia Kensing. I lived in Baltimore, a good while ago, I want you to understand. Ques. How do you find it in spirit life? Ans. Oh, all right. I always find plenty to do. Ques. What do you do there? Ans. Everything. I don't idle my time away. I hadn't time to come this morning, but they said I had better. Do you want to know what I do in

spirit life? [Yes.] Why I keep house and take care of people when they are sick. Some people there don't seem to be able to take care of themselves. I think when you give a dose of medicine, you might as well give a strong one, and I always act that way. Ques. What do you set those under your care to doing? Ans. All kinds of work. Ques. Can you put them to planting corn? Ans. Yes. They can do that. I can bring them down, and make some idle scamp work at that whether he wants to work or not. [We are all hard workers here. We don't feel that your remarks apply to us. We are like yourself. We are trying to help everybody.] I had a sister who lived in Wheeling. She has gone over too. Ques. Have you ever met her in spirit life? Ans. Yes. But some of her children are living. I will bid you good day. [Shaking hands with the ladies present.]

ROBERT PACKER.
(Sayre, Pa.)

GOOD MORNING.—I must sit for a time before I can really undertake to use this form to give forth my ideas. When I realize that my own body is nothing but clay, and my spirit is immortal, it is something too grand for me to find words to express. I have not had experience enough to attempt to know what my real condition will be; but I feel though, as if there was a great burthen taken off of me. For I am now having an actual experience of something that I always felt a great doubt about. I am having an experience that makes me feel satisfied that while I lived in a physical organization I was operated upon by various influences. And I am here to say to you that, in reality, I am not to blame for possessing a vast capacity to do good; that I am not to blame for one of the conditions that surrounded me; for I was nothing but an instrument in the hands of a power that I feel does all things well. I have been for a few days operating upon this medium, studying her mental condition, also trying to come in rapport with her physical organization, that I might be able, to-day, to give you a communication, or at least add another link to the great chain of evidence; and I find there is one truth that it would be well for the world to understand, and that is, that there need not be any demand upon any one to bear another's burthen; for I find that we are so nearly related, or the chain is so complete that one cannot suffer without bringing others into the same condition. I will make an apology for the wrong which, perhaps, I may have done, in throwing a feeling of weakness and distress upon the medium for a few days past; but I know, in the end, it will not do her any serious injury, and in reality will make a condition for us to be able to better manifest ourselves in the future. And as I am governed by the mind of the principal control of the medium (Dr. Franklin), or if not governed, at least advised by him and permitted to study thoroughly the human organization and the manner in which I can convey my thoughts, and it may be, take hold of the mental form of another while its spirit is somewhere else resting, or improving its condition, and speak with and advise with my friends. The world to-day is full of desolate homes. Men, women and children are going out constantly, and it seems as though there ought to be some way to make it possible for every one that enters into spirit life to come in rapport with a medium as soon as possible, so that it can throw off unfavorable conditions and take up those which will benefit it in the future. I am, perhaps, a stranger to you; but you may have heard my name and know who I am; but it would have made no difference. For I should have come, all the same, whether you knew of me or not. And as my experiences in spirit life have been short, I will say to you, that I have had a very agreeable experience. My soul seems to be at rest, and I see myself, perhaps, as I am. I was not bad or evil in any way, and I wished to do right and did right to the best of my ability under the circumstances. I want you to put my name down, so that the world may know that I am not ashamed of my name, nor ashamed to come back and acknowledge to the world that my spirit lives and will act eternally. And as the hours roll on I will gain new strength and power to do good. I have already learned to act wiser than when in the physical form. Sometimes I may be able to make myself heard. This is joy over the body—this is joy beyond the grave. My name is Robert Packer.

GEORGE SHANKS.

(Savannah, Ga., a Friend of Gov. Stephens.)

I come in to say, that the medium has been subjected to quite a variety of experiences in the last few days; and perhaps they have used all the power that is justifiable at the present sitting. But I want to say, that I do not want you to understand that any of us are losing ground. We are making a greater advance than ever before, and the medium is becoming more negative and easier moulded every day. But as I visited the circle on last Tuesday night, and told you I brought the old gentleman [meaning Governor Stephens], or come to take care of him, I would like to have my name in the paper. My name is George Shanks, and I came from Savannah, Georgia.

SPIRIT COMMUNICATIONS.

Mrs. D., (MEDIUM.)

March 9th, M. S. 35-

HARRIET VINE DANIELA.
(Philadelphia, Pa.)

I hope I am not intruding. [Not at all; do not feel so.] I have not been very long in spirit life, but I find very many opportunities—I mean to say very many mediums that I can adapt myself to. Spiritualism is a pure, grand, all in all religion. To me it was all in all. I loved to read everything that was in your paper, called MIND AND MATTER. I waited for it as a child waits for something that it knows it will get at a certain time. It was to me, what I think it may have been to many, just what dew is to flowers—refreshing and soul inspiring. I always shrank away from anything that was like publicity; and I often thought, and sometimes said to myself, how I should like to be able, when my spirit was released, to come and talk to some one of you, and I often wished, if it could be so, that what I might say would be published in your little paper. My children, (two of them,) are

with me, three of them remaining on the earth-plane. Two of them are with me in this belief, both mediums, still, both hiding their control, because their surroundings compel them to do so—one a son and the other a daughter. Another is a son who is just as near to me but not so spiritually connected. But I love him all the same. Charles is his name. My oldest son was very, very dear to me. I loved him. His wife, in my last hours was kind, very kind, indeed, to me. She did not give much time or pay much attention to spiritual teachings, yet she knew the truths underlying them. In her arms my spirit was released. I want to say to her through this paper of yours, I thank her with all my soul for the kindness she showed me, and as to all that occurred in the past, that was calculated in any way to make unkind feelings, they were only misunderstandings, the result of evil temper. I see all now, and all is right. The sweet hymn, "The Sweet By-and-by,"—I lived in that. It was to me such a sweet song! And I asked to have it sung for that reason. [The spirit, before communicating, asked to have that song sung.] I was called Harriet. My name was Harriet Vine. I am with my husband and children, and my husband's name was Miles Daniels. My boy is with me. He was called the "Infant Drummer." His name was Edward. I did not think I would say so much, but I am so glad, and so much obliged to you and the good friends. Thanks, many thanks. Ques. Did you ever know me? Ans. I have seen you in the meetings, and I was attracted to you through reading your paper, and I used to wish they would not persecute you so. [I will try and bear that to the end.]

WHITE EAGLE.

(The Able Guide of the Medium.)

GOOD BROTHER:—We are glad to take you by the hand on this beautiful sunny morning, and we have only to say that we wish to leave with you one little lesson, that Nature teaches every one. She speaks it in the tall tree tops—she speaks it in the carol of the singing birds, and in the flowers that spring up from old mother earth; in the mad rushing torrent of grand Niagara as its waves rush on with head-long force, permitting no power to impede it. It speaks it everywhere, and it is the voice that ever speaks liberty and freedom—freedom in those waves in their grandeur, in the grass that springs beneath your feet from the soil, and everywhere, it is taught. For every mind that is ushered upon the earth plane to exist, holds within itself a certain amount of that power. The child labors in its mother's womb to come forth and enjoy freedom; and its first effort when it breathes the air of earth is for freedom to expand itself. It seeks freedom to give forth a sound in any way that it can, so that it may be free. And no man nor woman has a right to trammel a brother or sister, man or woman. In the voice of the winds, and in everything that is, or has a being, this lesson is taught; and while one man or one woman tries to trample upon another, progression will never be attained as we wish. And when a spirit passes out of one state into another, as all present understand, there is no such thing as death. Everything is continually changing, and as the spirit passes out of one change into another, and grows higher and higher, the higher states call for more freedom. And, as the control of this medium, although I am uttering through her lips, that which she in her blind ignorance does not sanction, I will give what I know is the truth, to come forth in another generation. The dawn of the coming day is just upon you. There is much devolving on you all, as workers, to aid us. The time is coming, when the bonds that are entered into, called wedlock, will not be attended with any ceremonies meaninglessly uttered through the lips. I give this not as a prophecy, but as a truth that must be practiced. It is not marriage formalities that spirits sanction. The soul blending qualities of the male and female need no bonds to hold them. When the minds of men and women are educated up to that standard—when the freedom of thought—the freedom of speech—and the freedom of purpose is had, and children are born into the earth life under this state of freedom—under the intellectual light of the spiritual gospel of truth; and when they are not taught from babyhood a vindictive spirit—not taught to combat the things that annoy it—not taught by the mother or nurse to strike the inanimate objects that cause it pain, then will true progress have come. As you have seen, the babe is taught this vindictive spirit from the nursery up; and this is what is called civilized society.

Now take the Indian in his native forest, in his natural state, with his dog, his gun, his squaw, and his papooses, as he calls them, which it is his liberty to have. When he comes from his day's hunt with his game to his wigwam, his squaw meets him with a love that is natural. The children of those parents learn to love from the birds of the forest—they learn to be brave from the beasts of the field—they learn to be pure from the very air they breathe—they learn to be true from the stars that shine above them—and they learn to be contented from the elements that surrounded their parents and in which they live. No one among them asks to be tied or bound, but they are truer, each to the other, than are any white faced man or woman, or their children, on the earth plane to-day. Conditions surrounding civilized nations make a law of compulsion. They are compelled by forms and creeds to appear to be the things they are not. And can this state of things ever accomplish any good I ask you? Are not the great minds of the past the leaders? For instance, Socrates taught morality before it was taught by the minds of to-day, as did Plato and others we might name. Socrates, one of those who was persecuted and compelled to pass to the spirit-world, because he taught freedom of thought, freedom of action, and true morality; and the old jailer as he passed the fatal cup to him, trembled, because he knew as he came in the presence of the good man, that he was committing a crime. Nevertheless, it had been decreed by one that governed at that time. And what did Socrates say to the dear old man with the trembling hand? He reached out and accepted the cup; but the tears upon the old man's face made Socrates tremble with emotion. He drained the cup, and walked backward and forward as long as his strength would permit, speaking and teaching the same doctrine that he had been inspired with from the spirit world; and just at the last moment he wrapped his mantle around him and passed away almost painlessly. This was in Greece. He was a man who aspired

to nothing but to manifest an honest mind. For that cause he died, but to-day his doctrines are before the world, still, both hiding their control, because their surroundings compel them to do so—one a son and the other a daughter. Another is a son who is just as near to me but not so spiritually connected. But I love him all the same. Charles is his name. My oldest son was very, very dear to me. I loved him. His wife, in my last hours was kind, very kind, indeed, to me. She did not give much time or pay much attention to spiritual teachings, yet she knew the truths underlying them. In her arms my spirit was released. I want to say to her through this paper of yours, I thank her with all my soul for the kindness she showed me, and as to all that occurred in the past, that was calculated in any way to make unkind feelings, they were only misunderstandings, the result of evil temper. I see all now, and all is right. The sweet hymn, "The Sweet By-and-by,"—I lived in that. It was to me such a sweet song! And I asked to have it sung for that reason. [The spirit, before communicating, asked to have that song sung.] I was called Harriet. My name was Harriet Vine. I am with my husband and children, and my husband's name was Miles Daniels. My boy is with me. He was called the "Infant Drummer." His name was Edward. I did not think I would say so much, but I am so glad, and so much obliged to you and the good friends. Thanks, many thanks. Ques. Did you ever know me? Ans. I have seen you in the meetings, and I was attracted to you through reading your paper, and I used to wish they would not persecute you so. [I will try and bear that to the end.]

But I have digressed from my first point, and as it is a struggle even to hold my own medium at present, I ask you to withhold this until I meet you again. I will say to you, that in the past we have been with you and will aid you in the future, and when the present has grown into the past, it will bring pleasant memories to know that you have grown stronger.—White Eagle.

[The spirit who gave that communication makes himself known only by the name given to him by his Indian spirit helpers and co workers. It is very manifest that he has an able and cultivated mind. We felt it would not be right to lose or delay the publication of the communication as requested by the spirit.—Ed.]

A Public Seance in Philadelphia by J. Frank Baxter.

At the close of his lecture last Sunday evening, March 4th, Mr. Baxter stood before an immense audience in this city, and gave numerous tests of spirit power, every one of which were fully recognized as such. He began by declaiming a piece under influence. Then announcing the name of Alleen Chase, which a great many of the old Progressive Lyceum members, who were present, immediately recognized, as one fond of recitation and saw great significance in the verses repeated. Next three spirits in group were presented, Mrs. Charles Williams, Mrs. Carrie W. Williams his wife, and their son George Williams. They were once of New York, yet came—especially the lady—with thankfulness to certain parties present for their kindness and protection. They were fully identified, one gentleman saying her funeral was years ago from Lincoln Hall. The next description was that of a beautiful arrangement of shield with an American flag and banner, suspended from staffs on each side, a back-ground of heavy rolling cloud-work, studded with stars. In a bow on this back ground and above the shield were the abbreviations "Brev. Brig. Gen'l. U. S. A." On banner at left, above was "Capt." below "Nat'l. Grds." On banner at right, "Col." above, and under this "2d Regt." Then all colors from the shield faded, leaving its surface a pure white, on which came in gold letters "Lyle" and at the same time Mr. Baxter spoke the name of "Peter Lyle." Instantly several from various parts of the house exclaimed, "I knew him!" "Recognized here!" etc. The next was a little girl who said she had come to her mother and father several times and by several means, but had said to them she would continue to come, and sometimes it might be from an unexpected quarter and gave her name as "Annie Beach." Some question was raised as to whether it might not be "Fannie" instead of "Annie," and belong to Mr. Lanning, when Mr. Baxter was moved to say, "Not that family—my name is Annie L. Beach and my father's initials are H. A. B. and my mother's M. K. B., but I do not find my parents here." When this announcement was so decisively made, a lady readily knew the child spirit and the parents, and others recognized the little girl. Next an elderly lady came to some one of three gentlemen on the platform, and seemed to indicate the relationship of mother, but the name gained was simply "Ann." Soon the medium said, "Yes, that's right. You think right. I'm your mother. Susan is here, your wife, and although she thinks differently far from what she once did, yet many things are yet strange. But we both want you to be more cautious. You understand." Immediately Mr. Wood, on the platform said, "It's my mother and my wife, Ann and Susan Wood, and I understand." The next was a description of a man by an open lot, in conversation with some one relative to building, allusion being made to an already constructed house next the lot. Piles of boards, lumber and bricks were seen. "This is given especially to one intimate with me, and if he will can recognize (spelling) J-o-h-n K-i-l-l-g-o-r-e." But whoever the party alluded to, from him came no response, but several who knew and had had dealings with this man could not restrain themselves from acknowledging all as correct. A spirit gave his name as Lewis R. Ashhurst, and said, "One here knows me sure. I was a Philadelphian, and interested in this philosophy." A gentleman arouse saying, "I knew him well!" "Yes," said Baxter, "at Mt. Holly." "Yes, sir!" came the response. Then a rather imperfect presentation of a picture was given only a few things being distinct to Mr. Baxter owing to—as he said—the exhaustion of present force. But enough was gained to declare the name "Adam R. Samuel," and also "944 N. Front," the medium pointing directly to such location. "All right!" All right! I know him!" came a voice.

Mr. Baxter sat, the congregation rose and sang a verse of a familiar hymn, and all were dismissed. Mr. Baxter occupies the desk of the First Association of Spiritualists again, on the forenoon and evening of each of the next three Sundays.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternalty yours,

DR. HORACE M. RICHARDS.

In Memoriam.

MARION, Ohio, March 12, 1893.

DEAR SIR:—Mrs. Hannah Kinard, sister of Mary R. Thomas and my wife, passed to higher life on Saturday, the 10th of this month, in Michigan, age 77 years the 26th of August last.

Yours respectfully,

C. BAKER.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

A. W. S. ROTHERMEL can be addressed at present, at 137 Prince street, Brooklyn, N. Y. Engagements solicited.

DR. B. F. BROWN wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

PIERRE L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing, Address for present, Washington, D. C., Post-office.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

C. FRED FARLIN, M. D., of Rochester, N. Y., has withdrawn his voluntary offer to become a regular contributor to MIND AND MATTER, and we feel it due to our readers to so announce, so that they may not be induced to subscribe on that account.

FRANK T. RIPLEY informs us that he will soon start for the East, and will stop off, en route, to give lectures and tests from the platform. Any societies or persons desirous of obtaining his services (which will be made reasonable), can obtain information by addressing him at Room 24, Exchange Block, Indianapolis, Ind.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

DR. WM. B. FARNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Farnestock, Walhalla, S. C.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

DR. BATES will deliver his third lecture before the Second Association of Spiritualists of Philadelphia, at Thompson Street Church, between Front Street and Frankford Road, on Sunday evening March 18th. Subject.—Matrimonial Errors, for women only. Seats free.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required.

Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. ABIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

THE Northern Wisconsin Spiritualist Conference will hold a four day's meeting in Spiritual Hall, Omro, March 29th, 30th, 31st, and April 1st, 1883. Features of the meeting: Dr. Henry Slade, of New York City, the wonderful slate test medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Lake, of California; Judge E. S. Holbrook, of Chicago. A fine guitarist is expected to assist the vocal and instrumental music. Friends, improve this opportunity of listening to this array of talent, and of witnessing the wonderful phenomena that takes place in the presence of Dr. Slade. The meeting will commence on Thursday evening, by Dr. Slade giving his experiences as a medium. Prof. Lockwood will give a lecture on the "Eternity of Matter," some time during the meeting. The thirty-fifth anniversary of Modern Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Reduced rates at Hotel. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary. Omro, March 2d, 1883.

KIND WORDS.

Thomas Wardall, St. Ansgar, Iowa, in forwarding list of subscribers says: thinking Spiritualists appreciate your persistent efforts to establish the fact that spiritual phenomena, being produced by spirits out of the earth-body, are best managed when least interfered with by mundane meddlers. With cordial greeting!

Harvey Howes, N. Bennington, Vt., writes: "I send enclosed \$2.00 in payment for one year's subscription for MIND AND MATTER. In addition I extend to you my kind personal regards, hoping you will have sufficient health and prosperity to continue your efforts in sustaining spirit mediums against the vile assaults of renegade Spiritualists."

Mrs. Mary S. Lloyd, Waterford, N. Y., in forwarding subscription, says: "My grateful remembrance to you for the first paper, MIND AND MATTER, forwarded to me. I wish all could realize the value of your paper so richly fraught with knowledge, and with a free heart and good will, send subscriptions for it. As ever earnest for the truth, your friend."

Mrs. L. M. R. Pool, writes: "Enclosed please find \$2.00, and send my paper to Swanton, Ohio, as I am going there to stay some time, and I cannot very well get along without MIND AND MATTER. I am much pleased with the way you handle some of the old stumbling blocks standing in the way of the onward march of Spiritualism. I think where I am going I shall be able to get some subscribers for your wide awake paper. Yours for all truth and light."

Hiram Bickford, Livingston, Wis., writes: "Dear Brother, I improve the present opportunity to renew my subscription to the glorious MIND AND MATTER, which comes weekly, laden with truth from the evergreen shore. I like the bold stand you take in defending our medium, as it is the only way we have to communicate with loved ones that have passed on before. The wonderful communications that we are receiving, are filling our store houses with knowledge that will be lasting. Enclosed please find \$2.00 for the good old MIND AND MATTER."

I. Straight, Walla Walla, W. T., writes: "J. M. Roberts, Dear Friend,—Again I send a post-office money order, for two copies of MIND AND MATTER. I like it the best of any spiritual paper I have ever read. I like your style too. When one has to deal with unprincipled villains, I say go for them and call things by the right name. I take two copies so as to have one to give away when I see a place where I think it will do good. I am greatly interested in reading the spirit communications—always look them over the first thing when I get hold of the paper. Wishing you success, I remain yours, etc."

Elizabeth W. Hawxhurst, Bedford, Michigan, writes: "Dearly beloved friend, J. M. Roberts, I shall not attempt to say how glad I am that spirit power enables you to persevere in your great work. A little over three years, your paper has blessed me and my brother with its cheering presence. Our spirit friends will stand by you and it, until the work is accomplished, though your path take you through fiery trials. Truth is stronger than error, and will forever prevail. Your aged friend, who was made to realize the Truth of Spiritualism as early as 1816, when my beloved father was translated from this to a higher sphere."

Thomas Burns, Washington, Me., writes: "Enclosed please find \$2.00, for which please send me MIND AND MATTER for another year. Deeply sensible of the great good promulgated through its columns in bringing out of darkness into the glorious sunshine of spiritual truth, thousands that have for many years been blinded by the scale of priestly delusion which teaches death when there is no death. May the combined influence of spiritual friends surround you in your glorious fight against the assaults of the enemy, and may you continue to shed light and diffuse true spiritual knowledge to all mankind, and may many be led to see the light thrown upon the religious dogmas of the past and present, and become believers in that doctrine which has love for its origin, justice for its guide, and science for its teacher."

Hiram Lawrence, Craig, Mo., writes: "Bro. Roberts, accept my warmest thanks and congratulations for the great and glorious work which MIND AND MATTER is accomplishing, by the able management of those at the helm. Go on brother, there are many like myself, who are warm at heart and deeply interested in the great work, but are careless about writing anything for the press. In justice to the best cause that man ever undertook to investigate, and to those mighty champions of earth and spirit land, who stand firm in the front ranks of the great battle field for Truth and Freedom, this should not be so. No, brothers and sisters, we ought to encourage them in all suitable ways we can. We all know the value of help, properly applied, and we should not be backward in bestowing it where it rightfully belongs. But I have neither sympathy nor favor for the Bundyite faction."

Mrs. Maria Dey, writing from Syracuse, Nebraska, says: I find the truths you are advocating are advancing, and the crookedness of the R. P. Journal is becoming more evident. In company with an invalid brother, I visited Dr. A. B. Dobson, of Maquoketa, Iowa; we found him a very genial and kind hearted gentleman, actively engaged in relieving the sufferings of humanity by the assistance of a spirit band of doctors, whose skill in diagnosing diseases is perfectly wonderful, and the cures by their magnetized remedies are equally surprising, and the tests by independent slate writing, by which it is done, aside from the messages from our friends in the spirit world are written without visible hands, is something yet to be explained by skeptics. The doctors' wife has healing powers, and they are really happy in the consciousness of doing good and demonstrating practically the truths of Spirit aid and communion.

Andrew D. Barrett, Mount Lebanon, Columbia Co., N. Y., writes: "Kindred Spirit, J. M. Roberts, Allow me to congratulate you on the truthfulness of many of the interesting communications now being given to the public through your interesting paper. I believe truth will triumph, and error fall. I acknowledge and embrace the truth let it come through whatever channel it may. If the spirit of wisdom chooses its mediums from the poor and unlettered among humanity—if they are honest and true there will be an evidence of the sincerity and truthfulness of the mediums. Joy, strength and courage in every effort for the right. We are on the eve of a great change among mankind, and these changes are being wrought by the persecuted mediums. Theological dogmas, ideas and superstitious notions of the past must give place to the new truths that are being thrown out broadcast among mankind. Every day brings new unfoldings, yet the mind of man is not satisfied. He knows by the past that there a store of wonders in the future, and that by coming in complete harmony with the law is only to drink in from every direction of knowledge and truth, to understand how to appropriate the products of the earth, in order that there shall be no oppression or misery to the human family. The store of the future is full of fruit, and as time rolls on, there will be more unfoldments to man of this heavenly knowledge, and the channel through which this must come to us is through these persecuted medium."

The Latest Electrical Discovery.

The Rev. Mr. Gilbert, during an address at Christ church the other night, remarks the *Osago Times*, while speaking of the telephone, asked his audience if they would be astonished if he were to tell them that it was now proved to be possible to convey by means of electricity vibrations of light—to not only speak with your distant friend, but actually to see him. The electroscope—the name of the instrument which enabled us to do this—was the very latest scientific discovery, and to Dr. Gnidrah, of Victoria, belonged the proud distinction. The trial of this wonderful instrument took place at Melbourne on the 31st October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.
" Maria Bayley, Yardleyville, Pa.
" Kate Bayley, Ocean City, N. J.
" Joseph Willard, 1620 South St., Philada.
" Cordelia Myers, 1702 Brown St., Philada.
" L. J. Walters, 732 Parrish St., Philada.
" Mary Ellen Van Kirk, 1702 Brown St.
" Ann Heasley, 937 Buttonwood, Philada.
" Mr. Sam'l Bayley, 2721 Cambridge St., Phila.
" Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

Testimonial.

SHAKERS, N. Y., February, 1883.

Dr. J. H. Rhodes—Esteemed Friend:

My reason for writing you at this time is to ask you to please send me some more of your medicated lozenges. I have found great benefit from them in the past and want to try some more. Enclosed please find one dollar for more of the lozenges. Yours respectfully,

ELVIRA CONKLING.

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN,
Salamanca, N. Y.

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.

SEND ME ONE DOLLAR BY MAIL.

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood.

Address: W. PAINE, M. D.,
5-29 250 S. Ninth Street, Philada., Pa.

Mrs. Stoddard Gray, and son, Dewitt C. Hough, hold seances for full form materializations, and answer written questions, Sunday, Monday, Wednesday, and Friday evenings, 8 o'clock, and Tuesday afternoon, 2 o'clock, at their residence 339 West 34th street, N. Y. City. Admission, \$1.00. Private seances by appointment. 5-19

DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 525 South Eleventh Street, Philadelphia, Pa. 5-28

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

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

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

DR. ARNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

that God is in Creation and not outside of it; for everywhere cannot include nowhere, and that which is outside of nature is nowhere. He proceeds then to take the other tack, and asks:

"Ques.—Then there is God and the Universe?"

"Ans.—Yes, and the Universe without God would resemble a body without a soul.

"Ques.—Does God govern the Universe?"

"Ans.—The same as my soul governs my body, God rules the world by the laws of harmonics that cannot change and that he has established from all eternity.

"Ques.—God is then also a great Legislator?"

"Ans.—He is the Law of laws; he is Reason, Truth, Love and Justice, and all his laws are just like Him."

Such are the two first lessons that M. Bonfont would have crammed into the tender minds of children; who being as artless as nature, do not suspect the ignorance of the teacher, and the more than questionable reliability of these dogmatic teachings. We have heard a good deal of this kind of dogmatizing from spirits as well as mortals, under the name of Spiritualism, from the platform, and read it in books purporting to inculcate Spiritualism. Wherever it is practiced, or by whomsoever countenanced or encouraged, it is the one formidable barrier against mental, moral, and material progression, and must be beaten down before the first step towards liberating the human mind from the thralldom of priestcraft is possible. If Spiritualism is true, then are all creeds, dogmas, rituals, catechisms, prayer books, &c., &c., the abomination of abominations, and the nuisance of nuisances. These are the essentials to the propagation and perpetuation of error, and can never be tolerated where reason, right, and righteousness have a place. If people must speculate, theorize and conjecture about things they do not and can never know; let them at least have the common sense not to dogmatically insist on the absolute truth of their hobbies, quirks, and quiddities.

We will take occasion to follow these "Lessons of Spiritism" further; and by means of them show the folly and wickedness of seeking to sectarianize Spiritualism. If it should be so unfortunate as to become the foot-ball for theological, metaphysical or scientific experts to kick hither and thither, the day of its usefulness will be ended. Friends, you who know the importance of a knowledge of truth, the whole truth, and nothing but the truth, to poor oppressed humanity, see to it that Spiritualism is not dragged into the ruts of religious methods, there to continue until the same disastrous end is reached that has attended every venture in those time-worn and worn-out ruts. Attention to this matter is especially needed at this time, and action should be taken everywhere to counteract every attempt to sectarianize Spiritualism.

Answer to Dr. Rush.

Boston, Feb. 24th, 1883.

DEAR MR. ROBERTS:—Having read with much interest the letter from W. J. Colville, published in your issue of February 24th, I notice that a very important mistake occurs in that communication, which in the interests of the spiritual Bethesda, I wish to rectify. This benevolent institute is located at 36 Hanson Street, Boston, not at 36 Harrison Street, or 36 Hanover Street as erroneously stated in your columns. I am only led to offer this correction, because many readers of your valuable paper, might be seriously misled, and the institution thereby deprived of needed patronage. The Bethesda has been opened now for nearly a year, during which time, within its walls or through its instrumentality considerable more than one thousand magnetic treatments have been given gratuitously to those unable to pay anything for services received, while those whose means were limited, have always been ministered unto by the physicians there, on such reasonable terms, that they have not felt the burden of payment, this being a genuine effort to alleviate human suffering, and to practically demonstrate the efficacy of spiritual power in the healing of disease, cordially deserves vastly more recognition than it has yet received from any quarter.

Allow me if you please, to kindly but very decidedly criticize the criticism of W. J. Colville's inspired discourses, made by Abner Rush, of Santa Barbara, California.

Your correspondent, when speaking of truth and error being strangely interwoven in a discourse, evidently makes his own opinion the standard of truth and presupposes that whatever conflicts with his own views must be falsehood. Certainly his statement concerning the spirit who gave the lecture through W. J. Colville's mediumship, in Horticultural Hall, Boston, on the evening of Sunday, January 14th, is entirely unknown to your pretentious correspondent, while the entire purport of the lecture, in so far as it refers to Jesus, has been made the subject of most irrational comment. Does any person in his right mind consider that belief in the existence of a man is synonymous with belief in his divinity? I have every reason to believe that your correspondent really exists, but on account of this belief I do not contend that he is infallible. The views expressed in the lecture referred to were briefly these: That the biography of Jesus may have been written by those who gathered up fragments of history and tradition from various sources, and put the words of many great teachers into the mouth of Jesus, though there may be truth in what is known as the development theory of Strauss, who contends that a mass of legends have been invented long after the time of Jesus and that these may have considerably perverted the actual truth concerning the alleged founder of Christianity; but as crucifixion was a Roman mode of punishment, and that history declares that many persons were crucified under Roman rule, that it is far more rational to conclude that Jesus was a great teacher, who offended the ruling powers, and was by them made to suffer death upon the cross, than to attribute the origin of the story of the life of Christ to facts in the career of Apollonius of Tyana. This same spirit declared that original manuscripts were nowhere to be found; that the three

oldest now extant, from which the New Testament has been translated into English, are the Vatican, the Semitic, and the Alexandrian. That the two former of these bear the date of the fourth century, and that the latter dates back only to the fifth century.

Thus on the earthly side of life, at least, until further discoveries are made, we have no convincing proof of who Jesus Christ was, or what he really did and said, and that even though he should stand materialized before our eyes, and give us irrefragible proofs of his actual existence and spiritual exaltation, we should still be guilty of egregious error, did we blindly accept statements because they were his. Words are valuable, simply to the extent that they embody truth, and truth is forever independent of personal authority.

Sins can never be wiped out, unless the one who has sinned blots them out by his own good deeds. Salvation, therefore, in no sense depends upon our belief in a historical Saviour, but entirely upon our own moral efforts.

My humble opinion is, that a person who can confound this radical, spiritual teaching, with the theory of the divinity of Christ entertained by Catholic and Protestant Christians, must be entirely ignorant of Romish theology, and have no conception of Protestant teaching, except a glimmering knowledge of the views entertained by advanced Unitarians. It has always puzzled me to know why the testimony of those spirits who declare that they have seen Jesus, is not as good as the testimony of those who no doubt, quite sincerely believe that they have never seen him. But as belief in the existence of Jesus has never been forced upon anybody, as necessary to their happiness here or hereafter by the guides of W. J. Colville, and as you have, in your own language, spoken approvingly of a discourse delivered by these same intelligences on the subject of Jesus, in Philadelphia, last May, I cannot see the use of constantly stirring up petty hostility, which certainly tends, to prevent that great essential union and that kindly spirit of elevation, which should characterize all seekers after truth.

Allow me to compliment you upon your brilliant editorial concerning Mrs. Richmond's departure for San Francisco. Her enemies in Chicago have not, in the smallest sense, succeeded in weakening public confidence in this noble woman. The weapons used against her have been falsehood and scurrility, coupled with the grossest deception. The same weapons have been employed against all who have dared to refuse to bow blindly beneath the tyrannical yoke of Chicago Bundyism and Second Societyism.

Mrs. Richmond has not left Chicago because she could not get an audience there, neither did she go to New York to feel the pulse of the people, nor did she desire to remain in that city, I know from the testimony of many who were present, that nearly all the discourses given through her mediumship in January last, that the audiences, when she graced the platform of Republican Hall, were more than double as large and influential, as those called together, either in New York or Brooklyn, by any other speaker for many years past. Should she have desired to remain East, she could have been now settled over a large and flourishing society in Boston, and I may say thousands in this city are longing for the time when they can have her with them once again.

Her departure for California is for the accomplishment of a great spiritual work, much needed to be done in San Francisco and elsewhere. No doubt the milder climate will also act beneficially upon her somewhat impaired health. Certain it is, that whenever she again moves eastward, she will be welcomed by thousands of outstretched hands and loving hearts, no matter to what State or city her guides may direct her. Bundy's vilification of Mrs. Richmond has so reduced the circulation of his paper in Boston, that, in order that an audience of spiritualists assembled in Horticultural Hall may know that it still exists, it has been found necessary for some friend of Bundy's or agent of the *R. P. Journal* to circulate back numbers of the papers among the departing audience without asking any permission of any one connected with the society.

The mediums whom you have so vigorously defended are receiving more and more of the patronage and confidence of the public, largely on account of the persecutions they have been made to suffer. That you may know the general sentiment of those who attend the meetings addressed by the guides of W. J. Colville, who is now settled here over a large and flourishing society, it is only necessary to say that these intelligences take precisely the ground with reference to mediums taken by Mrs. Richmond's controls and yourself, and that their most positive vindications of wronged and suspected mediums are always received with enthusiastic applause. Fearing that I have already trespassed too long upon your valuable space, and hoping that you will receive my efforts in the kind and fraternal spirit in which they are dictated, believe me in the interests of truth, your sincere friend and sympathizer.

GREGORY ST. BERNARD,
36 Hanson St., Boston, Mass.

Spiritualism at Canton, Ohio.

CANTON STARK CO., O., March 12th, 1883.

Editor of Mind and Matter:

Sir: The ball is rolling in this city. I think from all appearances that Spiritualism has got a foot hold in this place. Our circle has fought the opposition, especially of some of the churches until a few weeks ago, their attention was drawn in another direction. A Mrs. Lillie (filling an engagement in Alliance) as inspirational speaker, her services having been secured by the Canton City Blysiom, to lecture in this city. She has given us one lecture a week for the past three weeks. She has opened new thoughts to thinking people, and has caused a great many, that at heart were Spiritualists, to come to the front. The lady handled her different subjects well, and from the perfect order that was in the hall, I think they were interesting to those present. We hope that her life may be a long and pleasant one, in her calling.

Mr. I. F. Engle, Trance Materializing Independent slate writing, clair-audant and clairvoyant medium, is getting along finely in his different phases of mediumship. He is not yet before the public, but I think it will not be long till he will be in the field. He has been sitting about fourteen months. The different phases of mediumship of the members of the circle are coming forward by the assistance of Mr. Engle. This, his controls states, retards him in his development.

The members of the circle are all anxious to have their different phases developed. One of the main features at our seances are musical instruments floating through the air, and played on by invisible hands, except to the clairvoyant. Another feature is the speaking and singing German through the medium. When out of control he cannot speak it. I think this ought to be convincing proof even to Col. Bundy. As my communication is a getting long, in conclusion I wish you happiness, long life and prosperity, noble defender of Spiritualism.

Yours for the truth,

DAVID C. NUNAMAKER.

Reply to Mrs. Annie T. Anderson.

Bedford, Ohio, March 11th, 1883.

Editor Mind and Matter:

Sir: Having enjoyed the privilege of reading a lecture by Annie T. Anderson in your issue of March 10th., I notice a very grave error, which I suppose to be unintentional on the part of the lecturer, but which I wish to correct in your columns. The following is the offending sentence to which I refer. "The Mormon Bible has been a potent revelation to prolong the curse of polygamy, because it held the believers to a sacred religion as a command from the divine mind."

Now, Mr. Editor, I have been an earnest reader and student of the "Mormon Bible," so called, or in other and more proper terms, the Book of Mormon, and I speak from positive knowledge when I affirm that so far from the book referred to, endorsing or requiring the practice of polygamy, it condemns it more strongly than the Bible. In the Book of Mormon may be found the following decisive language. I cannot give the page or chapter, but quote from memory.

"Behold, David and Solomon had many wives and concubines, which thing was an abomination unto me earth the Lord.

"Therefore hearken unto the word of the Lord, for there shall not any man among you have, save it be one wife and concubines none."

I will let the above suffice for the present. If you will give me space in your paper, I will give your readers the true inwardness and true religious status of Polygamy in connection with a brief history of the latter day saints.

Hoping that you will give this communication a place in your next issue, I will conclude after saying that a better acquaintance with the history of the Latter Day Saints would arm your readers with greater power in a fight against Polygamy.

Yours for truth and fair play,

ROBERT FULLER.

Correspondence.

EAU CLAIRE, Wis., March 11, 1883.

Editor of Mind and Matter:

DEAR SIR:—Enclosed please find 45 cents in postage stamps, for which send me Nos. 1, 2, 3 and 4 of the Faraday pamphlets. If that amount does not include postage I will send you more. Through the kindness of a friend, I have been permitted to read them, but I could not keep them long, as he wished to keep them circulating.

I send for them that I may have them for reference and study. There is much, very much, to be learned from them, and the knowledge therein embraced should be imparted to every inhabitant on this planet. It would help to open their eyes and knock off some of the theological scales that have so long blinded their eyes to immortal truths.

Thanks to the powers that be, the darkness is not as dense as in times past. Gleams of heaven-born light are breaking through the rifted clouds and illumining here and there the pathway of human life. May its radiance increase until the shadows are all dispelled, and Truth, the beautiful spiritual Truth, shall take up her abode with us, welcomed by all earth's inhabitants.

Permit me to say that your firm adherence to pure and unadulterated Spiritualism, unmingled with any religious dogmatism whatever, as well as your noble defence of mediums and mediumship, is recognized and keenly appreciated by all the readers of MIND AND MATTER here. We know that you are doing a grand and mighty work in battle for the liberation of the human mind from the blighting influences of superstition, and the insidious toils of ecclesiastical power.

Yours for the truth,

C. N. PALMER.

Obituary.—"Decarnated," But Not Dead.

Samuel T. Fowler was born into the "Divine Sphere of Humanity," March 6th, 1833, in the sixty-second year of his age, having been born into the "carnal sphere" at Liberty Corners, Stuben County, N. Y., October 19th, 1821.

Of late, he resided with his son at 1802 Master St., Philadelphia. On the 20th of February, he went to New York City, and on the 22d, was taken ill. By March 10th, the disease had developed into hemorrhagic small pox, and he was taken to the Sixteenth Street Hospital, and on the following morning to Riverside Hospital, Blackwell's Island. On the 6th, he was reported "dead"; but he still lives and his good work will undoubtedly be continued through other instrumentalities.

For him no labor was too arduous, no sacrifice too great, no privation too severe, if by it the cause of human well being could be advanced.

His large veneration rendered him a devotee, while his large conscientiousness caused him to despise shams and hypocrisy and rendered him fearless in the advocacy of truth.

His benevolence which led him to do for others without due compensation, and his devotion to his humanitarian work, together with business reverses, kept him in poverty, despite the strictest economy.

Thoroughness was one of his leading characteristics. He reviewed his writings with the most searching and unsparring criticism, and the result is work which for accuracy of statement and discrimination in the use of words is remarkable.

His gentle manners and sincere kindness of heart endeared him to those who knew him well, and humanity will yet appreciate his thirty odd years of patient, persistent and conscientious labor in its behalf, which resulted in discoveries more startling in their magnitude and more important in their bearing on human progress than any ever before given to the world, and which will shake science, religious and social circles from center to circumference.

The fundamental principles of these discoveries are concisely stated in a small volume entitled "Genetics," published in 1882; and a sample of their application is given in the first number of "The Reconstructionist," issued January, 1883.

M. E. P.

[From the Truth Seeker, N. Y., of March 8, 1883.]

Freemasonry.

To the Editor of the Truth Seeker:

Sir:—I know of a great many Freethinkers who are Freemasons that are disgusted with the superstitions taught and perpetuated in the Masonic lodge. No true Infil can consistently be a party to such ceremonies as are brought into requisition when the lodge is at "work." Anciently this was not the case. Masonry in its purity recognized no god but *fides* or fidelity. She knew no saint or Christ or Bible. When the church wielded the temporal power she forced a recognition upon every institution of man. At his birth the priest must be called in to christen. At marriage he must again be on hand or fornication commenced. At death he must have the priest or his body is thrown to the dogs, and his property confiscated. The priest must hear the confession of his wife and children, superintend the education of the young, guide and control political affairs, receive and dispense the finances. In short, the priest was the ruler of man in every relation of life. Every man or society among men must either recognize the creeds of the priest or die. Hence, the institution of Freemasonry, in response to the first great law of nature, combined herself with the Christian's God, saints, and Bible. In doing this she fitted herself exactly to the superstition and intellectual dwarfage of the dark ages. But man has been thinking. He has opened up new fields of labor and interest. With his telescope he has been to the stars. With the ship and compass he has circumnavigated the earth. With his hammer and chisel he has cut his way into the bowels of the Christian "pancake." By the discovery of the sciences, he has knocked the last prop from under theology. The church stands before men to-day without an unselfish, intelligent advocate, and must soon die for the want of brains and honesty. The best and greatest minds of the day are out of the church. Why? Because its creeds and theories are childish, foolish, impossible. Just so it is becoming with Masonry. The order is just what the church in its darkest days made it. Its creeds are too narrow for the scientific mind. Not a naturalist of our day can be made a Mason. Not a scientist can enter the lodge. Not a single one in all that grand array of names—scientists, protectionists, reformers—could have their names enrolled upon the scrolls of Masonry. Is this "the solidarity of man," the universal brotherhood of the race? No, it is ignorance, superstition, and the worst kind of bigotry, and will do for masonry just what it is doing for the church. If the order is to be perpetuated into the distant future, it must adapt itself to progressions of the ages. It is a fact in evolution that a vegetable, animal, or institution which cannot adapt itself to the environments must get out of the way.

PLUMB LANE.

Doctors versus Clairvoyance.

Friend Roberts: A splendid confirmation of the truth of clairvoyance in the diagnosing of disease, has come to my notice lately, and as it proves very satisfactorily the power of spirit sight, I give you the facts, hoping it may be of interest to your readers. It was during the last summer that Mrs. A. M. Glading was called to visit a lady who had been bed fast for six months at that time, and was being doctored for what the M. D.'s insisted was an internal cancer, but Hoolah, the guide of Mrs. Glading, positively disagreed with the doctors, and denied the existence of any cancer, but said that the lady was suffering from indigestion, caused by a disease of the stomach, the walls of which had become thickened, and seemed as though there was a stricture and that there was not sufficient gastric juice secreted to dissolve the food, and that this was the cause of her not being able to retain any reasonable quantity of food on the stomach. The lady, after suffering for over a year, died a few days since, and I had the privilege of being present at the post mortem examination, and every assertion was verified to the letter. There was no cancer, or any other disease, except of the stomach, which was contracted to a remarkable degree, and contained not one particle of food, and it was admitted by the doctors that the disease was wholly in the stomach, and that the lady had died of slow starvation. Thus one more proof is added to many that are already known, that clairvoyance is a truth and spirit power no myth.

Yours for the truth,

S. WHEELER.

39 Fair Street, New Haven, Conn.,
March 2d, 1883.

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West, and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

Yours for truth,

J. WM. VAN NAME, M. D.

OWING to unusual pressure upon our time, by outside matters, we have been compelled to forego giving our views upon much that we had intended to notice this week. We hope our readers will bear with us. We will hereafter revive the Children's Column, as so many write us desiring us to do so.

Charles Thompson to the Spiritualists of Vermont.

BROTHERS AND SISTERS:—I believe you all recognize the fact that Spiritualism was introduced to you by the spirit world; that you still are interested in the important work that is soon to be inaugurated upon this earth by our spirit co-workers, and that you will seek diligently for the best information within reach pertaining to our future prosperity and usefulness. Therefore I have laid before Brother Roberts the names of some of the leading Spiritualists of Vermont, to whom he will address sample copies of MIND AND MATTER,—not as a competitor of other Spiritualistic literature and papers, but as an adjunct of so much importance, that I feel certain that you will not deprive yourselves of its weekly visits, when you have learned the value of the information therein recorded, and which is nowhere else placed within human reach. Yours for the Truth,

CHARLES THOMPSON.

St. Albans, Vermont.

[FOR MIND AND MATTER.]

The Supremacy of Spirit Over Matter.

BY JEAN STORY.

Please allow us to thank J. Tinney for his remarks on this subject in the August 12th issue of your truly liberal paper; and also to thank you for admitting such original thinkers as he, to express their ideas in its columns, which ideas have hitherto had little or no chance for expression, solely because they are original. Belief in the supremacy of spirit over matter is identical with the belief that a personal God, an infinite spirit, is nature's supreme ruler. And he speaks truly when he asserts that such a belief "is as false, as the effect of the belief has been destructive of human welfare." And our good, trustworthy, and life-long spirit teachers, assure us that mortals never can understand nature, or any of its infinite relations, until they perceive that spirit and matter are homogeneous as substance; but in two distinct states specially regarded. Substance, as spirit, being so expanded and diffused, that its intrinsic elasticity—its vital force—is condensive; while substance, as matter, is so condensed and concentrated, that its elasticity is expansive. For example: they assert that the earth and its atmosphere, which as an individuated sphere of gravity extends far beyond the moon, consist of two equivalents of substance in these contradictory conditions; the substance of the earth, the physical or material department, being condensed in the degree that its atmosphere, the metaphysical or spiritual department, is expanded, compared with a medium density.

In virtue of this disparity in spatial extension, the rays of essential substance concentrating from its atmosphere,—functionally male; and those radiating from the earth,—functionally female, tend toward each other with an aggregate force of fifteen pounds per square inch on the earth's surface. The interchanging relations of these counteracting rays consist in substituting each other's spatial conditions, during equal periods of time. That is, the atmospheric rays move earthward by condensation simultaneous until the counter-movement by expansion of an exact equivalent of earthly rays; and vice versa.

The whilom atmospheric substance, in becoming a part of the earth's substance, not only exchanges its super-earthly for an earthly position—comparatively male and female—but it changes its sexual functions, becomes expansive; while its substitute, an equivalent of earthly rays, exchanges its earthly for a super-earthly position. And the moment it attains the acme of expansion and begins to concentrate or aggregate as form, it becomes functionally male. Although the universal co-operation of the male and female functions is universally recognized as inseparable and alike indispensable in the development of organic form, yet it is extremely difficult, especially for male minds with their life-long egotistic idea of masculine supremacy, to perceive the must-be-so of the exact equality of these two diametrically opposite sexual principles. This, they assure us, will be comprehended when mortals learn that the generation of the common offspring of the female and male of each species consists in the remodeling of the essential fruitage of every cell in their organisms within their organs of generation, which are respectively internal and external; and minus and plus spatial; and diametrically opposite in position—spherically regarded, like the earth and its atmosphere, the common parents of all the products developed between and within them. Mortals will then perceive that the female and male soul-germs of each human in embryo, in virtue of having been thus condensed and expanded as correspondents of the earth and its atmosphere, within which they were molded prior to their molding within the entirety of cells that make up the organisms of their specific parents; tend toward each other with a force corresponding with that between the earth and its atmosphere, their pre-specific parents.

Our teachers wish to convey the idea that the cells of the human organism, in the order of their development as such, are epitomes of the earth and its atmosphere at the consecutively later eras when the consecutively more complex prototypes of the offspring of these consecutively later developed cells became developed as the most complex offspring of the earth sphere. That is, in recognizing the animalcules that build up the human organism; and whose functions are *per se*, its life, as epitomes of the entire animal series developed on our planet since its advent as the latest spherical offspring of the sun and its atmosphere, they perceive that the development of each later stratum of atmospheric compounds above the earth's surface, consequent upon its ascent into a more complex stratum of compounds at a higher altitude within the sun's atmosphere, conditioned the development of a new species of animals, in whose structure, as a culmination thereof, the mechanical powers, of all priorly developed species, were repeated. For example: the different species of animalcules that were organically arranged as the ultimately minute organs of the different species of coralline, vegetal, and animal forms, became disembodied, somatically dead, from inability to breathe carbonic acid gas, when that compound became the earth's latest or innermost atmospheric stratum at the commencement of the carboniferous era. Thence, beginning at the very lowest round in the ladder of organic life, these inseparably associated ani-

malcules re-embodied themselves within the new stratum with such variations as enabled the different species they constituted to subsist upon its elemental germs; the mechanical powers of the entire series being represented in the new culminate species. The same reconstructive process with corresponding variations by more or less radical transformations in order to enable these resurrected species to subsist within it, was necessarily repeated at the commencement of the aqueous era, when oxygen and hydrogen combined as aqueous vapors became its innermost atmospheric stratum; and again repeated when oxygen and nitrogen combined as atmospheric air became its present stratum of respiratory substance; the human form being its new culminate species.

Evidently, Mr. Tinney bases his speculations upon the exact sciences, hence perceives that the evolution of any quantity of substance as essence is necessarily the exact counterpoise or correlative of a like quantity diffused as essence, during its involution as form or matter. This is a most important step toward the perception that all progress in knowledge, as well as increase in structural and functional complexity, is due to the involution of the metaphysical essences or spirit germs, which are continually radiating from present existing forms, as the physical essences or spirit germs in embryo of their successors, on and on continuously. The next step toward a comprehension of the universality of this genetic process, is the perception that the substance of all physical bodies (matter) is on the more interior and more complex plane of developments, comparatively embryonic or female, regardless of specific sexuality; while what their senses cognize or assimilate as nutriment is on the more exterior and less complex plane, comparatively mature as male, regardless of the sex of the objects cognized; all nutriment being assimilated from the metaphysical or spiritual plane.

The essence or spirit of things, which represent their essential or abstract qualities, and which became concentrated as sensations or abstract ideas within these physical bodies, being their sole nutriment, each body is an embodiment of ideas on the embryonic or female plane of developments. Hence the human body, which is purely spiritual, is the interior and more complex, but less mature department of the mind; while what its senses cognize from its exterior department, the objective universe, is equally spiritual, but on a more mature and less complex plane of development.

Our teachers wish to assure mortals that when these principles are comprehended, there will be an end to all discussion about the inferiority of matter, physical substance. Jean Story, 225 Broadway, Cambridgeport, Mass.

"A little nonsense now and then
Is relished by the wisest men."

HIS PA GOES SKATING.

Said He Was Going to Spread Himself, and He Did.
[From Peck's Sun.]

"What broke your pa up at the roller skating rink?" asked the grocery man.

"Oh, everything broke him up," said the bad boy. "He is split up so ma buttons the top of his pants to his collar button, like a bicycle rider. Well, he had no business to have told me and my chum that he used to be the best skater in North America, when he was a boy. He said he skated once from Albany to New York in an hour and eight minutes. Me and my chum thought if pa was such a terror on skates we would get him to put on a pair of roller skates and enter him as the 'great unknown,' and clean out the whole gang. We told pa that he must remember that roller skates were different from ice skates, and that maybe he couldn't skate on them; but he said it didn't make any difference what they were as long as they were skates, and he would just paralyze the whole crowd. So we got a pair of big roller skates for him, and while we were strapping them on pa he looked at the skaters glide around on the smooth waxed floor just as though they were greased. Then pa looked at the skaters on his feet, after they were fastened—sort of forlorn-like, the way a horse thief does when they put the shackles on his legs, and I told him if he was afraid he couldn't skate with them we would take them off; but he said he would beat anybody there was there, or burst a suspender.

"Then we straightened pa up and pointed him towards the middle of the room, and he said 'leggo,' and we just gave him a little push to start him, and he began to go. Well, by gosh, you'd a died to have seen pa try to stop. You see, you can't stick in your heel and stop, like you can on ice skates, and pa soon found that out, and he began to turn sideways, and then he threw up his arms and walked on his heels, and he lost his hat, and his eyes began to stick out, 'cause he was going right toward an iron post. One arm caught the post, and he circled around a few times, and then he let go and began to fall; and, sir, he kept falling all across the room, and everybody got out of the way except a girl, and pa grabbed her by the polonaise like a drowning man grabs at a straw, though there wasn't any straws in her polonaise as I know of, but pa just pulled her along as though she was done up in a shawl-strap, and his feet went out from under him, and he struck on his shoulders and kept a-going, with the girl dragging along like a bundle of clothes. If pa had another pair of roller skates on his shoulders and casters on his ears, he couldn't have slid along any better. Pa is a short, big man, and as he was rolling along on his back, he looked like a sofa with casters on being pushed across a room by a girl. Finally, pa came to the wall and had to stop, and the girl fell right across him, with her roller skates in his neck, and she called him an old brute, and told him if he didn't let go of her polonaise she would murder him.

"Just then my chum and me got there and we amputated pa from the girl and lifted him up, and I told him for heaven's sake to let us take off the skates, cause he couldn't skate any more than a cow, and pa was mad and said for us to let him alone, and he could skate all right, and we let go and he struck out again. Well, sir, I am ashamed. An old man like pa ought to know better than to be a boy. This last time pa said he was going to spread himself, and if I am any judge of a big spread, he did spread himself. Somehow the skates had got turned around sideways on his feet, and his feet got to going in different directions, and pa's feet were getting so far apart that I thought I would have two pas, half the size, with one leg apiece. I tried to get him to take up a collection of his legs, and get them both in the same ward, but his arms flew around and hit me on the nose, and I thought if he wanted to strike

the best friend he had, he could run his own legs himself. When he began to separate, I could hear the bones crack; but maybe it was his pants; but anyway he came down to the floor like one of those fellows in a circus who spreads himself, and he kept going, and finally he surrounded an iron post with his legs and stopped, and he looked pale, and the proprietor of the rink told pa if he wanted to give a flying-trapeze performance, he would have to go to the gymnasium, and he couldn't skate on his shoulder any more, cause other skaters were afraid of him.

"Then pa said he would kick the liver out of the proprietor of the rink, and got up and steadied himself, and then he tried to kick the man, but his heels went up to won't, and pa turned a back somersault and struck right on his vest in front. I guess it knocked the breath out of him, for he didn't speak for a few minutes, and then he wanted to go home, and we put him in a street car and he laid down on the hay and rode home. Oh, the work we had to get pa's clothes off. He had cricks in his back, and everywhere, and ma was away to one of the neighbors, to look at the presents, and I had to put liniment on pa, and I made a mistake and got a bottle of furniture polish, and put it on pa and rubbed it in, and when ma came home pa smelled like a coffin at a charity funeral, and ma said there was no way of getting that varnish off pa until it wore off. Pa says holidays are a condemned nuisance anyway. He will have to stay in the house all this week."

Progression.

A communication from Dr. Charles Morris, through his medium, Mrs. Souther, of San Francisco, Cal., addressed to the circle and sent by request of the spirit for publication in MIND AND MATTER.

To the Circle—Kind Friends:—As we turn to the pages of the past, and analyze the signs preceding the achievements of important results—the culminating of great events—we can discern the golden thread of promise running through each and every line, connecting the past with the present. We discover much that was ominous and portentous in character, yet clearly indicating the coming light of future ages. All along the great thoroughfares of physical change and mental development, we may notice the ashes and the charred remains of the watch-fires and beacon-lights, denoting the sacrifices and earnest efforts of progressive minds; and more than this the subtle and irresistible working of agencies, unhonored in the annals of the past. We observe that long dark periods were but the natural shadows of the rise and progress of succeeding periods. We trace the outline of gilded pictures, and decipher the hieroglyphics written by unseen hands upon the walls of time, and become deeply interested, because so much existed in embryo in the primeval epochs of human existence, all pointing to the principles and materials embraced in creation. The ideal conception and natural intuitive recognition touched, and rested, now and then, upon the rocks of eternal truth. All that now contributes to the unfolding of facts, the publishing of truth, and the enjoyment of man existed long ago, as much as now. It has taken time to develop and mature, to perfect one condition to be succeeded by another—in short, to grow and educate the intellectual and spiritual—the vital determined will power in mankind.

Ages since, the electric spark leaped from the black storm cloud, and rent the rock on the mountain side, the same as now; and the still small voice then whispered in the ears of the untutored races of earth, the same as now: "Be not afraid! It is but the manifest presence of the pre-existing laws and forces, requisite to your living." Yes, we know that the same elementary creative principle always existed; and that essentially the same material results transpired. Then how shall we account for the intellectual development of man—for this bursting of the shell of ignorance and superstition, and his coming forth into the light of freedom and knowledge? Really, it is but the natural inevitable result of the eternal destiny of the creative and pro-creative workings of all that was, is, and ever will be. The living, moving principles of spiritual life were ever fixed to the boundless shores of time. Through all the years of the past, both the animate and inanimate have been charged with the electric force of spiritual quality, assuring and moulding a progressive tendency in all things germinating this side the borders of perfection.

Turning the light of our understanding upon all that has transpired since the memory of man, we discover at once the divine nucleus and spiritual outline of all that was to be, before it was. The rise and fall of empires was but the fulfilling of the imperative decree of progression, and progression is but the accomplished fact of spiritual design. Such an assertion, to some, may seem presumptuous; but let us unfold and dissect some of the more simple—more comprehensible forms and figures constituting the problem of this theory. Take a little acorn and carefully separate one layer of the kernel from another, then place them under a powerful microscope, and you will see at once a giant oak in embryo, including the roots, trunk, branches, leaves, and little acorns; and if your instrument were strong enough, you could still go on tracing and outlining the unborn forest *ad infinitum*. Spiritual life, light and intellectual power, daguerotypes every object and creature yet to be, long before it is within the reach of human conception, except in instances where conditions focalize rays of spiritual intelligence upon the brain of some mediumistic organization.

This continent existed, as you all know, long before Christopher Columbus discovered it, or had conceived the idea that there was such land, and that it could be reached. His mind had been moulded and sensitized to retain the delicate touch and impress of divine inspiration, long before he recognized the laws that created, and controlled his being. The discovery of America, was as really an accomplished fact before Columbus set sail for that purpose as afterwards.

Sometimes it is claimed that great discoveries are made by accident; but this is only where and when the directing intelligence is not recognized—where the discoverer was blind to the fact that he was being led. Until the last hundred years, the real means evolving, developing, maturing, and strengthening the system of progressive liberty and civilization on the earth, received no recognition from the masses. Only now and then, one dared to attempt to draw the electric spark from the clouds and utilize it, for fear it might prove to be the agent of the devil to destroy.

Religious potentates wearing a royal crown—claiming to be the vicegerents of the eternal God,

sat upon their thrones of splendor and ruled the world: but as subtly and sure as the effects of time, one by one the opposing sinews were weakened and paralyzed, until, within the memory of you all, a new era dawned and a new kingdom was established on the earth. Not new in its component parts, but new in manifest conditions of force—new in the susceptible moral and mental fields of development.

Before the terminal period of stupor the comatose condition of the intellectual quality of mankind, in a great measure, prevented and kept aloof the working of the highest order of spiritual agencies.

As certain as the inevitable result of immutable law, the time did come for unfolding and bringing to the light of the whole world, the inauguration of phenomenal spiritual truth. As early as 1875, there were as many as sixty able journals, devoted to the cause, and dedicated to the spread of spiritual knowledge. Since then many ably written works have been published upon the subject, until now with its countless aids and supports—with its scientific advocates in every land—no power can ever again dislodge it from the hearts of the people, where education and freedom of thought prevail. Against a concert of religious oppression; against the strong current of opposing influences and prejudices—this great change of circumstances and opinion has been wrought. The result, alone, is all that is needed to prove that the law of progress surrounds every obstacle, and in the great work marshals, if need be, the hosts of heaven to lead mortals of earth into pleasant places, and bless them at last with a lasting crown of happiness. Had I time and favorable opportunity, I should be pleased to renew the subject of Spiritualism more in detail; but such a task at present would be beyond our means. So we must be satisfied with little, trusting this little will partially compensate you for the time spent in reading it.

I remain respectfully,

DR. C. MORRIS.

[This is certainly a very able and clearly expressed summary of the origin, growth and present position of human progress, and an honor to the medium, the spirit, and the cause so ably presented. This communication is republished by request.—Ed.]

Parson Pomeroy's Preaching.

POMEROY'S DEMOCRAT, Denver, Col.

Bewildered brothers and succulent sisters. * * We will take our text this early vernal morning from the xxii chapter of Deuteronomy. * *

"Thou shalt not plough with an ox and an ass together." There dear brothers you have it. Thus spake Moses in proof that he was a granger.

What's that?

A deacon in front of me, leaning against the pulpit and adjusting the back of his necktie into his shirt collar for a Sunday morning nap, asks why an ox and an ass, or oxen and asses should not be hooked up together. He might as well have asked, where was the light when Moses went out?

In the perusal of the bible we are commanded not to inquire as to the meaning of sentences we do not understand. Enough for us to know that oxen and asses should not be entered as a plowing team together. Perhaps it was because the oxen might harm the asses, or the asses might hoof the oxen and build stone bruises on their abdomens. And then the belling and the braying of the beasts would be apt to attract attention of husbandmen as a dog fight attracts loafers, or a fresh scandal attracts some women, and then the plow would rust in the furrow and pancake timber be worth nine bits a pound.

But they did it and they do it, dear brethren, though Moses, a man of renown, tried to snuff it out. The ox and the ass are not boon companions. They do not sing the same songs or carry the same kind of harp. Their os-frontises and their os-behindesses are not alike. The one is wanted for beef, and then when two women are out in the mill grinding, it is bad to have one taken before the other left. Oxen and asses are not the fabrics that wear well together. As the bartender knows, water and oil will not mix, therefore he lets the oil go by default and substitutes whisky for which water and old topors alike have an affinity.

The world is full of oxen and asses plowing along, straddling the furrow. They called it miscegenation, till that word was worn out. In other words, Loo Choo the Chinamen should not wed Bridget McRafferty any more than Cuffee Horstater, from Arkansas should unite in wedlock with Hannah Winkletop, from Vermont.

In other words, the sober woman and the drunken man should not unite in a plowing match together, but should each take their booze at the same time or each shoot wide of the wicket. The honest man and the thief should not be yoked together lest some fine morning the honest man when he awakes finds that the other fellow has arisen in the night and taken an inventory and a wagon load of other things and followed the Tweed ring into foreign ports. No more should a Catholic and a Protestant unite, or a girl who likes a clean sweet breath on her pillow to marry a walking sample of stinking tobacco smoke or the fume pipe of a beer cellar. Nor should a dough-head be appointed to teach bright children, or christians go about one day abusing sinners, and the next day to beg donations from them as the worst kind of oxen and asses your Parson knows of till the returns are all in.

And, dearly beloved brothers, do not tie horses to young trees, nor hitch dishonest men to the public treasury. Let the ox bellow, the ass kick, and at last the ox will be crippled so 'twill have to have a postoffice, custom house, or other soft food for his worn-out gums.

Do not put new whisky into old stomachs, nor elect to office men whom you would not gladly place in charge of your personal business, for Moses the scribe and an army of common sense proclaim against it. And be ye not oxen or asses yourselves, but so study and think and live that as you multiply and replenish the earth that your children are neither the one or the other, to be yoked up together, or what is worse, go loitering about the fields without being yoked, as are so many of the clerks and protectors of the United States treasury department down there where the gold and silver idols give out that "We Trust in God."

We will omit singing, and after passing the plate again, in order to accommodate those who were asleep when first it went bobbing around, will stand up and be discharged.

HOLD OUR FLAG.

BY C. FANNIE ALLYN.

Lycium members, see our banner,
With its colors clear;
Let us join in glad hosannas,
That its light is here

Chorus.—Hold our flag in stainless glory,
Angels bending nigh,
Sing with us the sacred story,
Love can never die.

Through the waves of doubt and error,
We have made our way,
Till beyond the reign of terror,
We can sing to day.

Chorus.—Hold our Flag, etc.

Though the way is sometimes cheerless,
Yet the sun shall shine;
Truth comes forward strong and fearless,
Making life divine.

Chorus.—Hold our Flag, etc.

Hold the flag, the Lycium's marching,
Hear our mottoed song,
Onward, upward, never fa'ter,
Right shall conquer wrong.

Chorus.—Hold our Flag, etc.

Onward, 'till beyond Death's river,
Free in life we stand,
Joining with the angels ever,
In their Lycium Band

Chorus.—Hold our Flag, etc.

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

March 9th, M. S. 35.

APPIAN,

(A Roman Historian.)

To search for the truth persistently will always, in the end, bring success. That will be the orologue to my communication here to-day. In my mortal life I acted as a collector and manager of internal revenues, under Trajan Hadrian and Antoninus Pius, at Alexandria. During that time I conversed with all classes of people from all the Roman provinces and all the countries that the Romans had conquered and held; and I found that the religion that was the most in antagonism with the religion of the Roman priesthood, went under the name of Essenianism. This religion was formulated by Ignatius of Antioch, Apollonius of Tyana and Basilides, the Alexandrian Gnostic. This religion interfered only with the interests of the priests. As far as the emperors, Trajan, Hadrian and Antoninus Pius were concerned, they cared little or nothing for either religion. They leaned toward the philosophy of Plato. In fact they were followers of Platonism, and cared very little for the priests who adhered to the pagan gods, Jupiter, Mars, etc. But in my time I never heard the name Christian mentioned. It is true there were followers of the Hindoo Christos at Alexandria at that time. Ques. Why was the Hindoo god called Christos and not Krishna? Ans. The religion I mention was a mingling of the doctrines of the Hindoo Gymnosophists, with the teachings and doctrines of one Apollonius (not Apollonius of Tyana). He was of Alexandria and the Greek modification of the name Krishna, made it Christos. During my life I wrote twenty-four books upon Roman history, about half of which are now extant, covering the time from the earliest history of Rome to the days of Augustus; and I added thereto by way of suffixes the annals of events in each country, from Augustus to the close of Antoninus Pius's reign. And because these latter writings embraced the time during which it is claimed Jesus Christ lived, and the Christian church was founded, and because I found no occasion whatever to make mention of either of them, these writings were destroyed by Christians in the days of Constantine the Great. All those destroyed writings can again be produced, provided I can find a medium whose hand I can control to write. Through such a medium I could reproduce those writings, and I intend to do it. I am seeking for such an opportunity. I also want to say, that in those days there were many persecutions of the followers of different sects and *isms*, and those who suffered the most were the Essenes. They had brought the modified doctrines of the Hindoo Gymnosophists to Alexandria and Rome, and they were persecuted for the reason that their teachings disturbed the even tenor of the pagan priesthood by their conversions. When they abstained from the propagation of their doctrines they were not persecuted under the reigns of the three emperors under whom I officiated. I met with a man whose name I cannot now recall, who wrote a biography of Apollonius of Tyana, but who was not Damis his disciple, who showed me some of his manuscript, and we conversed upon this subject. (The spirit most probably referred to Moerogenes who wrote a Biography of Apollonius.) He said, at that time, that at Rome he would show me that what he said was the truth; and this he did through a Dacian slave, who became controlled in my presence, when I saw this Apollonius of Tyana, and conversed with him as a spirit. I never disputed any of these things, but I was more of a stoic philosopher than any thing else. Ques. How late did you live on the earth? Ans. I lived until about 161 A. D., and during my life managed the affairs mentioned for the three emperors I have spoken of.

There were four sects of the Essenes. One of them sprung from Ignatius of Antioch, who at times called themselves Ignatians. These differed from the other sects chiefly in relation to the communistic life, where all things were possessed in common; but Apollonius was the man who created the greatest ferment in matters of religion in those days. Ques. You have mentioned four sects of the Essenes. Who were the others? Ans. They were the Jewish Essenes and the Gymnosophists proper, who became the Gnostics of later times. It is hard to express all you have to say in so short a time. Essenianism took the shape of Gnosticism about A. D. 200, forty years after my time, and was fully established by Ammonius Saccas. He was the real father of what you now call Christianity—that is, he placed it in the shape, or very nearly so, that it now occupies.

I might finish this communication by saying, that these books of mine—I mean my historical books—were written without any prejudice in regard to any religion then existing. I simply noted down impartially such events as were authentically attested, or observed by me; and for that reason what I wrote has not been allowed to come down to you, and to bring to you the real light

and truth in regard to Christianity. I thank you for this hearing.

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

"Appianus, a native of Alexandria, lived at Rome during the reigns of Trajan, Hadrian and Antoninus Pius, as we gather from various passages in his work. We have hardly any particulars of his life, for his autobiography, to which he refers at the end of the preface to his history, is now lost. In the same passage he mentions, that he was a man of considerable distinction at Alexandria, and afterwards removed to Rome, where he was engaged in pleading causes in the courts of the emperors. He further states that the emperors considered him worthy to be entrusted with the management of their affairs, which Schweighauser and others interpret to mean, that he was appointed to the office of procurator or prefectus of Egypt. There is, however, no reason for this supposition. We know from a letter of Fronto, that it was the office of procurator which he held; but whether he had the management of the emperor's finances at Rome, or went to some province in this capacity, is quite uncertain.

"Appian wrote a Roman history (*Romaika* or *Romaika istoria*) in twenty-four books, on a plan different from that of most historians. He did not treat the history of the Roman Empire as a whole in chronological order following the series of events; but he gave a separate account of the affairs of each country, from the time it became connected with the Romans, until it was finally incorporated in the Roman Empire. The first foreign people with whom the Romans came in contact were the Gauls; and consequently his history, according to his plan, would have begun with that people. But in order to make the work a complete history of Rome, he devoted the first three books to an account of the early times and of the various nations of Italy which Rome subdued. The subjects of the different books were: 1. The kingly period. 2. Italy. 3. The Samnites. 4. The Gauls or Celts. 5. Sicily and the other islands. 6. Spain. 7. Hannibal's wars. 8. Libya, Carthage and Numidia. 9. Macedonia. 10. Greece and the Greek states in Asia Minor. 11. Syria and Parthia. 12. The war with Mithridates. 13–21. The civil wars, in nine books, from those of Marius and Sulla to the battle of Actium. The last four books had the title *ta Aigyptiaka*. 22. *Ekatontetia*, comprised the history of a hundred years, from the battle of Actium to the beginning of Vespasian's reign. 23. The wars with Illyria. 24. Those with Arabia. We possess only eleven of these complete, namely: the sixth, seventh, eighth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth and twenty-third. There are also fragments of several others. The Parthian history, which has come down to us as part of the eleventh book, has been proved by Schweighauser to be no work of Appian, but merely a compilation from Plutarch's lives of Antony and Crassus, probably made in the middle ages.

"Appian's work is a mere compilation. In the early times he chiefly followed Dionysius, as far as the latter went, and his work makes up to a considerable extent for the books of Dionysius, which are lost. In the history of the second Punic war Fabius seems to have been his chief authority, and subsequently he made use of Polybius. His style is clear and simple; but he possesses few merits as an historian, and he frequently makes the most absurd blunders. Thus for instance, he places Saguntum on the north side of the Iberus, and states that it takes only a half a day to sail from Spain to Britain.

"Appian's history was first published in a barbarous Latin translation by Candidus, at Venice, in 1472. A part of the Greek text was first published by Carolus Stephanus, Paris, 1551, which was followed with an improved Latin version by Gelenius, which was published after the death of the latter at Basel, 1554, &c."

Such is the account of Appian so far as anything concerning him has been permitted to come down to us. That the communication purporting to come from him is genuine we can hardly doubt. It is very certain that neither the medium, Mr. James, Mr. King the stenographic reporter, or myself, knew ought of Appian or his history. We must therefore conclude that the communication came from Appian or some other spirit. We think there are vastly more reasons for regarding the communication as spiritually authentic than there are for regarding it as spiritually or humanly spurious, and, therefore, regard it as valuable if not important. Especially so, for the reason that it not only explains, corrects and supplements current history, but confirms the communications given by other spirits bearing upon the same points.

Appian tells us that he was a collector and manager of internal revenues under Trajan, Hadrian, and Antoninus Pius at Alexandria, and not at Rome as has been wrongfully supposed. He tells us that, during that time, he met and conversed with people from all parts of the Roman provinces, and conquered countries of the Roman empire, and he found that the religion that was most opposed to the Roman mythology was that known under the general name of Essenianism, and that of the four principal sects of the Essenes, those which followed Apollonius of Tyana, Ignatius of Antioch, and Basilides, the Alexandrian Gnostic, were the most adverse to the prevailing religion. This would show that the Essenes of Judea were those who gave the Roman priesthood the least concern, while they are those which have been the most mentioned in Christian times, no doubt because of their Jewish connection.

Another point which this spirit mentions, which we have no doubt is true, is that the three accomplished and justly distinguished Roman emperors, Trajan, Hadrian and Antoninus Pius, were not followers of the Roman pagan priesthood in matters of religious and civil policy, but leaned toward the teachings of the divine Plato and his philosophic disciples. This accounts for the peace, prosperity and glory of the Roman world under those so-called pagan rulers, as compared with

the condition of the Roman empire under the reigns of those who, before them, adhered to the mythological superstition of the pagan priesthood, or who, after them, became the professed followers of the meek and lowly Jesus. No stronger proof than this could be afforded of the superiority of philosophy over religion, in settling the policy, moral, political and educational, of any and every nation or people.

Appian tells us that in his time he never heard of the name Christianity. Now, as it is admitted that Appian was a procurator in the reigns of Trajan, Hadrian, and Antoninus Pius, he must have flourished between the years A. D. 98, when Trajan began his reign, and 160 A. D., when the reign of Antoninus Pius ended. Therefore, if the testimony of this spirit be true, there were no such things as Jesus Christ or the Christian Gospels, Acts, and Epistles, or the Christian Church, in existence, as late as A. D. 160. It is impossible, if there had been, that Appianus, who was then at Alexandria, the very centre of learning in all its departments, should not have heard of one or the other of them. That he was thoroughly informed of Gymnosophism and Essenianism, and their relations to each other, seems evident; and had not his writings been destroyed by the cheating Christian priesthood, in the reign of Constantine the Great, led by that prince of priestly frauds, Eusebius of Cesarea, this fact would have been now known by the civilized world, and Christianity would never have been possible. It is difficult to understand why some of the books of Appian have been permitted to come down to us and others have been lost or destroyed, if there was not some design about it. We think this is sufficiently demonstrated when we come to examine what books are missing. They are the histories of Italy; of the Samnites; of the Gauls or Celts; of Sicily and the other islands; of Macedonia; of Greece and the Greek States in Asia Minor; of Egypt in four books; the history of Rome from the battle of Actium to the beginning of Vespasian's reign; and the history of the wars of Rome with Arabia. Those books no doubt treated fully of the religions that prevailed in those various parts of the Roman possessions, down to A. D. 160, and had they contained any allusion to Christ, Christianity or the Christian Church, they would have been treasured and preserved by the Christian Fathers as more precious than gems and gold. Where is the Christian Father that makes any reference to the history of Appian, the distinguished historian and trusted officer of Trajan, Hadrian, and Antoninus Pius? We have been able to find none. Why this silence in relation to Appian and his historical labors, by the Christian Fathers, Greek and Roman, if they were honest and sought to give the truth to their Christian successors and followers? They refer to the writings of other so called pagan authors, but of Appian, who must have known of Christianity, and written about it, if it had any existence within the Roman Empire, prior to A. D. 160, they say not a word. Little did those Christian Fathers and their ecclesiastical successors imagine that that spirit of Appian would, in 1893, of the so-called Christian era, return to earth, and through the columns of MIND AND MATTER, expose their dishonesty and shame. It may be well to add that the books of Appian, that have been allowed to come down to us, are the histories of Spain; of Hannibal's wars; of Libya, Carthage, and Numidia; the war with Mithridates; the Civil wars, from those of Marius to the battle of Actium; and the wars with Illyria—the books in which Appian would have the least occasion to write upon religious matters at all. The charge which the spirit makes against the Christian Fathers and their ecclesiastical successors is fully made out by the collateral facts of history. It would be but retributive justice, if those destroyed writings could be reproduced by their spirit author, that he should do it, and thus brand them with the crime, of which there is so much to believe them guilty.

There can hardly be a doubt that the religious persecutions of the Roman pagan priesthood during the first three centuries, were directed mainly against the Ignatian, Apollonian, Gynosophian, and Gnostic Essenes, and not at all against any people who had the least claim to be regarded as Christians. The spirit tells us, that it was only when the Essenes disturbed the repose of the pagan priesthood by the agitation of their doctrines, that the power of the emperors was invoked and obtained against them.

The spirit tells us that he was informed of the nature of the life and labors of Apollonius of Tyana, by Moerogenes, or some other writer of his biography, who proved the fact that Apollonius was a Spiritualist, by having him to materialize before him as a spirit, through the mediumship of a Dacian slave at Rome. Appian did not tell us whether he published that fact in any of his writings; but if he did, it sealed the fate of the book in which it appeared.

Now, it is certain that Essenianism was the Greco-Syrian outgrowth of the Gymnosophism of India; it is certain that it was modified by Ignatius of Antioch, Apollonius of Tyana, Saturninus and Basilides, until it took the form of Gnosticism at Alexandria; it is certain that Gnosticism was modified by Potamon, Ammonius the Peripatetic, and Ammonius Saccas, until it became merged in the purely spiritual teachings of Neo-Platonism; and as such, for more than three centuries, it is certain that it maintained a desperate

struggle through Plotinus, Porphyry and their disciples, against the mercenary and selfish materialistic Christians, so-called. The latter, by the help of one of the most cruel and criminal rulers that ever wielded the Roman sceptre, Constantine, at last gained the ascendancy, and the spiritual religion of the Neo-Platonists, was swallowed up by the Christian anaconda, which from that time, pretended to be identical with its swallowed victim. Such was the inception of that mighty ecclesiastical reptile, the Christian Church, that has so long and cruelly coiled around the suffering souls and bodies of earth's children, through so many generations.

We will close by noticing one other point of this very important spirit testimony. We allude to the mention of the fact that the Gymnosophist religion in relation to the Krishna of India, was modified by Apollonius of Alexandria, and thus the Hindoo Krishna became the Greek Christos. It is interesting to know who this Apollonius was. We take the following concerning him from Smith's Dictionary of Biography:

"Apollonius, surnamed Dyscolos, that is, the ill tempered, was the son of Mnesitheus and Ariadne, and was born at Alexandria, where he flourished in the reigns of Hadrian and Antoninus Pius. He was one of the most renowned grammarians of his time, partly on account of his numerous and excellent works, and partly on account of his son, Aelius Herodian, who had been educated by him, and was as great a grammarian as himself. Apollonius is said to have been so poor, that he was obliged to write on shells, as he had no means of procuring the ordinary writing materials; and this poverty created that state of mind to which he owed the surname of Dyscolos. He lived and was buried in that part of Alexandria which was called Bruchium. But unless he is confounded with Apollonius of Chalchis, he also spent some time at Rome, where he attracted the attention of the emperor Marcus Antoninus."

This Apollonius of Alexandria was not only a contemporary of Appian but his fellow townsman, and author. The spirit therefore speaks of what he knows personally when he states that this Apollonius treated of the religion of the Gymnosophists, and modified them to suit his Greek views. Such incidents as these serve to confirm the authenticity of this and other communications from ancient spirits in the most remarkable and striking, if not unanswerable manner.

Catholic Spirit Opposition to Spiritualism.

Editor of Mind and Matter:

Enclosed please find one dollar for six month's subscription to MIND AND MATTER, which send to the address mentioned. Begin with March 3d. That number of your paper is unusually good. The message from Winckelmann, with explanations from Encyclopedias and your criticisms, is worth the whole year's subscription to an earnest seeker after truth. The messages given through the mediumship of Mr. Alfred James fill a need that has long been felt by thinking investigators of Spiritual phenomena, who naturally ask:—"Where are the fearless thinkers and students who have passed to spirit life? Why do they not come and tell us of the causes of the mistakes of the past." We answer. For eighteen hundred years the world has been deceived and ruled by popes and priests. These are all in spirit life, as well as Plato, Socrates, Pythagoras, Plotinus, those grand scholars of Greece and Rome; and as well as Luther, Calvin and Knox, and hosts of martyrs for free thought and human progress. Thinkers naturally ask: "Are these all one happy family? Now, if our grandmothers from the beautiful summerland can come, why not those mentioned come and give us some light from a land of which souls are seeking the truth for the benefit of the human race?"

I am more disgusted with Summerland Spiritualism than I am with orthodoxy. Because orthodox Christians will work to save others, and work earnestly as they understand it; while a Summerland Spiritualist is so self-satisfied, he is willing to sit down in his own selfishness and do nothing for his fellow creatures. He expects to possess and enjoy a corner lot in the Summerland, for what? For deeds of love and mercy? No. But for simply believing that spirits can and do return to earth.

It is my firm belief that all these negative Spiritualists are under the psychological power of the Catholic Church in spirit life. These Catholic Jesuitical spirits are deep and cunning fellows, and play upon human weaknesses to prevent the spread of knowledge. They control these people through their weakness by catering to their selfishness. They thus keep them out of the field of labor for human liberty. In various ways the Jesuits are working to gain a stronger foothold in free America—and working, too, with the same devotion that has enabled them to carry their religious ideas all over the globe.

But, thank heaven! there are a few souls who have the blood of the sires of this nation in their veins, and they will stand as a wall against any encroachment on the domain of human liberty, and drive back the foes of political, social and religious freedom, in this country and who will

"Strike till the last armed foe expires."

Yours for the work,

Bridgeport, Conn. MRS. MARY J. HENLY.

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