





Medium's Home Association.

Owing to the failure to receive the amount (5,000) necessary to commence operations in connection with the serious illness of its president, Mr. Geo. Rall, it has been determined to turn over all cash subscriptions of the Medium's Home Association, to the Children's Progressive Lyceum of Cincinnati, Ohio. Subscribers who object to this disposition of their subscriptions, can receive the same by addressing the Secretary.

CHAS. S. KINSEY, 125 Hopkins St., Cincinnati, O.

Words to the Purpose.

Towson, Maryland, Nov. 19th, 1882. J. M. ROBERTS, Esq.—Dear Sir—My subscription to MIND AND MATTER expires about this time, and I enclose \$2 (two dollars) for the next year. I am a very busy man; having served as a Judge of the third Judicial Circuit of Maryland for fifteen years, I have just been chosen for another term of fifteen years as a Judge of the Court of Appeals, the highest Court in this state. Notwithstanding the pressure of business, I never fail to take up MIND AND MATTER at the close of the week. I have had a knowledge of Spiritualism and the development of man into a higher condition through the transition called death, for about 30 years. I have observed the movement during the whole of that period, and have taken the different Journals. While the Banner of Light was controlled by William White, it was a noble defender of the cause. Now it is of no more use than a baby, in the line of battle.

Formerly Spiritualism had to contend with adversaries open, and perhaps honorable; now its dangerous enemies are of the vilest character; men who pretend to be Spiritualists for the purpose of destroying it. You are the only one conducting a Spiritual paper who seems to fully comprehend the situation. Fight on and you will conquer. In other lands and other ages, truth has been crushed; but in a land where there is freedom of spirit, and where a free press cannot be silenced, it cannot be crushed.

You have my best wishes for your success. Very truly yours, GEO. YELLOTT.

[We thank Judge Yellott for this soul-stirring expression of his approbation of our efforts to do our part in the grand and triumphant march of Spiritualism. When such battle-scarred veterans and thoroughly informed Spiritualists as Judge Yellott approve of our editorial course, we can well afford to bear the carpings and cavils of the weak-kneed, half-hearted and canting peace mongers, who care more for peace than for right, justice and truth.—Ed.]

Letter From R. M. Adams—Materializations, etc.

Editor of Mind and Matter: Again I feel it my duty to address you with a plain report or synopsis of the wonderful materializations I have seen the past summer; having been absent since last June, and only now come to the point where I can take up my pen and write.

I attended nine seances of Wm. Eddy and four of those of Mr. and Mrs. Bliss. What an improvement there has been with the Eddy seances since they first went out, twenty years ago; and since a few years at Ancora, N. J., as I attended them at both periods, and am able to judge. That most astonishing feat of stooping and picking up from the floor a piece of lace where a second before there was nothing, performed by spirits through Horatio Eddy, is now done by Maggie Brown. Once she passed along toward me with both hands extended, and took a small parcel of lace from under my knee, which she manipulated into a large shawl before my eyes. The next time she appeared she passed up to within a yard of me, and gathered a fragment of fabric from the middle-box, where there was nothing of the kind before to be seen, then touched the carpet twice, after which she returned to the cabinet with three shawls. Sometimes she would return to the cabinet with four shawls slung over her shoulders.

Mrs. Eaton is still an interesting visitor at those seances. She is generally the first heard to speak in the cabinet, and then comes out into plain view and talks, sings and jokes with those present.

Four other spirits who were prominent, and who lectured to those present, were George Fox, Dr. Baker, Mr. Brown and E. V. Wilson. Mr. Brown informed me that he was the spirit who preached the funeral sermon at Chittenden, Vermont. This took place several years ago, at the house of a neighbor of the Eddy Brothers, where they were called out. George Fox talks through the horn, out of eight. E. V. Wilson came out and talked several minutes, expressing much joy to see the work going on, and was a visitor at every seance. When he returned to the cabinet Dr. Baker appeared almost instantly. This spirit said he had been over the river seven years, and nobly exhorted his hearers to live good lives, and assured them, if they did, they need have no fear for the future. The doctor sat down amongst us and described the animals and other objects in the spirit world, and one almost forgot that it was a spirit who was talking, and not a mortal. Some one present made the remark that some of the faces of the forms appearing did not look natural, as they used to do, to which the spirit replied: "We do the best we can."

Many female spirits in white robes came out and called their friends up to them. Four forms called for myself, and I shook hands with them all. The touch was as mortal flesh. One of these forms gave me her name as "Mary Jewett," whom I knew and recognized. The other three gave names of which I knew.

I will say that since I gave you the account of the Bliss' seances last June, I attended another seance the last of September, and the manifestations were far more grand than ever before. There were as many as thirty materializations at that seance. Lizzie Hatch, Parepa Rosa, Captain Hodges, Billy the Bootblack, and a large number of females in white—among the latter Mrs. Hull, who was murdered by the colored man in New York city. Her name was first rapped out in the cabinet, and then she appeared a tall figure in white, calling all present up to shake hands with her. She came out several times, and at last, through "Rosie," the guide of Mrs. Bliss, requested that her husband in New York should be informed of her coming.

Billy the Bootblack soon came out of the cabinet, cutting up his usual pranks. He was asked

to dance, and began to whistle "Money Musk." As the music struck the tune he came out dancing. Another spirit came out also and danced. Mr. Dudley, of the Banner of Light bookstore, saw and recognized his brother.

It seems that the promises from the spirit world for 1882 are being fulfilled. My wife writes me from Boston that she is sitting twice a week with five mediums for the materializations, and that circles are being held all around her.

Fraternally, RILEY M. ADAMS.

Notice.

Medium We, Mrs. Anna Whitehead Bodeker, has obtained a copyright for a book, or circular, "Spiritual Truth," combining the truth, Everybody is a medium, and any one infringing upon the right, is hereby notified to refrain, amen and amen. Address Mrs. ANNA W. BODEKER, 2801, Cor. 28th and Grace street, Richmond, Va.

5 Dwight St., Boston, Mass., Nov. 13th, 1882.

J. M. ROBERTS:—Dear Friend:—Will you please insert the enclosed card and much oblige your friend

M. B. SPRAGUE.

A KIND OFFER TO HELP THE "VOICE."

We have received the following, and hope our friends will, if they feel so disposed, assist the Voice in the manner so generously offered by Dr. Mansfield. In writing, direct your letters to the Spirit you wish to hear from, enclosing the same in an envelope directed to Dr. Mansfield. A year's subscription to the Voice is included in the offer.

NEW YORK CITY, 100 West 56th Street.

Mrs. M. B. SPRAGUE—Dear Madam:—Inasmuch as you have sent me your most interesting paper, the Voice of Angels, for the year past, free of charge, you may say to all such as will send you \$2.25, and a sealed letter to be submitted to their dear ones gone before, you to send me the package, I will write to it free of charge, for the month of November, sending the replies to you.

Kindly and brotherly, JAS. V. MANSFIELD.

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.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are observed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or, will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit. Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others. Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

The manuscript for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names. Membership, 25 cents; Directory, 50 "

In all 66 cents. H. L. GREEN. Address—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.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, Prof. J. J. HUBER, Box 202, Atlanta, Georgia.

Special Notices.

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.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

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.

Mrs. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there: Her address is in care of I. G. Phenix, Peoria, Ill.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle St., Brooklyn, N. Y.

Charles G. Page, Medium, 364 W. Madison street, Chicago, Ill., gives private sittings from 9 a. m. to 5 p. m. daily. Public seances at 338 W. Randolph street, Sunday, Wednesday and Friday evenings.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

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.

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

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

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the Sprechsal Waageplatz N. S., Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

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.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

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.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

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 five 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.

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 Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

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.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prest.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

R. W. SOUR, M. D., and H. F. BUNGARDT, M. D., have opened a Medical and Magnetic Institute at 16 East Seventh street, Kansas City, Mo., where they treat patients upon the rational plan of helping nature. Chromopathy, electricity, magnetism, and the electro-magnetic, ozone, vapor and warm air bath scientifically applied. Patients treated at any distance, and medicines forwarded to any part of the country, though a personal examination is preferred as the condition of the system can be more accurately determined. All letters of inquiry promptly answered. Call or address, Drs. SOUR AND BUNGARDT, 16 E. 7th Street, Kansas City, Mo.

FACTS.

A Quarterly Magazine, published by the FACT PUBLISHING Co., P. O. Box 3539, Boston, Mass. The second number of the Magazine contains over one hundred pages, finely illustrated with full page engravings, as follows: Independent Writing in Chinese Characters on Slates. Independent Writing inside a Block of Paper. Independent Drawing on Slates in Colors. Message written in a Blank Book placed in a Stand Drawer, without contact by Eves. Knots Tied in an endless Cord. Writing without contact on the Exposed Surface of a Slate in Daylight. Price: Single copies, 50 cents; or \$1.50 per year.

FACT PUBLISHING COMPANY, P. O. Box 3539, Boston, Mass.

EVERY PERSON A MEDIUM.

Full and simple rules for self-development. A sure and certain guide to those who desire to come in rapport with spirit influence, and receive positive evidence of a future life through their own mediumship. Sent by mail on the receipt of one dollar. In every case of failure, where the instructions have been complied with, the money will be returned. Address, J. NELSON HOLMES, Box 678 Vineland, N. J.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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

FOX & WILSON, Publishers, D. M. & NETTIE P. FOX, Editors, M. K. WILSON, Assistant Editor.

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and idiosyncrasy of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all things, it aims to be Liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

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Per Year..... \$1 50 Six Months..... 75 Three Months..... 40

By arrangement with Fowler & Wells, publishers of the Phenological Journal, the Offering and Journal will be sent one year for \$2.75. Should the premium offered to new subscribers by Fowler & Wells, be wanted, 25c. extra must be enclosed to cover expense of boxing and packing the Bust. The price of the Phenological Journal, formerly \$3 per annum, is now \$2, but, ordered from this office, both it and the Offering can be had one year, postage paid, for \$2.75 or \$3.00 for both, including premium, the Phenological Bust, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand his use. In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address, FOX & WILSON, Ottumwa, Iowa.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month. SPIRIT L. JUDD PARDEE, Editor-in-Chief. " D. K. MINER, Business Manager. " D. C. DENSMORE, Publisher.

Price yearly..... \$1 50 in advance. Six months..... 75 Three months..... 40 Single copies..... 7 "

The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed (postpaid) to M. B. SPRAGUE.

THE WATCHMAN.

A Monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STRA & CROCKER Co., 92 W. Park St., Chicago, Ill. HATTIE A. CATE, Editor. ARTHUR B. SHEDD, Manager.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one sending us 10 new subscribers and \$4.50 we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometrist and Address. Address all communications to ARTHUR B. SHEDD, Manager.

PHILADELPHIA SPIRITUAL MEETINGS.

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



see such a wreck of a once useful and flourishing publication, and cannot but think that it is without a parallel in journalistic annals. The fate of the *Journal* should be a lesson to all persons who undertake to substitute hypocrisy, selfishness, and dishonesty for sincerity, public spirit and truthfulness, in the management of a Spiritualistic publication, or one that claims to be such. Mankind has become too thoroughly informed to be deceived by the hollow professions of those who would mislead and misuse them; and this is shown in a remarkable degree in the case of the *Journal*. The editor of it has done little else, ever since he took his seat in the chair from which S. S. Jones fell by the bullet of an assassin, goaded to frenzy by the enemies of Mr. Jones, than to profess what he has never practiced, and to practice the very opposite of what he professed, until few indeed are the number who pay the least attention to his professions and promises. Bundyism has at last become such a stench in the nostrils of even Bundyites, that they turn from it with loathing and disgust, and they are willing the festering nuisance should subside forever. "'Tis true, but pity 'tis, 'tis true."

THE IDEOLOGY HUMBUG.

Week before last we criticised an attempt made by LaRoy Sunderland, in the *Truth Seeker*, to explain away the phenomenal facts of Spiritualism, on a theory which he designated "Ideology." Having, as he alleges, at an early period of the Spiritual movement, adopted his "Ideology" theory, Mr. Sunderland has grown old in pondering over his cherished delusion, until it has become a serious question whether he has not so overtaken his reason, as to have reached a premature senility. Finding his theoretical hobby stumbling and falling at almost every step, over the facts of Modern Spiritualism, Mr. Sunderland instead of dismounting as any rational rider would do, to see what the real nature of the trouble with his hobby might be; he tries to keep his seat, and to console himself with the basic idea of his "Ideology," that the stumbling blocks in its way are only chunks of mysticism about which his hobby cares nothing, even if it breaks its neck. Of all the quaint and absurd methods of explaining away the unanswerable facts of Spiritualism, Mr. Sunderland is entitled to wear the palm, when he brings forward, in a vein of seriousness, the idea or theory that spiritualistic phenomena from the rap onward is but mysticism. In the *Truth Seeker* of November 11th, Mr. Sunderland says:

"I made no attack upon Spiritualists, and only alluded to a few aspects of the subject that I thought should relieve our allies from any necessity in the future of complaint of Mr. George Chainey or any other infidel, merely because we cannot invest in any form of mysticism."

In reply to which we say that Spiritualism, is, and can be, in no sense allied with the soulless materialism of Mr. George Chainey, or of any other infidel, as Mr. Sunderland designates them. Spiritualists have no occasion to seek any such inconsistent alliance as that, and are too well informed to desire to invest in any such dead and soulless waste of effort. If "Infidels," as Mr. Sunderland calls them, imagine there can be any alliance between Spiritualism and Materialism, as those respective designations are usually understood, the sooner the illusion is dispelled the better. As well might it be expected that there could be an alliance between life and death. But let us return to Mr. Sunderland and his "Ideology" idea, that Spiritualism is mysticism, and spiritual phenomena mystical. He says:

"I never thought that I could explain the 'mystic rap,' and so I stated in my 'Fraternal.' I admit all the facts. Nor do I suppose the name of any one living or dead could be given, whose opportunities have been better than my own for witnessing all the different phases of that class of mediumistic phenomena of which the mystic rap is the type. The 'rap' is by far the most appropriate for designating both the phenomena and the human movement that 'by faith' is founded upon it."

Well, all we have to say to that is, that if Mr. Sunderland knows as little about his "Ideology" as he does about spiritual phenomena and spiritualistic knowledge, he is sadly deficient in information about that, which he boastfully claims to know the most about. There is nothing mystical about the rap that does not apply mystically to any other manifestation of human intelligence and will; and if Mr. Sunderland does not know this after such vast opportunities of observation as he claims to have had, he is to be pitied. Is it any more a reason, good or bad, that Mr. Sunderland should regard the spirit rap as mystical, because he does not understand the method by which it is produced; than that he should regard any other manifestation or expression of human thought, mystical? Does Mr. Sunderland know how he thinks or how it is that others understand his thoughts? If he does, he would solve a most perplexing metaphysical question if he would impart the secret to his fellow men. If one method of manifesting and expressing thought is mystical; then all methods of doing it are equally so. The fact is that none of them are in any sense mystical but purely natural. To the ignorant man, the telegraphic and phonographic methods of transmitting or manifesting thought is incomprehensible, and he would have just as much reason for saying the tick of the telegraphic instrument was mystical, as Mr. Sunderland has to call the spirit rapping mystical. Natural things, to the ignorant, seem ever mystical, and the result of supernatu-

ralism, when there is nothing mysterious or mystical about them to those who are well informed as to the causes that produce them. Mr. Sunderland says:

"I have witnessed all that this rap has done. It is for this reason that I do not invest in this form of mysticism."

Well, if it will make you any happier, Mr. Sunderland, don't do it. Nobody is asking you to invest anything in it. Certainly no one expects you to swap your pet hobby of "Ideology" for anything so real and substantial as "this form of mysticism," as in your "Ideology craze," you call Modern Spiritualism. To use Mr. Sunderland's own words we would say of him and his "Ideology" hobby, that "under the control of faith and his own idea of "Ideology," it would be of little use to ask him to be rational or respectful to Spiritual mediums and Spiritualists. Some people are so lacking in spirituality, that they cannot conceive of anything more sublimated than their corporeal and mortal forms, and it would appear Mr. Sunderland is one of them. That is their common misfortune; but by the light of spiritual facts we know that misfortune will not always continue. The time will come when they will only be too glad to avail themselves of spiritual mediumship to confess their earthly short-sightedness. Mr. Sunderland is so gross in his nature, that he cannot conceive of the existence of a human spirit, unless it assumes the ideological corporeality of the ghosts of ignorance, stupidity and superstitious imaginings. To such ridiculous extremes does "Ideology" carry people, when ridden as a hobby. But let us follow the "Ideological" maniac a little further. He says:

"Mr. Perry was so much infatuated with his own idea of his 'wonder' that he failed to notice what I said in my 'Fraternal' of nature's order and laws. In this [nature's order,] people who reject mysticism sincerely and honestly confide, while we can perceive with one eye half way open, that in all forms of 'faith' in mystical phenomena, real or imaginary, this order is more or less ignored. Nature's order has made no arrangements for God's and ghosts except as poetical fancies. It has made no provisions for gods or ghosts to be born of human mothers."

And this is what comes, when "Ideology" takes possession of an ignorant egotist, who claims to say what is and what is not consistent with natural law. Such mental unfortunates are sure to imagine every person crazy who disagrees with them as to the reality of their "Ideological" vagaries. Mr. Sunderland has conceived the preposterous idea that Spiritualists have faith in human gods and ghosts, as crazy a misconception as ever entered the head of a crazy votary of "Ideology," as it is found rampant in every lunatic asylum in the world. Just as irrational is Mr. Sunderland's ideas that Spiritualism is a form of mysticism, and that Spiritualists do not fully recognize the universal, unalterable and eternal order and law of nature. Well, it must be acknowledged that an adapt in "Ideology," as Mr. Sunderland claims to be, can idealize any absurdity that suits his purpose. Ought not that acknowledgement satisfy Mr. Sunderland and allow him some little sleep of nights. His disturbed condition of mind bodes him no good. A little rest will allow his ideas to take a more rational direction. But in order to show the alarming stage of Mr. Sunderland's "Ideology" craze, we quote him further. He says:

"And here, to show how great the error is when 'mediums' think to pry into locks where nature furnishes no key, I ask attention to the large proportion of their number that become insane."

Is it not very evident that Mr. Sunderland thinks there are mediums who are as insane as himself, and who like him seek to pry into locks where nature gives them no key? We never met with a medium who ever attempted anything so insane as that, and therefore conclude that such cases are but the product of the "Ideological" vagary, that seems to possess the mind of Mr. S., to the exclusion of reason or common sense. But, in order to allow Mr. Sunderland to show how keenly we appreciate the hobby riding business as exemplified by such of his fellow egotists as A. J. Davis with his Harmonical hobby; and Dr. J. R. Buchanan with his Psychometric hobby, we quote him as follows:

"But I will here state what I know as to the hole of the pit whence that ism, (Psychometricism) was digged. An M. D. whose unfounded assumptions I exposed in New York when he lectured forty years ago, has recently donned the garb of 'Christian Spiritualist.' And to increase his stock in trade, this 'M. D.' has made his psychometry endorse the bogus spirit-photograph of what he calls 'that noble woman, the virgin mother of Jesus.' The Spiritual press has pronounced that spirit photograph a fraud; and psychometry declares it genuine. Moreover this same 'M. D.' has recently claimed to have introduced Spiritualism by a mesmeric experiment he performed in 1842. (See the first number of a Spiritual quarterly, issued in Boston, entitled *Facts*). Thus in his book, published in 1842, this 'M. D.' claims to have discovered so much that there can be little or nothing left for any other man or woman to discover. Here is what he says: 'Such has been my progress in these experiments that but few important principles have been left for future discovery.' (Sketches of Buchanan's Discoveries in Neurology, page 70)."

We would say to Mr. Sunderland, that if Dr. Buchanan, had displayed a tithe of the egotistic shallowness that he, Mr. S. is displaying in riding his "Ideology" hobby upon Spiritualism, he would hardly have gained the prominence he has as a proficient in Neurological science. It will take something more than the vaporings of Mr. Sunderland to deprive Dr. Buchanan of his well

earned reputation as a pioneer in the department of psychological investigation. Notwithstanding Dr. Buchanan's pedagogical idiosyncracies, he is entitled to be regarded as a learned and experienced teacher of truths that mankind greatly need to know; and for this we thank and honor him. But in order to show what a fool a man can demonstrate himself to be, we will quote, finally, for the present, the following self-evident nonsense. Mr. Sunderland says:

"And now bear in mind that while there are a dozen or more factors in mystical phenomena that are unknown, there are four that are known: 1. The mystic rap is sporadic in occurrence. So it is, so it was, and so it will be. This is known. (By whom? How? When? Ed.)"

2. The movement based by faith on this rap is a mental epidemic, as really as any Methodist revival ever was. It is a human movement as really as Christianity is human. [Who was ever fool enough to think or say it was not? Ed.] Its motive power is faith in human ideas, both false and true. Its trances are human, and its mediumship spread by the well known laws of sympathetic imitation, and they are to be accounted for and fully explained by Ideology." (That is what any irrational inmate of Bedlam would say. Ed.)

In closing, we would say that Mr. Sunderland, like many other men, seems to have outlived his usefulness to himself or anybody else, but must nevertheless be tolerated, with such patience as we can, as a lingering supernumerary on the stage of progress and advancing knowledge.

HOW THINGS PROCEED.

In the Bundyite organ of November 13th, 1882, we find the following characteristic announcement:

"One Jonathan M. Roberts, of Philadelphia, has again got into the clutches of the law. He was last week bound over in the sum of \$1000 in a suit for criminal libel on Mr. W. R. Tice. As he was already under bonds for his good behaviour toward this gentleman, he can hardly plead the "baby act" a second time with good grace."

It is by such methods as these that John C. Bundy, the usurping successor of the murdered S. S. Jones, in the control of the *R.-P. Journal*, and his Brooklyn contingent, hope to injure us and the paper we are conducting. It is proper that we should state a few facts that may throw some light on this last movement of our enemies to injure us and benefit themselves. Three weeks ago we received a letter from a friend in Boston, stating that one of the Directors of the New England Camp Meeting Association, had informed a mutual friend, that the said Directors had made a great mistake in libelling us, as they had done, and that in order to prevent us from going to Greenfield to prosecute our complaint against them, that Wm. R. Tice was to have us arrested in New York City, on some charge gotten up for that purpose. Two days before we proposed to start on our mission of justice, a warrant was served upon us at our office, to answer a charge of libel preferred against us by Wm. R. Tice. Reaching Magistrate Martin's office, we asked to see the complaint, and found that the complaint was based upon three publications, one in *MIND AND MATTER* of May 7th, 1881; one in same of Dec. 3, 1881, and one in same of Nov. 4th, 1882. The two first mentioned publications were produced in evidence in the trial of the indictment against us in April last, and were used to secure a conviction in that case, and were virtually adjudicated in the result of that trial. Mr. Tice's counsel seem to have so regarded the matter, for to give an appearance of some new ground of legal proceedings against us, they coupled with the former adjudicated publications, a publication of Nov. 4th, inst., which contains nothing of a libellous character whatever. We hardly think that District Attorney Graham, will countenance this kind of trifling with the administration of justice. At all events we assure all who have any interest in the matter, that we will not plead the "baby act" whatever that brilliant quotation may mean. The man who pleaded the "baby act," in our view of the case, was Col. John C. Bundy, who, when confronted with his cowardice at Lake Pleasant, went whining to the Directors, and persuaded them through his henchman, S. B. Nichols, and the Brooklyn contingent of Bundyism, to become his cat's paws to rake his burning chestnuts out of the fire. That the new complaint trumped up against us may or may not have been a diversion in favor of the Lake Pleasant coadjutors of Bundy, is a matter we will not decide. If it was so intended it failed, as may be seen by the result as reported in *The Springfield Republican*, copied in another column. The conspiracy to injure us does not seem to be making much headway. We have no reason to feel unhappy about it.

FORETHOUGHT AND THE JUDGMENT No. 3.

BY A. G. HOLLISTER.

In Peebles' book of Immortality, p. 207, Dr. Beecher is represented as saying by the lips of N. C. Maynard, "I had not been long in the world of spirits before I was taken to the temple of self-examination and left alone. The silence was most painful. My memory seemed unaccountably vivid. My earth life passed before me like a panorama. I seemed to see everything, especially myself. My very being was as glass. Not only my acts, but my motives seemed to rise before me. It was the judgment! And yet a judgment tempered with mercy!"

In the same work, p. 96, Aaron Knight, one of Peebles' spirit guides, is represented as saying, "Many persons in spirit life, when they look back upon their earthly existence, see in it so much that is weak and childish, if not positively revolting, that they do not desire others to look

upon it. It is a painful subject to them. But the time comes to all human souls, when it is necessary for them to unveil all their earth life to the clear sunlight of the spirit world about them, for by so doing they put themselves in accord with their surroundings. Unity cannot exist where there is deception, or hiding any of the past conditions of life."

The last witness quoted, illustrates the propriety and even necessity of disclosing the deeds of one's life, to the light of God in our fellow creatures, who have themselves passed this kind of judgment, and are presumed therefore to stand in power over that nature which leads souls to commit acts for which they should feel shame, or remorse, in the light of purer and more exalted intelligences.

Here, ancient and modern revelations witness to and confirm each other. John says: "This is the message we have heard from Him, God is light, and in Him is no darkness. If we say that we have fellowship with Him and walk in darkness, we speak falsely, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship with each other." (1 John i, 5.) It was doubtless for this reason that Jesus testified "There is nothing covered that shall not be known. That which you speak in the dark, shall be heard in the light, and that which you spoke in the ear in closets, shall be proclaimed on the housetops." (Luke xii.) The people to whom this was addressed, dwelt much upon their house tops, which were flat, and surrounded by a wall or parapet.

The second volume of *MIND AND MATTER* contains a communication purporting to be from the spirit of U. A. Boyden, a Boston physician, which says: "Actions become more vivid in spirit life; that is, unencumbered by a mortal body, you become more susceptible to every thing you meet."

\* \* \* In the mortal state you can veil your actions and thoughts, there (in spirit life) you cannot do so. There is not a sin, a wrong mortal action, but what is engraved the same as a name on a tombstone, here in the mortal state; and but what the eye of a spirit reads it thoroughly in the after life. And it is this that forms your accusation there—that is that is your atonement, and hell. Your secrets are no longer veiled. They are open to the eyes of every spirit. This to me, at first, was a terrible atonement, that I had done any awful deed, but simply I saw then and there, the rottenness of my fellow creatures. Remember this! and when you cross to the other side, try and carry a clean tombstone so that when any brother or sister spirit looks on you, you can stand unblushingly before them."

Is there a remedy for such an ill state of things when produced by unwise conduct? We believe there is, but only through mortification and suffering, far greater than it would have cost to have made an honorable record in the first place, if people could but see the inevitable consequences of folly, before trespassing against the light within. And this is doubtless one reason why, in the present time, the doors of spirit intercourse are so widely thrown open, and these testimonies given, that those who will learn by other's experience, may thence derive sufficient motive, to obey the light given them.

The following testimony purporting to emanate from the spirit of Fanny Moore, is copied from *MIND AND MATTER* of December 20, 1877. "In this mortal life, I was giddy, vain, and frivolous. I lived a fashionable life. I devoted my time to the adornment of my body, and very little to the adornment of my mind. To all women who desire the kind of life I lived while in the mortal state, I will say—your poverty in spirit will be dreadful. Be warned in time, for you see those you loved when here—you will see your loved ones far removed from you. You cannot reach them because you are not pure enough; and this privation will bring to you such regret as no mortal lips can express. Do not think that you chased your hours away in this mortal life so grandly that you will not reap a return in spirit life, for it will come upon you with such power—such remorse—that it will crush you for the time. Though there is that bright angel Hope to ever guide and cheer you onward, you cannot progress until you have made full atonement for all your misspent hours and wrong acts."

Another form of judgment was illustrated to Fitz Hugh Ludlow, previously quoted, who relates as follows, an experience he underwent while attached to the body. "Standing upon a mountain peak, appeared a serene old prophet, whose face was radiant with a divine majesty. In his look, his form, his manner, was embodied all that glorifies the sage; wonderfully did he typify the ideal of the bard—

'His open eyes desire the truth;  
The wisdom of a thousand years  
Is in them.'

"All that science, art, and spotless purity can do to enoble humanity, had ennobled him, and I well nigh knelt before him in an ecstasy of worship. A voice spoke to me from the indistinct, 'Behold man's soul in primeval grandeur, as it was while yet he talked with God.'

"Hurried away through immensity, I came somewhere in the universe upon a low knoll, flaunting in a growth of coarse and gaudy flowers. Half way down its slope sat a hideous dwarf, deformed in body, but still more terrible in the soul, which ogled one through his leaden eyes, or broke in ripples of idiotic laughter over his lax and expressionless lip. One by one he aimlessly plucked the flowers among which he was sitting. He pressed them to his bosom, and leered upon them as a maniac miser looks upon his treasures, and then, tearing to pieces their garish petals, tossed them into the air, and laughed wildly to see them whirling downward to strew his lap. In horror I averted my face, but a strange fascination drew it back to him again, when once more the terrible voice sounded over my shoulder, 'Behold thine own soul!' In agony I cried: 'Why, oh why? Sternly, yet without a thrill of passion the voice replied, 'Thou hast perverted thy gifts, thou hast squandered thy opportunities, thou hast spurned thy warnings, and, blind to great things, thou playest with baubles. Therefore behold thyself thus!'

"In speechless shame I hid my face and turned away. Now, as with the descent of a torrent, all my violations of the principles which I saw revealed, fell upon my head from the heights of the past. It was no bewailing over the in expediency of any deed or thought which I then uttered; from the abysses of my soul a cry of torture went up for discords which I had caused in the grand harmony of universal law. The importance to mere temporal well-being of this act or that, made no difference in the inconceivable pain which I felt at its clear remembrance. Whether

in the past, I was confronted with a deliberate falsehood, or a fictitious addition for the sake of symmetry to an otherwise true recital, the horror was the same.

"It was not consequences to happiness that troubled me, but something of far mightier scope, for I looked upon some little pulse of evil, which at its time, had seemed to die away in the thought, and lo, in all the years since then, it had been ceaselessly waving onward in consecutive circles, whose outer rim touched and invaded the majestic symphony of unalterable principles of Beauty and Truth. Before the presence of that beholding, there was no such thing as a little wrong in all the universe."

Though this last experience was procured by artificial means, it no less strikingly illustrates the operation, and in common with others, proves the certainty, of an important physical law. And is it not what we are heretofore for among types, illusive shadows, and the rudiments of nobler things, that we may learn through suffering, the necessity of exact obedience—and to eradicate by voluntary discipline and self-sacrifice, all desires that might in any way interfere with the universal harmonies—and to subordinate all our wishes, will power, and action to the control of the highest wisdom, so that after we have gained our final station amid the supernal and perfect glories, we shall not by any mistakes, mar our relations to eternal order?

For not only do our volitions mould our own internal conditions, but the discoveries of reason, clairvoyance, psychometry, and observed natural phenomena prove that the radiating effects of our activities, are constantly influencing for good or ill, all matter and all mind with which we are connected. Non-Spiritualists have testified upon what they claim to be scientific data, that "It is as if the universe was one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvases, sketched by countless artists with unerring skill."

Prof. Hitchcock in "Religion of Geology," says, "The discoveries of modern science show us that there is a literal sense in which the material creation receives an impression from all our words and actions that can never be effaced, and that nature through all time, is ever ready to bear testimony of what we have said and done. Men fancy that the wave of oblivion passes over the greater part of their actions. But physical science shows us that those actions have been transfused into the very texture of the universe, so that no waters can wash them out, and no erosions, comminution, nor metamorphoses can obliterate them. The principle which I advance in its naked form is this. Our words, our actions, and even our thoughts, make an indelible impression on the universe. Thrown "into a poetic form, this principle converts creation into a vast sounding gallery; into a vast picture gallery; into a universal telegraph."

Prof. Babbage remarks: "The air is one vast library, on whose pages are forever written all that man has ever said or woman whispered." Not less are we writing our personal histories upon human intelligences that ever surround us.

It is thus that human beings are ever moulding surrounding elements to correspond with their internal states of will, and hence reap from surroundings, the same in kind as the seed they sow, with the increase usually returned by the elements to whatever is sown in them, and through this means the actor is blessed or cursed by a mechanism which is measurably within his own control. Can it be fairly shown that there is anything in nature more lawless, more inharmonious, confused, conflicting, erratic and destructive, if as much so, as the fitful gusts of passion, lawless impulses, and irrational conduct frequently springing out of the uncultivated, undisciplined, unsubdued natural heart of man? Man, formed to rule, first, in power and dominion over his own spirit, and when this is brought into subjection and harmony with the laws of universal order, which cannot be effected without persistent and uniform obedience to the laws of order, he will be drawn by the attraction of the new spirit that will come within him during the transforming process, to that superior life, intelligence and harmony, from whence the principles of order emanate.

For it must be evident to all discerning minds that harmony cannot exist without order of some kind, nor order without obedience to law. Hence God Himself is submission to law and order, and none of His creatures can ever enjoy perfect and permanent happiness, without filling by obedience the measure of light that He gives them, a light emanating from the realm of perfect order, beauty, and harmony, and designed to lead souls thither. For as man is a progressive being, he who lives to all the light he has to-day, will have more to-morrow, "The path of the just, being as a shining light which shineth brighter and brighter unto the perfect day."

#### EDITORIAL BRIEFS.

FRANK T. RIPLEY has changed his address to 82½ North Penn Street, Indianapolis, Indiana, where all communications for him should be addressed.

We invite especial attention to the inspired article from the pen of J. H. Mendenhall, published on the second page of this paper, which is so singularly opportune in giving the first number of our fifth volume to the world.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

We invite the attention of the public to the advertisement of Mr. Alfred James, medium, in another column, and we commend him to the public as a medial instrument, considering his powers in that direction as even greater and more important than ever before.

Light for Thinkers, a Liberal Spiritual paper, published at Atlanta, Georgia, comes to us freighted with liberal thoughts and spiritual truths. May its "light" never be less, and may a goodly number of "thinkers" seek for it. W. C. Bowman, editor; G. W. Kates, associate editor. Terms, \$1.00 per year.

Mr. F. O. MATTHEWS holds circles every evening 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.

Dr. D. J. STANSBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

Mr. A. F. ACKERLY, of Brooklyn, N. Y., informs us that he has taken rooms at 364 West Madison street, Chicago, Ill., where he can be seen or addressed for seances. Mr. Ackery will also have MIND AND MATTER on sale at his rooms, and will also forward any subscriptions he may receive for the same.

We omitted, last week, to notice the *Mediums' Friend*, of Terre Haute, Indiana, which presents a very neat appearance, in its new dress. The *Mediums' Friend* is one of the spiritual papers that are advocating Spiritualism, not as a scientific or religious matter, but a truth to mortals, given through the various gifts of mediums. We congratulate its publisher on the evidence of its vitality.

Dr. Wm. B. FAHNESTOCK, 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-cent stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

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.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass.; (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2513, Boston, Mass.

We have received a letter from W. F. Jamieson, in which he accepts a challenge from Dr. J. C. Phillips of Omro, Wis., to debate with Prof. Wm. M. Lockwood, President of the Spiritual Society at Omro. We have forwarded the letter to the Secretary of the Society at Omro, Dr. J. C. Phillips, and shall wait with some anxiety for news from the seat of war, which we hope the Secretary will kindly forward.

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. HORACE M. RICHARDS, magnetic physician and healer, whose wonderful powers are duly attested to by many to whom he has brought permanent relief from pain, and (so-called) incurable disease, is for the present, located at 254 N. 9th Street, in this city, where he can be addressed in person or by mail. His preference is to treat patients in their own homes when convenient. Dr. Richards specialties are the cure of chronic alcoholism, and of the tobacco habit in all of its forms.

WM. BAKER FAHNESTOCK, M. D., informs us that he has taken his departure from Lancaster, Pa., for the winter. The Doctor will continue his offer (as per notice) of his book, to new subscribers for MIND AND MATTER, and any person wishing to secure one of them, can send to him at Walhalla, South Carolina, where all communications must be addressed until further notice. We trust the Doctor will enjoy his Southern residence this winter and return to us in the spring with renewed health and vigor.

E. G. GRANVILLE, M. D., 1502 East Twelfth street, Kansas City, Mo., has forwarded the inaugural address of Dr. Joshua Thorne, delivered at the opening of the Kansas City Hospital College, which we are compelled to omit for want of room. Kansas City is the first to found such a medical college where medicine, not prejudice, will be taught, and where truth will be recognized, no matter from what source it may come, and the Liberal citizens feel proud of their action in the matter. We wish them success, and trust that their worthy example will be followed by many cities, so that Reformed Medical Colleges will be the rule, instead of the exception.

Mrs. SUSIE WILLIS FLETCHER, whom, it was expected, would have so far recovered as to continue her lectures in Frobisher Hall, is at the present

moment in a dangerous condition, and it is uncertain when she will be able to appear again. Mr. J. Wm. Fletcher, who was to have lectured at Springfield, on Sunday last, is suffering from an affection of the eyes, rendering public speaking impossible. It is expected that the Frobisher Hall meetings will reopen on Sunday next, on which occasion the meeting will be made free, and Mr. and Mrs. Fletcher, if able, will officiate. Mr. Fletcher is able to give private sittings at his residence at 50 West Twelfth street, New York City.

Mrs. AMELIA COLBY, the gifted liberal Spiritual speaker, occupies the rostrum of the First Association of Spiritualists of Philadelphia the present month. The appreciation which her large and intelligent audiences tender to her, gives evidence of an increasing interest in the minds of the people for liberal and progressive ideas. Mrs. Colby is a very fine medial instrument, and her guide and control, Thomas Paine, taxes her organism to the utmost, in order to give his advanced ideas of truth and liberty to the people of America, even as he labored to give them liberty in the days gone by. Long may she live to be used as an instrument to promulgate the truth to mortals.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. 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. The Doctor has started private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

Mrs. ADELINA M. GLADING occupies the rostrum of the Second Association of Spiritualists at Thompson Street Church, Philadelphia, Penna., every Sunday evening, her control "Hoolah" answering questions handed in by the audience. The questions are well answered, and the variety of thought that is evolved, as the different questions are read, embracing such a wide range and variety of ideas to be met, show the spirit guide of the medium, "Hoolah," to be possessed of great powers of discrimination as well as intelligence; and the attention of the large audiences testify their appreciation of the efforts of the spirit to impart the information which she has been enabled to gather in a century of spirit life. Mrs. Glading gave a benefit to the Children's Progressive Lyceum, and also one for the benefit of the Association. Mrs. Glading also, in addition to her Sunday evening lecture and answering questions, holds a circle at the Church every Thursday evening—admission 15 cents. Sunday evening no admission is charged, a regular collection being taken up. We are glad to see this awakening interest manifested at the Second Association, and think they are taking a step in the right direction. The answering of questions from the audience is instructive and interesting, and in this phase of mediumship Mrs. Glading has developed very rapidly and bids fair to arrive at prominence. The questions are not to be of a personal character, but to be of general interest to progressive and thinking minds, and we hope to see these meetings well sustained.

#### Wonderful Clairvoyant Powers.

Editor of Mind and Matter:

The Spiritualists of Oakland and San Francisco have been, of late, enjoying a rare treat in the wonderful clairvoyant powers displayed by Jesse Shepard, who has, on a number of occasions given public exhibitions of a test character before crowded audiences.

I was one of those fortunate enough to be present on several occasions, when Mr. Shepard would call upon strangers and skeptics to come upon the platform and receive astonishing proofs of the most wonderful clairvoyance, and tests of spirit identity ever given here. Name after name would be spoken by this wonderful instrument through him would speak to friends in the flesh as though nothing existed to mar or prevent intercourse with the spirit-world. His tests and communications given in this way are most startling and positive. I am acquainted with many persons who have been converted to Spiritualism by proofs given by Mr. Shepard.

Last Sunday upwards of forty tests were given by him, which, indeed, created a sensation. A German gentleman, named Konold, received a communication in the German language, from his mother who could not speak a word of English. She spoke to her son just as if she were in her earth-form. She told him what he carried in his pockets, and repeated a hymn which she used to sing to her son when a child, forty years ago in Germany.

It seems almost impossible for one person to possess so many phases of absolute mediumship! A hard skeptic, with whom I am acquainted, made the remark, that nothing he had seen in Spiritualism was so convincing and difficult to explain as the universal gifts of Jesse Shepard. When we hear an unbeliever say of such tests as the above: "that is all done by collusion and mind reading," we may ask him to explain the marvellous musical powers displayed only by Jesse Shepard, and if he be bold enough to attempt a solution on material grounds; we may ask him still further what of Jesse Shepard's physical tests? and so on all through the innumerable talents that heaven has showered on this most gifted of living mortals.

Since Mr. Shepard returned here we have had demonstrations and exhibitions of the following phases: singing by Sontag, Malibran, Parepa, Rosa, Kate Hayes and other great artists known to operatic fame—singing soprano through a male organism; we have heard the famous Lablache sing basso, making a vocal scale of over four octaves, combined in one vocal organ; we have listened to the marvellous delicacy and artistic elegance of the immortal Mozart on the piano; besides the brilliant performances of such musicians as Gottschalk, Thalberg and Mendelssohn. We have attended public concerts managed by such controls when, in the grand climax of the duet, sung by Sontag and Lablache, the immense piano would lift bodily from the floor and come down with a tremendous crash, shaking the entire building.

We have been present at private seances when the Greek harp would play in every part of a large room while Mr. Shepard sat at the piano playing—when, at the same time, voices would talk to the sitters and give startling tests. He has given independent slate-writing here, and all other forms of writing and impressions tests. He has developed a number of remarkable mediums, and given so many other proofs of his mediumship that I cannot put them on paper.

And yet with all these different gifts I have not mentioned that of Oratory. In this Mr. Shepard has no rival to-day; as has been clearly proven by the orations and essays which appeared in the *Chicago Times*, and which the ablest scholars and critics declared to be equal to the eloquence, logic and wisdom of Lord Bacon himself.

It is rumored that Mr. Shepard intends to retire to private life and give no more exhibitions of Spiritual phenomena, but I believe this can hardly be possible.

Yours truly,  
JNO. WALDRON.

488 Milwaukee Avenue, Chicago, Ill.,  
Nov. 16, 1882.

BROTHER ROBERTS:—As it may reach the parents and relatives and convey consolation to them, and, at the same time, serve to give warning to erring young men; I am impressed to report to you for MIND AND MATTER a communication from a repentant spirit, given in my presence last night through the mediumship of Mrs. Bromwell, of 671 West Madison street, in her dark seance. It was substantially as follows:

"Friends:—Though not long in spirit-life, I will give you my experiences. I am a young man. Under the influence of intoxication I was tempted to lead a dissipated life that quickly ruined me. I finally forged my father's name. My father had a high position in the East, and I could not bear to appear again before my mother. I went to a hotel and took poison. I am very thankful to this medium for permitting me to control her. She is the only medium I can control. I have been often in this circle to get strength, and I can now speak through her. The Egyptian lady (the medium's control) kindly assisted me. I am so glad that I am thus able to manifest to you. This is the way to grow out of my earthly conditions. My name is George White. Good night. Hoping some person who can verify this communication will do so through MIND AND MATTER. I am  
Fraternally yours,  
BERNARD KIRKHOFF.

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

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

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## SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

November 8, M. S. 32.

PYTHAGORAS.  
(The Samian Sage.)

I GREET YOU ALL.—It is just exactly six months that I have been fighting my way through adverse conditions to reach you here. [I am glad you have been able to overcome all the difficulties that have been in your way.] I may say that the first part of this communication, will, after I am through, leave no doubt in your mind that Pythagoras, the sage of Samos, is the Prometheus of the Greeks, and I was worshipped after my death under that name. To be a sage and philosopher in ancient times was not a very difficult affair, because it was always a spiritual affair. All sages, in ancient times, were more or less mediums. But in your day they are more learned, materially, because of the different opportunities that you have to acquire knowledge. I received from a spirit the doctrine of metempsychosis, and I find that there is something in it, but only in the way you were speaking of to the gentleman when you entered the room; that is the spirit envelopment of the medium. I also devoted myself considerably to Euclid's works and was the first, in Greek history at least, to find the properties of the hypothenuse, or fourth element; and it has been revived a great deal spiritually in the theory of the fourth dimension of space, [Zollner's theory]—a lame attempt to find out spiritual things by theory. There is another point upon which we must admit we are imbecile, and that is in attempting to understand the properties of life in matter. We can understand the materialized demonstration of it, but we cannot understand how it combines, and how surrounding atoms coming together produce thought. There are spirits in my sphere who understand this thing; but the knowledge of it cannot be forced upon the matter of this planet as long as there is such a determined opposition to spiritual things. All the spiritual things of the present day, as felt by the majority of mankind, are nothing more than adhering to old myths and stories of antiquity. There is no way to find out the elements of mind in any readier way than by seeking the God principle within yourselves. In that way you draw to yourselves a combination of the brightest intellects from the spirit world. All morality, as taught by me in my "Golden Verses," was simply the result of observation and experience, and I received many of my precepts from the poets before my time, Homer, Hesiod and others; and all of the sages in those days taught their own doctrines to certain schools of men, who retired into their caves or gardens, and there all such minds were moved in trance, in the same manner that I move this man to-day. Sometimes they were conscious, and sometimes when the deepest thoughts were given, in a deeply unconscious state. All gods and goddesses have grown out of names, to signify certain qualities that exist within the human body, such as patience, perseverance and all other virtues; and even the passions are represented in Grecian mythology, and were so understood by the learned of my day. And, as the cross is the symbol of the Christian religion; so these gods and goddesses were the symbols of certain appetites, passions and virtues. There is an approach of the noblest, highest and purest intelligences in the spirit world towards this earth, but between you and these spirits lies the magnetism of ignorance which hampers every intelligent spirit and keeps it from expressing what it really wishes to, when it does control a medium, and this magnetism is thrown off daily by mortals, and intercepts progression; and although you stand forward in the strife, you will find few at the present day with intelligence enough to comprehend what spiritual phenomena they get. And why should they care for more, when they will not understand what can be demonstrated. At my time it was just as difficult to make a man understand truth, as it is to-day—that is we labored under the difficulties of superstition. Priestcraft always stands in the way of progression. The more ignorant the hearers of a priest the less work he has to do; and the more enlightened they become the more difficult he has to maintain his position. Therefore you will always find these teachers of superstition, enemies to progression. The ancient nations of the world, at my time, had more intercourse with each other than you would now expect; and I, living as I did, almost at the same time, as Confucius the Chinese philosopher, I met with some of his disciples and compared with them our respective teachings; and you will find that the "Golden Verses" of Pythagoras, and the "Wisdom Precepts" of Confucius have a sameness in their teachings. You will also find that the first great teachers living more natural lives—nearer to nature—did not express themselves with the elegance of some of the younger poets and philosophers; but in the very beauty of simplicity. Instead of using learned words to express your thoughts, it is best to put your ideas in the simplest form possible. You will thereby avoid misconception; you will, also, be better understood. It has grieved the spirits of my day to look from their schools of philosophy in spirit life, and see the progress of those superstitions that kill the soul, all over this great planet. It is almost impossible to uproot them, unless you commence with the child in the mortal form. There is another great difficulty with all spirits, Christian, Mohammedan and Pagan, they are so imbued with superstitions, that even if they reason themselves out of them at maturity, when they come to what is termed death—the earliest impressions being the most vivid, and marked the deepest upon their spirits, holds them in the meshes of superstition for long years after in the spirit life. So there is nothing I know of that will redeem mankind so effectually as educating the child properly—spiritually especially. And I also see that this impress of superstition is marked upon the seed that makes the infant in the mother's womb. It grows with the first root in that womb; and I tell you that it is here that this radical reformation must, take place. But a false modesty chains people's intellects at the present time, in the mortal life. It is at the very commencement of life that the purification must begin; and out of this will grow such an intelligence that superstition will no longer find a resting place in any mind. Six hundred years before the Christian era—in my time—these points were well understood, but they have been lost in the confusion and Babel that followed

after. The principal power in the fostering of superstition has been ambition—men's ambition to rule by any means whatever. They cared nothing for truth and it was a set: "What I promulgate or die." War is one of the grandest destroyers of progression. That is, it inflames men's passions—and passionate reasoning is always wrong. Cool and calm deliberation is the best saviour I know of, and one that I would recommend to all spirits and mortals. There is one who will follow me here to-day, approaching nearer to your time, who can discuss the ethics of the Christian and Pagan religions, better than any man or spirit that I know of, and his name is Ammonius Saccas. He can throw more light upon the Christian superstition, because he is one of the founders of it. And, therefore, with my blessing to you all, you can sign me Pythagoras.

[We take the following concerning Pythagoras from Thomas's Dictionary of Biography, Ed.]

"Pythagoras, one of the most celebrated philosophers of antiquity, was born in Samos about 600 B. C. Very little is known with certainty respecting his personal history. His father was Mnesarchus, a merchant, and generally believed to have been a foreigner, (not a native of Samos,) but whether a Phœnician or a Pelasgian is uncertain. He is said to have been first instructed in his own country by Creophilus, and afterwards by Pherecydes in Syros. There was a prevailing belief among the ancients that Pythagoras travelled very extensively, visited Egypt, Babylon, and even India. That he visited Egypt seems very probable, and it is perhaps not improbable that he journeyed as far as Babylon. The notion that he included India in his travels would seem to have no other ground than the circumstance that certain doctrines of his bear a striking resemblance to some of those held by the Indian Brahmins or Buddhists. He not only taught the doctrine of metempsychosis, (or transmigration of souls,) but, like the Hindus, made this the ground for inculcating the duty of kindness and tenderness towards animals, and of abstinence from their flesh. It is related that on a certain occasion he interceded to prevent a dog from being beaten, saying that he recognized in its cries the voice of one of his friends who had died. Pythagoras attached a great importance to the study of mathematics. He is regarded as the inventor of several important geometrical theorems, among which may be named the following; that the three angles of a triangle are together equal to two right angles, and that in any right angled triangle the square formed on the hypothenuse is equal to the sum of the squares of the two sides. He is said also to have been the inventor of stringed musical instruments.

It is said that Pythagoras first made use of the word philosopher, applying it to himself. He had, we are told, witnessed the various public games of Greece, and came at length to Philus, in Achaia. Leon, the king of that country, was delighted with his ingenuity and eloquence, and asked him what art or profession he followed. He replied that he was a philosopher. Leon asked him wherein philosophers differed from other men. Pythagoras answered that as at the public games some were contending for glory and others were buying and selling for the sake of gain, but there was one class who came simply as spectators, so in human life there were those who, regarding as unworthy of a wise man the desire of fame or gain, sought above all to become wise; those he called philosophers, or lovers of wisdom.

Pythagoras differed essentially from the other celebrated teachers of wisdom among the ancient Greeks, in that he combined the character of priest with that of philosopher. He appears to have given great attention to the means of acquiring influence over the minds of men, and for this purpose established a secret brotherhood among his disciples and followers. He had certain doctrines of which he spoke only to his chosen disciples, which, as being strictly limited to those within the favored circle were called *esoteric*. Other doctrines were freely communicated to those without, or to the people at large: these were called *exoteric*. One of the necessary parts of the discipline of his pupils was the practice of absolute silence. According to some authorities, they were required to maintain a silence for five years, and during that period were not allowed once to behold the face of Pythagoras; but this is probably an exaggeration.

So great was his authority with his disciples that when any one asked why they believed this or practised that, they were wont to answer, *autos epha* (or *epha*), i. e. 'he himself said so,' (in Latin, *ipse dixit*), which was regarded as the most efficient mode of silencing all cavils or doubts.

Pythagoras, on returning from his travels, settled at Crotona, in Italy, where for a time he seems to have possessed an almost boundless influence over the minds of the people. Many of the most wealthy and influential among the citizens of Crotona joined the brotherhood, which soon became the controlling power in the state. Its extraordinary success appears to have rendered its members so arrogant that they became objects of jealousy and bitter hatred to those who were not admitted to the favored circle—that is, to the large majority of the populace. An attack was made upon them while assembled in one of their general meetings. The building in which they met was set on fire, so that a great number of them perished in the flames; only the younger, and more active, it is said, were able to escape. According to one account, Pythagoras himself perished with the others on this occasion, though some writers state that he died at Metapontum soon after the expulsion of his disciples from Crotona. A similar action took place in other parts of Italy; many of the Pythagoreans were killed, and many others were driven into exile. The brotherhood as an organization was completely suppressed. Amid the uncertainty which prevails in regard to the history of Pythagoras and his doctrines, we can form only an imperfect conjecture respecting the greater number of his religious and philosophic tenets. None of his writings are extant; and what we know of his philosophy is derived mainly from writers who understood it very imperfectly.

[Such is substantially all that is historically known of the Samian sage, one of the most remarkable men that ever trod the earth; but, read in the light of the above communication from his spirit, after twenty-five hundred years abode in spirit-life, how wonderfully do they display the secret of his undying influence over the generations of men who have succeeded him since upon the earth. We would call the reader's attention to the spirit's statement, that for six

months his purpose had been frustrated, by the infernal influences which had overcome the medium, Mr. James, and taken him from the control of the intelligent and sage spirits who had been and were using him to give the truth to the world. To Bundyism in its meanest and vilest form, was this deplorable result due; and upon the guilty souls of its leaders must rest the moral responsibility of that fearful wrong against truth, right and justice.

We have reason to infer, although the fact seems to have been carefully concealed under a mountain of fabulous legends by his followers, that Pythagoras after his death was worshipped as the Greek god Prometheus; since his life work so nearly accords with the beneficent actions of the Greek divinity. Says Smith's *Greek and Roman Biography and Mythology*:

"Æschylus, in his trilogy *Prometheus*, added various new features to it (the legend about Prometheus as contained in the poems of Hesiod), for, according to him, Prometheus himself is an immortal god, the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, an heroic sufferer, who is overcome by the superior power of Zeus, but will not bend his inflexible mind. \* \* \* When Zeus succeeded to the kingdom of heaven, and wanted to extirpate the whole race of man, the place of which he proposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme, and saved the human race from destruction. He deprived them of the knowledge of the future, and gave them hope instead. He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts."

Æschylus flourished from 525 to 456 B. C. or a little less than a century later than Pythagoras, and was no doubt an initiate of the Pythagorean secret Brotherhood. In his immortal tragedy of *Prometheus Bound*, he sought, in the hero of his play, to depict the Divinity in man, and like all portrayals of the highest conceptions of the human intellect, and the most profound emotions of the human breast, he sought his model in nature and found it no where but in the life and labors of the great and good Pythagoras, the Samian sage. Thus, after two thousand five hundred years, through an uneducated medium, the fact becomes known that Pythagoras was the model on which Æschylus framed his character of Prometheus, the Greek Saviour of the human race. A momentous disclosure truly!

Not less important is the assurance that in ancient times all sages were mediums; and drew their inspiration and profound knowledge from the exhaustless fountain of Spiritual wisdom, now so freely pouring forth its limpid waters of truth to cleanse and purify a priest defiled and groveling world. To those calling themselves Spiritualists who would, if they could, drag Spiritualism down to the level of Christian superstition, and make its Jesus-myth its cap-sheaf, we would say; if we must go back to ages of Spiritual darkness to find a suitable character to lead or head the modern Spiritual movement, there would be some sense and reason in adopting Pythagoras as that leader or head, but none whatever in adopting the mythical character, Jesus, whom no one ever heard of until nearly a thousand years after Pythagoras, was worshipped by the learned and polished Greeks as the Saviour of mankind.

The remarks of this spirit on the subject of understanding the properties of life in matter are not only characteristic, but worthy of the philosophical mind of Pythagoras. Says he: "There is no way to find out the elements of mind in a readier way than by seeking the God principle within yourselves." No greater truth was ever enunciated than that.

The explanation given by the spirit of his doctrine regarding metempsychosis or the passing of the soul of man after death into some other body, shows how carefully priestcraft has concealed the great truth of what is now termed spirit materialization, and which was taught by Pythagoras as a truth six hundred years before the so-called Christian era. It is no doubt true that the wise and profoundly learned Pythagoras never taught the absurd and nonsensical doctrine that the soul of men passed into the bodies of animals at death. The spirit tells us that he received the doctrine of metempsychosis from a spirit, which he finds true, but only in the way of materializing through or clothing the spirit form upon the person of a medium. He refers to a remark we had made to a friend who was present, that we had the assurance from the guides of Mrs. J. M. F., the medium of our weekly circle, that they would soon have the power to envelop the medium with the spirit form; so that the latter would not be seen while the spirit was speaking. The interpretation given to the Pythagorean doctrine of metempsychosis by Christian writers, was no doubt intended to create prejudice against the Pagan philosophical teachings, as they called them, of Pythagoras, one of the most remarkable teachers that the world has ever known.

We have the spirit's explanation of what he terms his "Golden Verses," and his acknowledgment that many of the precepts embraced therein were derived from more ancient poets, and especially from Homer and Hesiod. Homer is supposed to have flourished four hundred years before Pythagoras, and Hesiod two hundred. All traces of this use of the precepts of Homer and Hesiod by Pythagoras have been lost, and but

for this spirit acknowledgement of that fact, it would never have been suspected. Speaking upon this point Prof. G. F. Holmes, L.L.D., of the University of Virginia, says:

"All the works ascribed to Pythagoras are spurious beyond all doubt. The 'Golden Song' is not excepted from this censure. David, the scholiast of Aristotle, gives the reasons assigned by Pythagoras for his refusal to commit anything to writing, and explicitly assigns the 'Golden Song' to a nameless Pythagorean. This shows how utterly destitute the ancients themselves were of genuine Pythagorean texts, and how uncertain are all sources of information. The earliest documents are 'Fragments of Philolaus,' whose authenticity is still debated, and the 'Golden Song,' often ascribed to Lysis, but, in all probability, the production of a later age."

It is in that way that Christian writers seek to conceal the destruction of the writings of the ancient philosophers, to enable them to appropriate their teachings as the product of a much later age, and to give a color of originality to the Christian superstition which they erected upon those ancient Pagan teachings. But an end has come at last to this systematic deception of mankind, for when the spirit of Pythagoras is at last enabled to come back, and to claim his dues at the hands of posterity, and not only declare how he taught and explain what he taught, the secrets of the past can no longer be hidden from the world. That Pythagoras was the author of the 'Golden Verses,' as he calls them, no doubt correctly, we have no doubt whatever. It is not likely that a work comprising detached and varied poetically expressed precepts would be called the 'Golden Song.' Its correct title was no doubt 'Golden Verses.'

The explanation given of the nature and meaning of the gods and goddesses of the ancients, is undoubtedly correct, as all well informed and impartial scholars admit. What the spirit says of the obstacle of human spirit and mortal ignorance, all experienced Spiritualists realize the truth of. Equally true is what the spirit says of priestcraft as having always been an obstacle to progression.

The spirit speaks of having been almost contemporary with Confucius, the Chinese philosopher, and acknowledges the similarity of their respective teachings, as set forth in the 'Golden Verses' by himself, and the 'Wisdom Precepts,' of Confucius; and further mentions that he met with some of the disciples of the latter, and compared his teachings with theirs. If this spirit statement is true, as we are forced to believe by its intrinsic probability, then it would appear that Confucius lived earlier, or that Pythagoras lived later than the supposed dates of their lives. Which of these is correct, or the more probable, we have not the data accessible to determine.

What the spirit says of the almost ineradicable effects of the erroneous religious training of children upon the enslavement of spirit in the after life, is what has been confirmed by thousands of returning spirits who have come back and testified thereto. Spirits whose infant minds were poisoned with every kind of superstitious training have, with one accord, borne testimony to the ruinous effects of their early training, of a religious nature. If there is such a thing as an unpardonable sin, that sin is the one which every priest, minister, clergyman, and their chosen followers, commit, when they inculcate to children of tender years, the theological falsehoods invented for the enslavement of the minds and consciences of mankind. To such an extent has this crime been perpetrated, that in the earliest embryotic stages of individual human development, the seed of superstition is implanted in the being to grow, develop, and curse it, not only through its existence in its mortal body, but to follow it beyond the grave far into its spirit life. It is such important truths as these that the spirits of the ancient sages and benefactors of the world, are laboring to bring before the present and future generations of earth's inhabitants. Woe! woe! woe! to him or her who does ought to interfere with this grand work. The power that has made it thus far possible, will be equal to its completion, and all will be wise who realize that fact.

The communication from Ammonius Saccas will be given in our next number, and will throw a light upon the real relations of Christianity to the anterior Pagan religions, which will make its votaries stare, if they will but read and reflect upon it.

You, one and all who would have the world know the truth that is so essential to its welfare, use all your efforts to increase the circulation of MIND AND MATTER, the only journal to be found to-day, that can or will promulgate the unadulterated truth. Work! work! work! as we do to that end; not for any individual mortal's sake, but for the sake of truth and humanity.

## An Appeal.

LOUISVILLE, Ky., Oct. 6, 1892.

J. M. ROBERTS: Dear Friend and Brother.—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. E. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickle in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,

A. S. BYINGTON.

No. 216 W. Market St.,