

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

Jun 1st, M. S. 36.

JONATHAN CARR,
(Of Plumstead, Pa.)

I believe this is something that is new to me. I am willing to try and see what I can do in regard to my own life. I want to say that I commenced in poverty and worked hard to gain sufficient to purchase myself a home. I belonged to the Society of Friends, and was acquainted with inspirational speaking. My family were raised in the meeting, and they adhered to the old idea. Some of them have acquired new ideas, but their prejudices are in favor of the old society. I hope I am talking so as to be understood, for it is not worth while for any of us to try to talk unless we accomplish something. I do not think I can say any more now; and if thee will write my name I will close. Jonathan Carr, of Plumstead, Bucks County, Pa.

JEMIMA LYNCH,
(Lynchburg, Va.)

How do you do? The captain said if I came in here I should be careful and not talk too fast; and I want you to know that it is pretty hard work for me not to say much. Is there any way for me to get back to my old home? [Where is your home?] Well, I don't know whether you know anything about it. It is Lynchburg, Va. I don't feel at home here, and it makes me feel disappointed to know that all the things I learned don't amount to anything; and if I can get home I want to tell them not to seek salvation through Christ. If they do they will be awfully disappointed. I found nearly all my family in spirit life, and they seem to be very much like they used to be. I never expected to come among Yankees to tell how bad I was disappointed, but I suppose my friends will know that I have no sympathy with people who wished to destroy our rights. [Do you think it was a right for men to hold their fellow-men in bondage?] Well, I don't know whether it was right or not, but I don't think I did worse by other people than they did by me. If the captain [Dr. Franklin] tells the truth, I was made a slave from infancy, by religious bigots. I used to be a great talker, and it bothers me a little to keep back. Just you please to give my name as Jemima Lynch. [Of what religious denomination were you?] I was a Catholic. [Have you not found what the priest taught you to be true?] If I had found it so I would not be here. There is one thing I want you to know; I am helping people that I wouldn't help if I could avoid it. The captain says it is bad and wrong for people to fight each other when they are in their physical forms, and when those forms are laid away, spirits ought to unite in overcoming evil. I felt, when I first came, as if I'd like to give you a blowing up, but I don't feel that way now. The truth is, I was mad at everybody because I found nothing as I expected. Ques. Did you pass to spirit life before the war? Ans. I went over about the time the war begun. But I went with all my feelings in favor of slavery and opposed to you Yankees. I think I have told you the plain truth, but I am not positive, because this is something new to me. I am much obliged to you.

CALVIN CATHER,
(A Little Boy Spirit).

How you do, Leo? [This was addressed to a young man who was present and whom he knew.] You don't know who I am. Uncle Harry was here was what brought me. You wanted me to come and materialize, and you would believe it was me. I will before a great while. Mr. F., you don't know me. I have no sugar with me today. [This was said in reference to the little fellow having brought, in play, sand to Mr. F. for sale.] Send Uncle Harry the paper, and tell him Cal. came, but he could not talk good. Grandma is here. Grandma says I must send our love to mama and all. It seems funny I can't talk as I did. I will go and let some-one else come who can talk better.

CLARENCE HAINES,
(Sacramento, Cal.)

GOOD EVENING:—I feel as though I would like to deliver a discourse on some subject that would be of interest. As I run over, in my mind, the various needs of humanity, I can scarcely make a selection from the variety. But, I think there has been one mistake made by society; and that is in regarding men and women as being worse to-day than they were centuries ago. In almost every household, I hear the exclamation, "What is the world coming to! Does the human family mean to destroy their usefulness?" If they would take time to think, and question the history of the past, they could find that insecurity was the natural condition of society. People retired to their couches at night, not knowing but what the chambers in which they slept would be invaded by the minions of the Holy Tribunal, and they escorted before masked men to answer for some trivial expression with their lives; but to-day the

masses of mankind feel secure, when they close their doors and retire for the night. I therefore say that society has improved and is improving; and the majority of people look with sympathy and compassion upon the distress that may overtake individuals. This is evidence that the principle of justice is gradually gaining power over the human mind. I feel free to say that if the world could be made to understand that there was a principle which if applied, or acted upon, would bring about an equilibrium in the world, you would scarce find a dissenting voice to its adoption. The only obstacle is the erroneous teachings that men have received during past generations. I do not know whether I have made myself intelligible, but I have done the best I could under the circumstances. It will not be long, however, until we can accustom ourselves to arrange our thoughts so as to accommodate ourselves to any necessary circumstances. Clarence Haines, of Sacramento, Cal. Ques. Were you a Spiritualist in your earth life? Ans. No, I was liberal in my views but not a Spiritualist. I could not accept theology as it was taught by the clergy. I however believed in an eternal and all directing principle.

STEPHEN ST. CLAIR,
(Taunton, Mass.)

GOOD EVENING:—I promised to come and give a communication for the benefit of my friends, and also to enable me to grow stronger in the cause of Spiritualism. I want to say to every one that is investigating this subject, to be very particular and hold themselves as negative as possible, and never to attend a circle with a feeling of distrust; for it creates a condition of things that makes it impossible for any one to get the best results of our labor as spirits. It is very seldom we can take hold of an organization, and use it just as we would desire. I understood the philosophy of these things before I laid my body aside. I now wish to speak to my children, and I ask them to keep up that true sisterly love which makes the world brighter and more beautiful through its existence. Selfishness is inconsistent with that true affection; and I ask them to consider one another's rights, and not to forget that a father and mother look upon their proceedings with anxious eyes, hoping that they will so live that our unity in the spirit life may be complete. Stephen St. Clair is my name, of Taunton, Mass. I am the husband of the lady who communicated at your circle two weeks ago.

GEORGE WILLIS,
(Trenton, N. J.)

I have come in here to try this piece of machinery to see what I could do with it. I have been in spirit life quite a good many years. I was not very old when I passed on. I have seen other people sending messages to their friends, and they told me that this was a piece of machinery, that if you got it wound up right, would go as you wanted it to. I got the consumption and suffered very much, but some of the folks, I expect, have forgotten me by this time. Well, if they take any notice of me, I will come again and give them another communication. I don't want to send them anything, if they will not appreciate it. My name was George Willis, of Trenton, N. J. If they take any notice of me I will come again.

JACK DOWELL,
(Montreal, Canada).

How are you? I thought this was the circus, the way the folks run here. Instead of that, I have got myself into a box! ain't I. Well, this beats human nature, don't it? I never was but to one circus in my life; and I thought, when I saw the fellows running, that the show was a coming. [Do you not know you are dead?] Yes, I thought I was, but I have found out I am alive again, and that I have ear-rings and other gimcracks that I didn't use to have; and if I get out of this fix without getting all broke, I'll be glad. [You will get out of it all right.] Well, I think this is worse than a circus. Maybe I'm turned into an actor! but the boss says I must behave myself—I think I am doing it. Did you ever travel around Montreal. [Yes, I have been there.] That is all right then. You never heard of the Dowells there? [No, I never did.] Well, my name is Jack Dowell. I tell you if I had a little drink I would feel better. Have you got a little rye? [No, we have not, and if we had, you are much better without it. Try to forget those old animal desires, and aspire to something that is higher and better and more useful to yourself and others. How did you pass out of your body?] You have heard tell of "the man with the poker," haven't you? [Yes, and he is not a very agreeable visitor.] Well, I jumped out of a window to get rid of him. I can't tell you where I have been or what I have been doing since then, for I don't know.

ADAM LAFUE,
(New York City).

Would you take a wanderer in here? [Most certainly. You are heartily welcome.] It seems so long since I found a place of rest. I am glad you have given me permission to get over my fatigue. You seem to be charitable and kind, and for that reason I will try to explain to you how it is that I am so weary. [We will be glad to have

you do so.] I think it must have been a great many years ago that I lived in New York City. I was poor and without friends, and felt that I would starve if I remained there, and I started out on a tramp to find something to do. I travelled by day, begging my food, and slept in barns at night. I thought if I could get to the far West, I might find some place that I could call home; but in travelling I got on the prairies and was lost. There came on fearful storms, and I became so exhausted from fatigue and hunger, that I expected it was then that my spirit took its flight. And as I entered this place, the old sense of weariness was so strong that I felt that the only thing I needed was rest. You would ask me, "What have you been doing all these years? Have you been suffering in the same condition that you were in when you left the body?" I would say, "No, ten thousand times no." I remained for a time near the locality of my mortal remains, and since have watched with interest the development of this country, so full of natural resources. The interests of men and women I have made my own, and I have been gaining strength and wisdom through their material prosperity. This may possibly be strange news to you; but my desire in physical life was to possess the means to provide for the real necessities of the physical conditions of life. My communication does not much indicate that weariness of which I spoke. The old feeling has certainly departed, and I will take up a new line of experiences, hoping in some way to aid men and women to better their conditions in life. I will work for your success in reaching the multitude. Adam Lafue.

LIZZIE CADELL,
(Hopewell, N. J.)

I was sent in here to get acquainted with the manner of controlling some one else, and to make myself generally useful; but for the life of me, I can't see what I am to do. I supposed there was some kind of household labor to be done, but I guess they couldn't have meant that! If there is anything you would like me to do, I would like to do it. [You know you are a spirit, do you not?] I suppose I am a spirit, for I was at my own funeral; and most people would say that seeing is believing. Well, I'm a kind of puzzled! [You are a spirit controlling a medium.] Yes, but how real everything seems. If I hadn't seen my own funeral, I couldn't believe I was dead. I think it is about time everybody found out about this; for it would be a great help if our friends knew that we were with them. I guess I was sent here to help in some kind of work. Whether I can do it now, or after I go away, I don't know. [You will be able to do a great and endless work when you go back to spirit life.] My name was Lizzie Cadell. I lived near Hopewell, New Jersey.

JESSE LOUBERG,
(Indianapolis, Ind.)

I come to you this evening to learn one of the useful lessons of spirit experience. We dwell in constant doubt in regard to our future condition, having been taught from early infancy to depend upon a power that will eventually bring us into the fold of God. On entering into spirit life, and not realizing at once that condition of things that we expected to find there, we naturally remain in doubt. Learned and wise men have been kind enough to give us information in regard to this law called spirit control; and I represent many earnest seekers after truth who will gain strength and knowledge with me. I must for a time study the experiences of to-night, and try to unfold a system that will satisfy these disappointed spirits. As it is impossible for each separate spirit to use one physical organization, a few have to represent the many. There are various classes or grades of spirit development. But from the lowest to the highest there is that innate force that directs each spirit towards perfection. Under existing conditions, we expect to accomplish some very important labor; and as we grow accustomed to moderating our flow of thought, we will be able to give better demonstrations of the power we possess. It is with the entire approval of the band of highly developed forces that we act, hoping to become able to lift up the most abject of created beings; and through their elevation to obtain heights of elevation that otherwise would be unattainable. Jesse Louberg, of Indianapolis, Indiana. There is a powerful spirit force that is holding back, waiting until they are able to act without speaking with such great rapidity.

MELISSA DORMER,
(Danville, Va.)

I do not know that I can stay a great while, but this is the meeting that brings all kinds of people together. One thing about it is funny. I don't see that they have any creed. Well, I suppose as you have none, a body will have to depend upon herself a little. As I never felt I was able to decide for myself, I'm in a kind of a bad fix. [It was a great mistake not to have learned to depend upon your own judgment as to what it was right or wrong for you to do.] I used to depend upon other people's judgment and not on my own. I used to go to church, and therefore it bothered me, when I came here, to see you hadn't any creed. If you can get along without one, I will try to do so too. My name was Melissa Dormer, Danville, Virginia.

Letter from B. Schrafl.

Editor of Mind and Matter:

I should feel greatly obliged if you would give me space in your valuable and fearless journal to speak of a Psychometrist whom I have had the pleasure of testing repeatedly; one who deserves to be more widely known among your many thousand readers, and to all who wish to know more of the science of the soul, known as "Psychometry," it is Mrs. C. Challenger, of 97 Jane Street, Bridgeport, Connecticut. She has been entirely correct in the numerous readings she has given, not only to me, but to a number of other friends of mine, not filling her readings with flowery, yet meaningless words, but practical, truthful, and every word to the point. As I have had readings of a number of the very best Psychometrists, I can truthfully say, Mrs. C. has given me the best satisfaction of all whom I have tested, and therefore I can conscientiously recommend her to those who wish to know more about this sixth sense of the soul.

In a foot-note of one of her letters she asked me why I did not keep up my correspondence with the *Psychometric Circular*. I replied as follows: I should do so with pleasure, but I have almost dropped Mr. Miller from my list of correspondents for the reason of his singular perverseness in his replies to my articles, evading entirely the subject under discussion and substituting mere assumptions, ten thousand of which would not disprove one single fact of the many I brought. And more than that, going back on his own words that he had written me previously in his letters, and then to defend in the *Psychometric Circular* the exploded theories of Christianity, in order to cater to popular whims of a few quasi Christian Spiritualists calling in the aid of a few men like Judge N. Cross Prof. Kiddle, company who have not thrown off yet the swaddling clothes of popular Christianity and who still cling to the flesh-pots of the respectable (?) churches. If Spiritualism and its proven facts are not worth more than all the Bibles and sacred books of Christendom and Heathendom combined, then it had better go into oblivion to-day than die a lingering death for centuries. Spiritualism can and must stand without the name of Christian attached to it. Millions upon millions have been slaughtered in the name of Christianity and for the glory of the Lord, and the sooner we get rid of it, the better it will be for humanity. Mr. Miller ignores the testimony of those grand ancient Spirits, Apollonius of Tyana, Euthalius, Philostratus, and many others who have not only written and collected from ancient history thousands of years before the so-called Christian Era, but who have lived at and subsequent to the time that Jesus is said to have lived, and who positively deny the existence of such a man as Jesus. These ancients are coming continually and communicate at the circles of "Mind and Matter," and give positive proof, yet Mr. Miller does not acknowledge them, because they don't agree with his particular hobby. But I must trespass no longer on your valuable space, and therefore I will close this already too long article with my best wishes for your entire success, spiritually and pecuniarily, to deal out your sledge-hammer blows against Christianity and Bigotry, until humanity is redeemed from them.

Yours, for truth and humanity,

A. SHRAFL.

In Memoriam.

WICKET'S ISLAND, June 3, 1883.

Editor of Mind and Matter:

DEAR SIR:—Please allow me a small space in your columns, that I may give your many readers a short account of the first ushering into immortal life, from this beautiful island, the noted home of Dr. Abbie E. Cutter, the great philanthropist, the skilful physician, and gentle lady. On the morning of May 31st passed on the arisen spirit of Mr. George Ladd, aged 77 years. He was an earnest Spiritualist, and came to the shelter of this beautiful home, that his last days might be passed among the harmonious influences, which this lady ever draws around her; his last wish was fully gratified, and through her magnetic aid his aged body gave up the immortal spirit so calmly and peacefully that scarcely could the exact moment of transition be known. On the day when his remains were to be removed from mortal sight, Dr. Cutter performed the funeral services, assisted by her household and a few harmonious friends, and as the boats containing the body and its escort, dipped their oars in the blue waters of "Cass Bay," the evening sun playing upon the waves, the unclouded sky and the green trees on the surrounding shores gave to the eye a picture almost too beautiful for earth, while the measured dip of the oarsmen seemed like the echo of a half-heard spirit-minstrelsy.

How blessed would it be, for many a weary traveller, to lay down his burden among these peaceful scenes and quiet influences, and for the sick and suffering, what a joyous boon to be a partaker of this good woman's healing ministrations. These quiet influences are peculiarly grateful to one who has lately left the stir of busy life in Washington, but who has nestled peacefully here, as a tired child who seeks the quiet rest of its mother's bosom. And here, dear friends, I hope to meet many of you in this Home, dedicated to the Angel World, and for the relief of suffering humanity.

L. E. YATES.

PROPHECY, OR THE FORETELLING OF FUTURE EVENTS—HOW IT IS DONE.

BY J. H. MENDENHALL.

Under all skies, in all ages, and among all peoples, the power to predict or tell of undeveloped events has been regarded as a faculty belonging to, or proximately connected with human intelligence. Yet, during these long vistas in which vast accumulations of facts have demonstrated this truth—that the human mind is capable of surmounting the planes of external sense—of penetrating the veil that shuts out from our common view the great future with its vast treasury of unrevealed, invisible phenomena; the subject has ever been one seemingly enwrapped in ignorance and mysticism. Indeed, it seemeth a mystery that one can declare with a high degree of accuracy, the nature, character, and time of an occurrence which, to all appearances, one is wholly unconscious of its existence—nay, one which, seemingly, has no existence. How can one speak knowingly of that which to all appearances is wholly unknown to him, is a query that has often been expressed in the audience of the writer. Strange as it may seem to us in our common mode of perceiving and arriving at truths, there is no miracle connected with the truth of prophecy. Neither is it the result of chance or good guessing. The power to express a truth or to forecast undeveloped events implies a knowledge of said events, no matter by or under what name it may be done. There is, therefore, a faculty for knowing deeply seated within the spiritual constitution of man; and prophecy, with all its apparent mystery, can be traced to said faculty, and shown to be in strict accord with the law of thought and intelligence. In our effort to elucidate this most grand and profound characteristic of human intelligence which so closely allies man to the angel world, we ask the reader's patience, in case we should appear a little prolix. For as prophecy means "a declaration of something to come," and can only be truthfully and accurately expressed in accordance with the law of pure intelligence, which means to know, it will be necessary to show that, in the *modus operandi* of knowing, there are several elements or modes of action involved; and these set forth in their natural order of movement will prepare the mind for comprehending the higher phases of prophetic knowledge when presented.

First and foremost, then, man, though in a sense a unit, cannot be fully comprehended in his full, true nature only as he is studied as a dual being, at very least. He is both a physical and a spiritual being, and as such is ever living a twofold life in a two-fold world. And though all positive knowledge originates and culminates in and belongs to the spiritual nature of man; many of the phenomena constituting the elements from which knowledge obtains, pass through channels purely physical, we must therefore consider these as so many of the legitimate methods used in the production of knowledge, and the enabling of one to prophesy or to declare something to come. As, for instance, man possesses the organ of vision—the eye—the function of which is to enable the mind to perceive the ever recurring phenomena in the objective or material world. Through the chemical action of light, images of said phenomena are photographed upon and conveyed from said organ of sight through the optic nerve to the brain proper; thence through the medium of magneto-mental light to the living spirit within, where said images are thoroughly and scrutinizingly observed, and a knowledge of their nature and properties is made up, when the living mind or spirit is able to declare the existence of an event, "not to come," but one that has already taken place. This, however, is not prophecy, since it is a declaration of a thing of the past. Let us now advance one step forward and see how prophecy comes in. We will suppose one of these images to consist of the reflection of all the prominent scenery pertaining to the black storm-cloud followed by a flood of rain. On the sky, then, we have pictured in our mental view the darkly convolving clouds from which evolve the lightning's angry flash, giving rise to the thunder's deafening roar, the jarring forces of which condense the vapors into drops of water, when, as a finale, the rain falls in torrent streams to flood the earth. This image, as before stated, is transferred from the sky and is impressed upon the retina of the eye, from whence it passes through the appropriate channels to the seat of knowledge—the living spirit. Here a full consciousness of the whole scenery in its realness obtains. This, now, has become a fixed fact in the temple of intelligence, and its history is there recorded for all time to come, to be declared by the beholding spirit, if so desired, as a fixed fact or event of the past. Now, this phenomenon is one which not infrequently occurs in the material or visible world, and through the aid of memory—one of the faculties of the intellect—he who has once beheld it in all its active phases, can, on beholding the second time, the approaching storm-cloud, declare with the greatest precision the coming event—the rainfall. This, then, is prophecy, though in its lower aspects. And if it should transpire a thousand times to the same beholder, he would be able to so declare the coming event in equal number of times; and every such declaration would be prophecy.

From this, we see that prophecy is a thing that comes within the domain of science—production of the mind in strict accord with the law of intelligence, having phenomena for its basis of action. Now, whatever principles or modes of action are involved in the foregoing case of prophecy, will apply with equal force and fitness in enabling one to declare future or undeveloped facts as coming through each and all of the five external senses.

But for a more extended view of the philosophy of prophecy, we will take into our mind's eye one of a class of phenomena which we can more readily perceive to be governed by what we may style the law of periodicity; and yet no more prophetic therefore, as all movements are governed by said law. In the common mode of expressing it, we see, that in the morning, the sun rises in view, at midday is seen at zenith, and at eve retires from our view only to repeat this routine of phenomena on the following day, and again and again so long as our solar system shall retain its present mode of existence. The student of Nature having once learned the fact, can predict with the greatest certainty, that on the morrow morn the sun will rise, at noon will appear in the meridian height, and at eve will again pass from sight below the western horizon. This, too, we say is prophecy, because the word means, "a declaration

of something to come, or take place." And the prophet who may make this prediction knows it will come to pass, for he has learned that all phenomena is governed by law, and once the law of its government is understood, which law is only that of cause and effect, a knowledge of the "coming event" becomes positive.

We desire here to enlarge upon this special phase of prophecy, for in it we think we see the key that is yet to unlock the secret by which one may be able to read beforehand the coming destinies of the nations of the earth. For as certain as our world is a universe, governed by immutable law, so certain is it that the nations and races of the earth are governed in their progressive life—unfolding by the same universal law that governs the evolutions of the planet upon which they reside. It is known to the philosophical observer or student of Nature, that action and reaction are the two great self-sustaining principles permeating the realms both of organic and inorganic being. In their reciprocal or dual mode of action, they constitute the mainspring in the machinery of universal progression. Being cyclic in their form of movements, all life is measured by spheres or periods of time, each sphere or period giving, rise to one degree of perfection, so to speak, in the grand march of life. In each degree are manifested the two phases of life, corresponding to light and darkness as seen in each nycthemeron or period of natural day and night, the only difference being this: that with the planetary movements, it is material, accompanying the rising and setting of the sun; while with man, it is mental or spiritual, and manifests its polarities in the organization and disintegration of nations—in the rise and fall of kingdoms and empires with their civil and religious institutions.

We have said that the same law governing the movements in planetary existence, governs in the life relations of man. In the great solar systems, planets come in their crude infantile condition, fill a grand mission and pass off through disintegration to reorganize in other realms of space. Man does the same thing. His ingress into organic being, is in crudity and weakness. In his progress through life he fills one great and grand mission, and passes off through disintegration, or the change-called death, only to repeat his life on a higher plain of being. This is not only true of individual life, but equally applicable to all nations and races upon the earth. For nations and races are composed of individuals and share with them the common fates of life. One nation is born into being, ascends the ladder of progress to find its mental acme, paces about and passes off at the bottom round to give place to another. If it be claimed that this cyclic march of life is a retrograde movement, the argument is refuted by the fact that each cycle closes with a general transition or ascension to the next higher sphere in the boundless series. It is a fact, then, that the clear observer and reflecting mind who has given his thoughts to the unfoldings of life in all its relations can predict with no small degree of accuracy the approaching crisis of any nation on the earth. For that which has been, is that which will be. And as all these unfoldings come under the law of periodicity, once the measure of time is ascertained that is required to constitute a general cycle of mortal unfoldment, the close of said cycle or national reign can be as readily foretold as the end of a natural day of twenty-four hours. Of course to learn the exact time contained in any one of these grand cycles of mental evolution would require great length of observation and studious mental effort. It may not be accomplished in the life time of a generation, but can in that of many combined. No doubt this has long since been accomplished by the dwellers of the immortal spheres, who, for long ages have gazed from their radiant planes upon the national movements in mundane life, and will ere long be communicated to man. But as our present purpose is, not to deal in detail or with the minutia of prophecy: but only to show how it is done, or rather that it is a matter that can be explained upon scientific principles, we shall omit much that could be said as touching the exact period of time allotted by Nature for the unfoldment of what we may term, cyclic life, and conclude this special phase of our subject by stating how a complete cycle of life may be determined. In doing this we shall recall to our aid the cardinal points characterizing the phenomenal history of individual life. Briefly stated, man is born into being through infancy, both physically and mentally. By this we mean that his bodily organs and mental functions are wrapt in general impotency and inactivity, barely exhibiting the slightest manifestations of organic life. Moving hence, vibrating motion becomes quickened and raised to a higher grade when muscular power increases, and mentality is reflected in dim rays of imagination, followed by higher indication of mind, still reaching out in the direction of intelligent thought, until reason crowns his mental efforts as the glory of intellectual manhood. Commensurately with these are all his bodily powers in their development. He has now lived the morning of his day, and is ready to move on, though invertedly, through the evening of individual mundane life. As an organization he has both ascended and descended the first ladder of individualized life. And now, as in the evening of his day, his bodily organs resume their infantile weakness or imbecility, while his mental forces recoil inwardly, back upon the shrine of invisibility, it is plainly seen that the general characteristics manifested in the morn or the beginning of his cyclic life correspond precisely to those manifested in the evening or closing of his day. From this one important phenomenal fact, we observe that the beginning and ending of a cycle of life, both physically and mentally, are attended with corresponding phenomena, representing in the two polar periods all the impotency characteristic of infantile life, while in the noon tide or central period of his time he exhibited in both respects, physically and mentally, the growth of his manhood. Now, what is true of individuals is true of nations and of races. The same routine of manifestations, physically and mentally, are repeated in every cycle of national and race life, only on a grander scale. Comparing the cycles of individual and national or race life, the mornings, noons and evenings of the later, with all their phenomena of life, are infinitely more extended than the former. This, however, does not destroy the power of predicting or of declaring at any period in the grand cycle, what its closing phenomena or end shall be. For the gray twilight of the morn re- turneth at eve, leaving the period of mental acme to mark the half-way point of the cycle.

In confirmation of the truths herein set forth, we ask the reader to search the histories of ancient Greece, of old Egypt, and gray-haired India, together with Phoenicia, Persia, Chaldea and great old China, all of which are rendered sacred to humanity for the faithful record of the birth, progress and decay of their civil and spiritual institutions. These peoples began babes, arose to manhood, achieved their Zoroaster, their Prometheus, Confucius, Krishna, Buddha, Osiris, together with their hosts of giant philosophers and grand old bards, who enriched their countries with the glory of morality, wisdom and song. Where are these great nations now? They saw the morn, noon and eventide of their day, filled their mission, and passed on through transition to higher planes of life. Now, as all life cycles bear the same relation to each other that notes in a scale of music bear to each other; and as seven of these constitute a full series or octave, at which point the first note Do in the first octave is repeated, then followed by the same series of corresponding notes, only upon a higher key: so the general phenomenal characteristics of life in any of the cycles as number one, two, three, etc., will bear a close resemblance to their corresponding number of cycles in the next higher plane of unfoldment: so it is an eternal truth in the very nature of the case, that the facts pertaining to the one may and can be determined with the same readiness and precision as can those of the other. Prophecy, then, is simply the declaring of an event the existence of which is positively known, though visibly undeveloped.

From the foregoing truths, the true, practical historian may have no fears of declaring the approach of a grand crisis among the nations of the earth.

[TO BE CONTINUED.]

Letter From E. M. Jones.

PHILADELPHIA, Pa., April 20, 1883.

During my investigation of Spiritualism I presume I have witnessed it in all the various phases that have so far been given to earth's children. I have been satisfied of its truthfulness long ago, though I must confess that I do not understand by what laws it is governed, nor by what process the phenomena is produced; and will leave that part of it for explanation, to those wise heads "that do know," or pretend to.

I have often desired the gift of flower mediumship, and that desire has doubtless drawn me to flower mediums in preference to trance test media, though all mediums have a mission to fill, and each are necessary aids in the cause of truth. About three years ago Mrs. Mary Allen, of this city, in company with a few others, formed a private circle and had sittings twice a week for whatever the spirits chose to give. After a few months our unseen friends proved the conditions favorable for flowers and brought them to the circle. As soon as the news that Mrs. A. was a flower medium got abroad, she had many invitations to hold seances at different places, which she declined, wishing to avoid publicity, for fame and scandal go hand in hand. However, during the past summer she in company with her husband, held occasional seances at the houses of some of their friends, and gave satisfactory evidence of spirit power, submitting to test conditions, etc. At last some of our beloved fraud hunters, those purifiers of morality, otherwise known as pseudo Spiritualists, claimed that they had detected her using deceit; but as she continued giving seances in the presence of her friends, whose hearts were not filled with suspicion and moral murder, proved her accusers' claims to be false. I have attended many of her seances, and since the charge of fraud was made, I have used every method known to prove that charge either false or true. I have proved it false in toto. I am not anxious to convince any one—don't care a fig what they think regarding myself, Mrs. A. or anybody else—I don't live on public or private opinion, but by my daily toil. I am convinced that she is honest and no one can make me think different. In order to prove what I assert, I will give a few facts. The seances are held in the dark, and while I am opposed to dark circles, (for I would like to notice every manifestation in the light), still if spirits can work in no other way, I shall insist that they be given every condition that they require; and it is supreme folly for any person or persons to dictate to the spirit world what they should or should not do, or impose any conditions whatever on them.

At a seance last winter, a gentleman friend of mine—a skeptic—who sat close beside Mrs. A., in order to test her honesty, as soon as the light was put out, placed himself directly between her and the table, covering all the space he could with his hands on the table; as he said afterwards, to prevent her reaching the table undetected. She sat five feet from the table deeply entranced, and never moved a muscle. In a few moments, a light being brought, a profusion of flowers, embracing ten different varieties, greeted our eyes and regaled us with their fragrance; wreaths of smilax four feet long, a large quantity of red and white roses, pinks, pansies, daisies and violets, covered with dew, fresh and smooth, laid on the table and floor. They did not look as though they had been smuggled under a woman's clothing, or stuffed in her shoes, as has been claimed by test mongers. At another time I held one of her hands while another investigator held the other, and the most noticeable feature of this seance was that each sitter received exactly the variety of flowers they had mentally wished for. Query: Did Mrs. Allen read our minds?

It is not my purpose to build up the name or financial status of any one medium; but I feel it a duty to assist and protect them, so far as I am able, when assailed, and to receive and cherish the truth, let it come through whatever source it may, even a little child. However, I do not swallow everything that is put before me. I want to see first whether it is true or not. I maintain the position I always have, regarding mediums going from one house to another to hold seances; it is dangerous business. They come in contact with different elements and influences from their own, and in most cases it is antagonistic to them and their controls, hinders them in their work. In most every circle can be found persons who are bitter enemies to any physical manifestation of mediumship. There might be found by a character reader the elements of dishonesty, suspicion, cruelty and self righteousness, and as the spirits must draw from the sitters the elements that produce the manifestations, can it be any wonder that seances are oftentimes failures, or fraud produced? Mrs. Allen has her hands tied behind her, her clothes lashed tightly to her person with ropes, and has many times retired to a room, and

there before an appointed committee been disrobed, entirely searched and another suit put on her, and the result has been a profusion of flowers, fruits, etc. Still, it has been proclaimed that she is dishonest; but as far as my observation goes, I have doubts of her persecutors' honesty. I find that those who are so anxious to prove this or that medium dishonest, always fail to cover their own tracks, and the cat in the meal tub looms up as a prominent and sickly character. The crime of fraud has rested finally with the accuser. The sole object of fraud hunters, test mongers or spirit purifiers (sic), is to destroy and drive from the field of usefulness, some of our grandest mediums.

But the work of the spirit world goes triumphantly on, bearing down all opposition. Spirits will finally assert the truthfulness of their mediums, in spite of their would-be destroyers. Rome had her inquisitors that strove to drive back the advancing wave of liberty. She has "spirit inquisitors" who are making use of "pretending Spiritualists" for the same purpose now, but they will ignominiously fail. I have never been asked to defend a medium—never been sought by them to explain away anything mysterious concerning them, or refute any slander hurled at them by an ignorant rabble; but if assailed mediums ever need a defender, I gladly place my pen, voice and body in their service, without fear, favor or affection. Comrades, to the front.

Yours for human liberty,

EMANUEL M. JONES.

—Light for Thinkers, Atlanta, Ga., May 26, '83.

Call for a Convention.

The Spiritualists will hold a three days convention at the Union Church in Danby, Vt., under the auspices of the Vermont State Spiritualist Association, Friday, Saturday and Sunday, June 15, 16, and 17th, 1883.

We are to have a grand rally and a real spiritual feast preparatory to the camp meeting season.

All the State speakers and mediums are cordially invited to attend. Mrs. S. A. Jesmer, of Amherst, and Mrs. Gertrude B. Howard, of East Wallingford, test mediums, will be present, and other test mediums are expected.

Among the eloquent speakers that we always listen to with pleasure and profit, Mr. Albert E. Stanley, of Leicester; Rev. Geo. Severance, of Tunbridge; Mr. Pearly S. Fogg, of Chelsea; Mrs. A. Wiley, of Rockingham; Mrs. Fannie Davis Smith, of Brandon; Mrs. Emma L. Paul, of Stowe; Mrs. Lizzie S. Manchester, of W. Randolph; Mrs. M. A. C. Heath, of Bethel, and Mrs. Abbie W. Crossett, of Duxbury, will be present and others are expected.

Board at Bond's Hotel, \$1.00 per day, and the usual courtesy of railroads extended.

CHARLES THOMPSON, Secretary.
St. Albans, Vermont.

146 E. 13th, St., Erie, Pa., May 28, 1883.

Editor of Mind and Matter:

Will you please say in your paper that the first quarterly meeting of the Lake Shore Spiritualist Conference will be held in Kingsville, Ohio, Saturday and Sunday, June 16 and 17. If the weather is favorable, the meeting will be held in Webster's grove. The town hall has been secured in case of storm. The speakers engaged for the occasion are Capt. H. H. Brown, Moses Hull and Mattie E. Hull.

Important business will come before the meeting. It is hoped every member of the organization will make an effort to be present. Mediums and speakers will be entertained free of charge. Spiritualists not members of the organization are cordially invited to this two days' feast. Kingsville is on the Lake Shore and Nickel Plate railroads, six miles east of Ashtabula. Come one—come all.

Per order of the Committee:

W. H. SAXTON, President.

MATTIE E. HULL, Rec. Sec.

Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control; whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed. Yours truly,

JOHN M. WASSEN,
Richmond, Indiana.

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.

[Continued from the Eighth Page.]

died in A. D. 518, his successor in the presidency of the schools would in all probability be in office under Justinian I., who came to the throne in A. D. 527, which agrees with the statement of Suidas, that Hermolaus dedicated his epitome to Justinian. Plausible as this argument is, it is far from being conclusive. It evidently rests in part, if not chiefly, on the tacit assumption that, when a personal reference is made in an abridged work to the author, without anything to show whether the writer of the passage is the original author of the epitomator, the presumption is, that it has been inserted by the latter. Now we believe the presumption is just the other way; both on the general principle that, in an abridged work, whatever cannot be proved to be an interpolation should be referred to the original author, and also on account of the well-known habit of compilers and epitomators of the later Greek literature to copy their author almost *verbatim*, so far as they follow him at all, and to make their abridgement by the simple omission of whole passages, often in such a manner as even to destroy the grammatical coherence of what is left, as is frequently the case in this very epitome of Stephanus. On this presumption, we think, the question mainly turns. It would be rash to regard it as decided; but it may be safely said that the passage should probably be referred to Stephanus, unless some positive and decisive proof be produced that it was inserted by Hermolaus. The chronological argument stated above is not such a proof; for Suidas does not say to which of the two Justinians Hermolaus dedicated his epitome; and even if it was Justinian I., there is nothing to prevent our supposing that the work of Stephanus was composed under Justin or in the early part of the reign of Justinian, and that the epitome was made very soon afterwards; but, considering how little Suidas troubles himself about minute distinctions, it is better, perhaps, to keep to the explanation that the Justinian to whom Hermolaus dedicated his epitome was Justinian II., and that Stephanus himself flourished under Justinian I., in the former part of the sixth century. Westermann argues further, that it is unlikely that a person of so little learning and judgment, as the epitomator of Stephanus appears by his work to have possessed, would have been placed at the head of the imperial schools of Constantinople, or would have written such a work as the Byzantine history quoted in the article *Totipot*, or as the disquisition on the *Athiopians* referred to under *Aithioph*; but in these cases also, it appears better to rest on the simple presumption that these passages proceed from the pen of the original author, there being no proof to the contrary. A more important piece of collateral evidence respecting the time of Stephanus, pointed out by Westermann in his eulogy of Petrus Patricius, who died soon after A. D. 502, and was therefore a contemporary of Stephanus, supposing that the latter flourished at the time above assigned to him.

"The literary history of the work of Stephanus is also involved in much obscurity. Even the title has been a subject of dispute.

"According to the title, the chief object of the work was to specify the Gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the epitome contains a reference to some ancient writer, as an authority for the name of the place; but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us, if it had come down to us unimpaired, may be seen by anyone who compares the extant fragments of the original with the corresponding articles in the epitome.

"From a careful examination of the references, it appears that the author of the *Etymologicum Magnum*, Eustathius, and others of the grammarians, possessed the original work of Stephanus. It also seems probable that the work, as it now exists, is not a fair representation of the epitome of Hermolaus, but that it has been still further abridged by successive copyists."

We have thus at great length given the critical discussion of the several points in doubt or dispute concerning Stephanus and his literary labors. It will be seen that the communication from him, as a spirit, goes very far to settle those points correctly. But why, we stop here to ask, has the epitome of Stephanus's great work, by Hermolaus, been permitted to come down to us, and not the more important original? There can be but one reasonable answer given. It shared the fate of the works of every other early writer who was not careful to conceal the heathen source and origin of the Christian religion. We are told that one feature of Stephanus's work was that he treated of the mythologies of the ancients. As those mythologies were the real source of the theology, designated Christian, any work that treated of them too fully was consigned to the flames by Christian ecclesiastics or their agents. The great probability is that the epitome of Hermolaus was made expressly to eliminate all obnoxious portions of Stephanus's work.

As to the questions whether Stephanus or Hermolaus dedicated the *Ethnika* to Justinian, and to which Justinian the dedication was made, the spirit settles the question by telling us that he died in A. D. 575, thus having survived the first Justinian just ten years. It is not likely that Hermolaus made his epitome while Stephanus was living, and therefore the other question is also answered, and it was Stephanus, and not Hermolaus, who dedicated the work to Justinian, who had placed him at the head of the imperial schools in Constantinople.

The spirit tells us plainly that he was neither a Christian nor a worshipper of the ancient myths, but a rationalist. He no doubt made, that very distinctly known in his writings, and hence the

little we have been permitted to know of him or his admittedly valuable and scholarly labors. He also tells us that he found all religions to be the work of men. He no doubt enunciated that conclusion in his work, a heresy that the early Christian Church could not have tolerated.

But the most important and interesting point of the communication is the spirit's testimony to the fact that before he attained manhood he had proof of the fact of the spirit control of mortals. His observations as to the manifestation of spirit influences in Armenian affairs, as recorded in history, from the reign of Tiridates to the days of Moses Chorenensis (from prior to A. D. 65 to 460) is very peculiar when we remember how closely he must have studied the political affairs of that country.

Stephanus, a Spiritualist and medium of the 6th century, comes back to earth to impress upon modern Spiritualists, the vast importance of approving and encouraging mediumship, and of surrounding spirit-developed and approved mediums with the best possible conditions for the control of the finer and more advance spirits. Could there be a keener spirit rebuke given to those Bundyites, whose business it seems to be to make the conditions for mediums as intolerable as possible? We think not.

Stephanus tells us that he read the writings of the spirits of Pompeius Trogus and Junianus Justinus, they being extant in his day A. D. 575. Why was the abridged work of Justinus permitted to come down to us, and not the more valuable and original work? We answer, for the same reason that the *Ethnika* of Stephanus was destroyed and the Epitome of Hermolaus preserved. We deeply regret our inability to fix the date of that destruction by the reporter failing to get the name of the Cardinal who had ordered it.

We regard this communication as not only authentic but true, and hence as valuable as it is interesting.

[FOR MIND AND MATTER.]

WHAT IS SPIRITUALISM?

BROTHER ROBERTS:—I have been a reader of your, to me, very valuable paper. I subscribed for it formerly, but now purchase it of our newsdealer in this place. And as a certain class of men are trying to turn Spiritualism from its healing and redeeming mission to humanity, is it not time to call a halt, and find out what Spiritualism means, to the great body of mankind, if we heed the lesson our spirit friends endeavor to teach us. I know indeed, that there are vain, likewise ambitious persons, who would like to be leaders and popes in this matter, but unfortunately for them and their ambition, Spiritualism does not depend upon any one man or woman in earth life for its success or failure. If we give our spirit friends the best conditions we can for their work, there our agency ends. Our spirit friends will always do their part.

And now a few words as to the would-be expositors of fraudulent mediums. I find on examination of the subject that there is nothing exposed, save the ignorance of the expositors. Spirit return is not a fraud, therefore cannot be exposed. But in examining the phenomena, I feel amazed and confounded, when I undertake to grasp Spiritualism in all its surroundings—entering as it does into the minutest details of each individual life on earth; thence working outward and upward, until in its scope it embraces all worlds and universes, and all humanity.

In our earnest and careful examination of spiritualism, let us once and often, stop, think, and weigh the evidence that spirits bring to us from the other shore of life, for when you and I take it up and are clothed with it, it is eternal.

See how careful our friends and loved ones are in giving us, just what we can understand, and use for our benefit, nothing more and nothing less. For how useless would be its mission to us, if they gave us more than we could appropriate to our needful use. I know, indeed, that many young investigators of Spiritualism are anxious to have all mysterious and unknown laws of life revealed to them at once; but they would be like the bat, exposed to the rays of the noonday sun, powerless to see or understand. The spirits come to us in no such manner, although they come to meet all the needs of all the phases of earth life, and the mental condition of all minds. Now, kind readers, and Mr. Fraud-exposer, let us take a common sense view of the subject. Could you as a reasonable human entity, stand the pressure of having all the laws governing mind and matter, revealed to you at once? Verily you could not. What would you do with this vast storehouse of knowledge coming to this earth, from spirit spheres of life? No, we must receive this knowledge as we would all other knowledge, by patient investigation and endeavor to comprehend it. The order of revelation is right and just to both sides of life; and it is all we can stand until we can, as men and women, take on a higher condition of life, and approach nearer to a spiritual state, leaving the dross and corruption of this earth behind, and far below us. Then will the aspiration go heavenward to the bright angels above. Give us this day as you see our spiritual needs, require, should be our prayer. The great trouble with the religious teachers of mankind, has been, and is now, that they have taught us to pray for something that we could not appreciate or use if we had it, because the laws of spirit unfoldment and spiritual and mental growth, are as yet unfulfilled. Now, in this state and condition of the present mental growth of mankind, the religious teachers say that God, in his infinite goodness, will never afford any more spiritual light to mankind, except what he has given us in a book of manuscripts written by some unknown persons, but they acknowledge among themselves that there is a ray of light in them, showing that mankind may be immortal, and say: "We will take that ray of light as a finality, and build a system of religion upon it; because the more mysterious we make our religion the easier we can catch the ignorant and unthinking crowd, and fill our religious coffers with gold and silver." And that has been the practice with all religious teachers since Aaron made the golden calf.

Is it any wonder why all the religions of the past ages, and the different religions of our time,

should have failed to meet the spiritual wants of mankind, and the age in which we live? They have watered their religious stock with creeds and dogmas, cramping all spiritual growth, by the supposed written commands of "thus saith the Lord," "believe or be damned in eternal hell-fire." Besides, their creeds and dogmas outrage every particle of common sense and the reason of mankind. Notwithstanding men and women, by their intuition and spiritual nature, are possessed of or have attained, in their mental growth, to a high standard of spiritual knowledge, they have been looked upon by the churches as heretics and blasphemers. For sixteen hundred years they have believed in the quicksand of faith, giving not one single ray of spiritual knowledge or fact that proves that man has an immortal existence beyond this earth life. But, to an honest and sincere investigator of Spiritualism, the evidence leading to the truth, as known by our friends in spirit-life, are as thick as whortle berries in a coal bush. Now, kind reader, in my investigation of this subject, I can imagine no end to spiritual knowledge and wisdom.

The spirit world have never closed their manifestation of the spirit and never will. They are to-day, through the agency of mind, as well as through matter, as they have done in times past, and as they most assuredly will in times to come, been developing, through this agency, man's and woman's capabilities for the good of mankind. But they will never suffer Spiritualism to fossilize into creeds and dogmas for the glory of popes, cardinals, priests, or laymen. They see, clearer than men on earth, that the churches are feeding on the husks of a bygone age. The seed (the spirit) working through matter, has eluded the grasp and comprehension of the churches. But the evangelists of Spiritualism have come in this day with joy and healing, to disintegrate the creeds and dogmas of the church, scattering them like chaff before the wind, until nothing shall remain but our immortality and our glorious destiny forever; and bringing to us a knowledge that is both ennobling and sure. It will not teach us a way to escape from a wrong already committed, for that we must answer for at the bar of an offended consciousness of right and wrong in our own soul, until the uttermost farthing is paid by deep contrition for the wrong, and compensation is fully made. But it comes to teach us, by the experience of friends in the upper spheres of life, how we should live here to escape the punishment that might otherwise be attached to conduct in earth life. I know indeed, this is not the way theologians teach, for it ignores their vicarious atonement. But it is natural that man should answer for the wrongs he does, and therefore is in accord with the strictest logic of common sense and even-handed justice. The reason why all religions in existence are not a power for good, but an entire failure, is because the religious teachers have endeavored to have us believe in an unnatural God, and an unnatural philosophy, having ignored the science of natural things. For theologians tell us that God has revealed his intentions, and what he wants us to do, in a book they call the Bible. Now, here they fail entirely in proof, because the assertions in the Bible, or any other book, are no proof of the truth of the assertions therein contained, without some other corroborative testimony. Otherwise, Sinbad the Sailor, or Baron Munchausen, would have as much of a foundation in truth as the Bible.

No outside testimony can be taken, for there is nobody on earth who experimentally knows anything about it, and this age does not deal in fables. The wants of the nineteenth century require provable facts, that under like conditions will bring forth the same results every time. And the religionists are not able to beg the question as to the truth of their assertions, and quibble with our reason and common sense. Those of the clergy whose perceptive faculties are somewhat active, hear a humming in the air, and see cloudy skies, and are driven to the last resort to sustain themselves by studying what will amuse their flocks and keep them within the sheepfold of the church. Else why do we see them begging pennies of the Sunday-school children, instituting fairs, lotteries, theatrical performances, etc., etc.? But, my friends of the Christian persuasion say, I must have charity for their shortcomings. Well, I would say to them, when you quit your grab-bag games, and your chicanery and false pretenses, I will spread my mantle of charity as broad as any man in Christendom, and not till then; for I do not propose in my charity to do sacrilegious work. Now, kind reader, Spiritualism teaches entirely different doctrines from the churches, by both precept and example. Our spirit friends tell us, plainly and unequivocally, that we cannot sow tares and expect a bountiful harvest of wheat. Or, in other words, you cannot do an evil thing without gathering evil when the harvest shall come; for good and evil carry their own just compensation. We have been, and are now, reaping the legitimate fruit from the seed the churches have been sowing for the last sixteen hundred years—of an unnatural being they call God, possessed, one day of an infinite hate, and the next day of an infinite love. How, in the sacred name of reason, can a being be possessed of both these attributes at one and the same time? By their religious teaching they have caused all the jarring of elements among mankind. Instead of the peace, love, and harmony that true Spiritualism brings, they by their teachings have made and fashioned the mind of man, into an inharmonious being, fit only for war and strife among the different nations of the earth. There can be nothing held in common, between true Spiritualism, and the creeds and dogmas of the orthodox churches of to-day. Spiritualism is from the upper spheres of spirit life, sweeping through the inner life of mankind on earth; it is an evangel of light to lift up and enlighten mankind, in regard to an immortal state of peace and good will to all mankind. You cannot mix true Spiritualism with orthodoxy; or in other words, you cannot engraft Spiritualism on a Christian foundation; you cannot put the new wine (Spiritualism) into the old creeds of the church, and some of our well intentioned spiritual brethren have found it an impossible task. And they will find it utterly out of the question to organize the Spiritualists into sects, or subordinate them to creeds, for our spirit friends on the other side of life will not have it so.

And what are we to do without them? They are taking care of the manifestations and phenomena, and not the moles, and bats, and would-be expositors in earth life. Churches, sects, and creeds are designed to hold mankind in mental bondage to their fears; for the timidity of man, in this respect, is the churches' stock in trade. But the spiritual light, of the nineteenth century,

has so broken down their creeds and dogmas, that church stock is becoming a drug in the market of thinking mankind. Thus, my dear Christian friends, I have sought merely to put you in the way of the investigation of spiritual truth. For I find by a long and patient examination of the subject, that it must be a personal examination, for you to make individually, in order to arrive at the truth, in this matter of spiritual science and philosophy, throwing aside former ideas, founded on the opinions of man, or any class of men, be they wise or otherwise. And in this investigation, I am sure you will find in others some good; that you thought could not exist in those you had given over to total depravity. And now, Brother Roberts, in conclusion I would say, that every fraud and exposé of fraudulent mediums finds their level, as surely as sediment in an angry sea sinks and gravitates to the bottom. And you need not fear the hurtful influence of Bundy and all his associates on the question of Spiritualism. The stern logic of facts still remains, and it does not depend upon what they say or do in this matter. The Tices, Bundys, Wheelers and Crowells can never get to be the Popes in this question of Spiritualism, and therefore let us rest our souls in peace, ever knowing that if we are true to our friends on the other side of life, they will ever be true to us, and enable us to separate the true from the false, without the aid of any such men. They have endeavored to be our leaders and popes; but our spirit friends have made them a signal failure.

Fraternally yours,

JOSHUA H. RODGERS.

Dover Plains, New York.

Special Notices.

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

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

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

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

Dr. J. H. RHODES, clairvoyant Physician, has removed from 5054 North 8th street to 729 Noble street, Philadelphia, Pa.

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

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00.

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

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the *Watchman*, 903 W. Polk street.

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

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

MRS. 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, and examine and prescribe for disease by lock of hair, in connection with Dr. Jennings. Fee \$1.00.

Dr. G. Amos Peirce, 171 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.

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

Still Screams!

The *Saratoga Eagle*, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming*! Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the *Eagle* a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

JOHN JOHNSON & Co.,

Saratoga Springs, N. Y.

The *Saratoga Eagle* has more life to the square inch than any other paper in the country.—*Unionville New Century*. Enclosed find a nest egg for your *Eagle*, \$1. Your support of free and general education is most praiseworthy.—*Ned Bunline*. The *Eagle* is a fearless bird, and a proud representative of American soil and principles.—*Clayville Sentinel*. John Johnson, formerly city editor of the *Times*, just lets the *Eagle* scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam *attache* is a brilliant paragraphist.—*Troy Times*.

BRONSON MURRAY, THE CHAMPION INSINUATOR.

Perhaps of all the graduates of pure and unadulterated Bundyism, since that issue was started six years ago, Mr. Bronson Murray may claim the highest honors. He is so completely Bundyite, that he does not, any longer, go through the farce of professing a friendship for Spiritualism, and spends all his spare time, and more too, in watching for opportunities to assail mediums. When no facts are presented on which to base an excuse for the exercise of his chosen business, he, without the least compunction, resorts to insinuations and innuendos of a slanderous character. The one kind of stock in trade, it seems, suits him as well as the other. In the *Religio-Philosophical Journal* of June 2d, is the following performance from his pen:

[For the *Religio-Philosophical Journal*.]

"THE NEW YORK SPIRITUAL ALLIANCE. 'NOT A PLACE FOR CRUCIAL TESTS'—ARE THEIR 'TESTS ANY TESTS AT ALL?'"

"At a public meeting of this 'Alliance' in New York, held yesterday, it was announced that, at the close of the meeting Dr. Mansfield would read from a list, which he would write during the session, such names as should, during that time, be given him by the spirits. Dr. M. then took a seat at the very rear of the hall, some distance from any other sitter. No one watched him so far as the public is informed. When the session was within ten minutes of its usual time for closing, the chair called for the Doctor, and, coming to the platform, he produced a half dozen extra long sheets of paper from which he read a very long list of names; I suppose two hundred.

"The chair then requested that any person who recognized any of the names should rise and acknowledge the fact. In response to their request, several persons arose and stated they had friends now deceased, who bore names among those Dr. Mansfield had read. Among those who arose was a gentleman who stated that his mother's name had been read. He said it was due to Dr. M. that he should acknowledge that much, but that it was due to the public and to Spiritualism, that he should state that some years ago he had had a sitting with Dr. Mansfield, at which he had mentioned to that gentleman his mother's name, and had attempted to communicate with her. He left it to be inferred that the Doctor, so far as strangers and the public could know, might have read off simply a list, prepared at home, of the names of those deceased persons to whom letters had been addressed at the Doctor's office in a period of years. The gentleman drew attention to the fact that there was no evidence that the long sheets of paper were free from writing at the time the Doctor went to the rear of the Hall. He said the absence of such evidence left it open to question, whether the names were really written in the manner and under the circumstances stated by the chair, and consequently Spiritualism and Spiritualists were open to criticism and ridicule, for asking the public to come to the illogical conclusion that the reading of these names, and the recognition of some of them, was proof that spirits existed and gave them to Dr. Mansfield, and that the lists were not prepared previously to Dr. M's coming to the Hall. The chairman replied that one name was on the list which belonged to a deceased friend of his whom he had mentally requested to come to Dr. M. and be on the list, and that he felt sure that he had never mentioned that name to Dr. M. Another gentleman present had made a similar statement as to a name he recognized, that is, he never gave it to Dr. M. The chair then stated with considerable warmth that this Conference of the New York Spiritual Alliance was not a place for crucial tests.

"My question now is—in my own mind—is it a place for tests of any sort? If it is not, then, why before a miscellaneous public put forward that string of names? Why put them before anybody? What do they amount to?"

BRONSON MURRAY

New York, May 21st, 1883.

We will answer Mr. Bronson Murray. To an enemy of Modern Spiritualism—a Bundyite enemy—nothing; but to the spirits who thus sought to make their existence and presence known, and to those to whom these spirit names were announced, everything that any sincere, unprejudiced friend of truth could ask or desire. Let us analyze Mr. Murray's attempt to strike a blow at the good faith and integrity of Dr. J. V. Mansfield as a man and medium, and at the officers of the Conference of the Alliance of Spiritualists, of New York, as representative Spiritualists. Mr. Murray does not say whether he was present, or not, but leaves it to be inferred that he was. If he was, and heard the announcement of the chairman, as to what Dr. Mansfield proposed to do, and he saw Dr. M. retire to the rear of the hall and take his place away from the nearest to him in the hall, and if he was permitted to remain there until called forward near the close to read the names he had obtained; and all this was allowed to be done without a word of question or protest from Mr. Murray or anybody else, who was present; common sense, decency and fair dealing should have prompted these people to have remained silent, and especially Bronson Murray, who pretends to have been so grunted by what he, without a particle of excuse or reason, insinuates was a scheme on the part of Dr. Mansfield and the Alliance authorities to deceive and impose upon those who were ignorant of the insinuated fraud. Especially was he under obligation to regard those gentlemen as entirely innocent of the insinuated offences, until some one fact was shown to question their good faith. Certainly those gentlemen, one and all, had no reason to suspect that their honor or good faith would be questioned in an audience composed of people who were in sympathy with Spiritualism, and the work of the Alliance. Dr. Mansfield is one of the oldest Spiritual mediums in the work of the Spirit world to-day, and has perhaps done more to advance the cause of Spiritualism than any half dozen men now living. This was known to the chairman of the Conference, and he

never for a moment supposed that even an adept in the Bundyite methods of assailing mediums would seize that occasion for his habitual work. He evidently did not know Bronson Murray as well as we do; or did not know of his presence there; or he would have taken measures to protect Dr. Mansfield against that disgraceful course of attack on the part of the latter. The fact that Dr. Mansfield went aside, is insinuated to have been because he could thus disguise the fact that he was not writing; when, if Bronson Murray knew ought of the matter of spirit control, or was capable of attributing an honest motive to any medium, he would have inferred it was to prevent the interference of the personal psychological influences of those present, that he did so. This is the one circumstance on which Mr. Murray ventures to erect his edifice of insinuated dishonesty on the part of Dr. Mansfield, and the wilful connivance of the officers of the conference. We do not know who the thing was that Mr. Murray calls a gentleman, and who told that cock-and-a-bull story about having had a sitting with Dr. Mansfield some years before, when he gave his mother's name to the Doctor, and upon which fact alone, if it was a fact, which we doubt, he built his inference that Dr. M. had brought that long list of names copied from the communications given through him, to the conference meeting, for the purpose of deceiving; but this we venture to say, he is a died-in-the-wool Bundyite enemy of Spiritualism. This thing was not man enough to acknowledge the efforts of his spirit mother to identify her presence at that meeting, and therefore sought to get away from that palpable fact by the mean subterfuge of questioning Dr. Mansfield's honesty, who had been used by his mother to reach his stony, dishonest, and untruthful heart. This thing—for a man he was not in his mental attributes, did not pretend that Dr. Mansfield knew that he was in that meeting, or that he expected to be at that meeting, all of which was necessary to have justified the least suspicion (even in the mind of a Bundyite) of Dr. Mansfield's good faith. We advise the whole Bundyite fraternity to stay away from spiritual meetings until they have learned that it is possible for mediums and Spiritualists to besomething else than cheats, liars, swindlers, hypocrites, knaves and fools. That time will only come when they have learned to cease to be all these and more themselves. Is it not amazing that any one training in such company should have the cheek to pretend to be anything other than they are—the Bundyite enemies of Spiritualists, mediums and Spiritualism. Contributions of this dishonest, hostile, and untruthful nature are fast becoming the current literature of the *R.-P. Journal*, the organ of Bundyism. Spiritualists, shun it as you would the leprosy.

BROOKLYN BUNDYISM SPEAKS THROUGH
W. C. BOWEN.

In the *R. P. Journal* of June 2d is the following attempt of Bundyism to get away from the issue it has rashly, and ruinously to itself, made with the spirit world. "It won't do. It won't do." And this it sees much plainer than it lets on. W. C. Bowen writes to the editor of that paper as follows:

"To the Editor of the *R. P. Journal*—

"The right of test, the bulwark of modern spiritualism against the encroachments of fraudulent manifestations," is one of the grandest mottoes ever floated from the citadel of our common cause. Strange indeed it is that, many calling themselves Spiritualists, should not only object to the great and vital truth contained in that noble enunciation, but straightway declare war against it and endeavor to blast the reputation of its advocates. How singular do these antagonists of a pure and unadulterated Spiritualism misapprehend its whole character and tendency. 'Prove all things, try the spirits,' test the mediums, are injunctions we cannot prize too highly, and the neglect of which, is in a large measure the reason of the failure of Spiritualists as a class to stand in the estimation of candid and fair-minded skeptics, where they ought to stand, after all these years of investigating and philosophizing. The failure of Spiritualists to merit the consideration and respect of the cultured, literary and scientific world is very largely due to the contempt for scientific methods of investigation, misguided zeal and fierce fanaticism by far too widely prevalent among Spiritualists themselves; to say nothing of the intolerant and persecuting spirit (fully paralleled only in the ultramontane school of Catholicism), evinced by the most cordial haters of the 'Light of Test.' When the united anathemas of Spiritualists shall be hurled at the superstition, sham and downright devilry flourishing as rank weeds in the spiritual vineyard, instead of so many curses leveled at the exponents thereof, the ultimate triumph of Spiritualism will not long be delayed. Many a truth seeking and truth loving soul would long since have carefully investigated modern Spiritualism and been convinced of the truthfulness of its claims; had it not been for the absurdities, crudities and follies that have sought and found shelter under its name. The young and marvelous science of psychometry is already loaded with abuses and groaning under its burden of superstition. Where an alleged spiritual manifestation or revelation is pronounced by reason and common sense, to be bogus, psychometry is lugged in and made to do a job of copious white-washing. Revelation cannot without disaster to the spiritual movement, be made to take the place of reason, but on the contrary is amenable to it, and inspiration will not make even a tolerable substitute for common sense. That all the spiritual press, with but few exceptions, of this country and England, now occupies substantially the same position as that of the *Religio-Philosophical Journal* in antagonizing the sham and defending the true in Spiritualism, is not only a very significant sign of the times, and splendid prophecy of the future, but together with the active co-operation

of all Spiritualists, no outside opposition could prevent the speedy triumph of our common cause.

W. C. BOWEN.

Brooklyn, N. Y.

We have thus set forth in full this specimen of Bundyite wholesale slandering and lying about Spiritualism, Spiritualists and spiritual mediums, in order to show, as we could not otherwise do, the nature of the war that Bundyism is waging against them. Is it not consummate impudence in the author of it to pretend to be a friend to either in any sense of the word. From beginning to end of that string of falsehoods and slanders, there is not one approving word said of Spiritualism or Spiritualists, but the insensate hostility of their bigoted, ignorant and prejudiced enemies is justified and encouraged, and every epithet that this adept in Billingsgate could hurl at them is used. They are charged with holding in "contempt scientific methods of investigation"—lie one. They are charged with being governed by "misguided zeal and fierce fanaticism"—lie second. They are charged with being governed by an "intolerant and persecuting spirit"—lie third. They are charged with being "cordial haters of the 'Right of Test'"—lie fourth. They are charged with "conniving at 'superstition, sham and downright devilry'"—lie fifth. They are charged with sheltering "absurdities crudities and follies" in the name of spiritualism—lie sixth. In a word, from beginning to end, Bowen's arraignment of Spiritualism is false and baseless. He had in mind when drawing that picture, the Bundyite movement of which he is so active an advocate, and which he has the folly and assurance to call "Pure Spiritualism." What he regards as "Pure Spiritualism," is the quintessence of all that is mean, and vile, and false in the combined opposition to Spiritualism.

In relation to Bowen's statement that nearly all the Spiritualist papers of England and America approve of the course of the *Journal*, we would say, it is of a piece with the rest of the falsehoods he has published in the interest of Bundyism. There is not one American Spiritualist paper that approves of Bundyism, if we accept the *Olive Branch*, a monthly publication sent out for the personal glorification of its publisher as a medium; and only one in England, *Light*, which has about as much influence in spiritual affairs in England as the *Journal* has in America; and that is none at all.

When truth becomes falsehood, Bundyism will have some chance of successfully wearing the cloak of Spiritualism to give it a mortal wound, and not till then. These deluded slanderers of their betters, will have to learn this, however painful may be the process to them. Words and hypocritical professions, will avail nothing; people will be and should be judged by their acts, and Bundyism tried by that standard is nowhere. Yet a little while and the end of Bundyism; but not an end of the shame and remorse that will survive its fall, on the part of those who sought to ride it to reach their exaltation.

AN ANONYMOUS BUNDYITE'S LUCUBRATIONS.

In the *R.-P. Journal* of June 22d, a New York correspondent of the editor, publishes what he calls "Doubts" under the assumed name of Scrutator. As this is a new feature of Bundyism, new at least so far as the avowal of non-belief in Spiritualism is concerned, we propose to dissect it and see what it amounts to. He sets out by saying:

"To the Editor of the *R.-P. Journal*—

"Best of all the Spiritualist papers, do I like the *Religio-Philosophical Journal*. Its full report of Phenomena, its care in verifying them, the valuable communications bearing the best thoughts of deepest thinkers," [Scrutator for instance,] "the crisp, clear editorials, the pervading spirit of uncompromising support of truth and hostility to fraud—all these suit me exactly. But alas, there is nothing perfect on earth, and the *Journal* is imperfect in one direction. You have unanswerable facts and arguments for those who attack Spiritualism, but not a word for those who do believe in spirit return, and yet doubt."

Well we should think it would be well for Scrutator to go to some primary school and take the first lesson in baby logic, ere he thus rushes into print to make himself and the paper he bespatters with his mandlin sycophancy, the laughing stock of all sensible people. It must be very evident that the writer, whoever he or she may be, does not want it understood that anything truthful or sensible is meant by such writing as that. Here is a person who is silly enough to pretend that the *Journal* has by "unanswerable facts and arguments" demonstrated that which he Scrutator doubts. Then there is but one of three conclusions to come to. First, that he or she is a fool; second, that he or she is a liar; or, third, that he or she is both a liar and a fool. But in order that there shall be no mistake about the matter, Scrutator goes on to define what his or her doubts consist of, thus:

"Not doubt that spirits return, but doubt whether they have returned in the particular cases witnessed or described. It is the fashion to say spirits do everything," etc., etc. If this very Bundyite logician has not been convinced by "the unanswerable facts in the particular cases witnessed or described by the best of all the Spiritualist papers," the *Journal*, we would ask him what truth there was in anything he said in the way of "soft-soaping" the editor of the Bundyite organ?

Now, as the editor of the *Journal* has admitted that he could make no objection to the logic of his correspondent, by publishing the same without any attempted reply on his part; let us see what this Bundyite logic amounts to. Says Scrutator:

"Two things I know,—the things are done, and I, in my normal condition, could not do them. Three things I do not know. Could spirits do them? Did spirits do them? Could I reach conditions in which I could do them without the help of outside spirits? Is there a Spiritualist who can resolve my doubts, because he does know? All that the writer has talked with, every Spiritualist paper I have seen, refuses to discuss this matter."

It is very evident that Scrutator has not dared to read *MIND AND MATTER*, and has been content to peruse the *Journal*, to be left high and dry in the realm of doubt, if not of opposition to Spiritualism. It is very evident that Scrutator does not believe any of the "unanswerable facts and argument" of the Bundyite organ, or he would not be the doubter as to the facts on which Spiritualism rests, that he is. It is because the *Journal* has done so much to make him a doubter, that he is such an ardent admirer of it. It makes him feel happy that there is a paper that gives him an excuse for his nonsensical doubts. If Scrutator believes that spirits do return, as he pretends, what ever induced him to believe, that fact? He very wisely does not attempt to tell us, or he would have answered himself, and prevented himself from having the exquisite pleasure of trying to begot that which any two-years old child would know, if it should witness what are called Spiritual phenomena. If spirits return at all, and that fact is known, then it is very evident that the facts that denote that return are spirit produced facts; and Scrutator, when he becomes a spirit, if he behaves himself properly, will be permitted to manifest his return in a similar manner. We would suggest to Scrutator that the proper sources to obtain information in relation to the spirit life, spirit return, and spirit manifestations, are the spirits themselves, and if they cannot tell him, or he cannot understand them, he will have to wait until they can tell him, or until he can understand them, to find out what he pretends to want to know.

But we have expended so much space in this number, in showing up the current literature of the Bundyite organ, and the doings of the Bundyite workers, that we must content ourselves with one further quotation from Scrutator. Here it is:

"My doubts are strengthened by the fact that never a spirit comes, that two or three do not at once claim relationship—that the costumes are unreal and conventional, because, as I think of preconceived ideas in the minds of the spectators, and the programme of the supposed spirit's performance is, I think, constructed the same way. To me, materialization, even if genuine, gives only such hint of immortality as may be had without it."

We don't wonder that Scrutator is a doubter. He evidently sees and hears so much that has no existence except in his badly twisted mental and moral make up, that we are not surprised that he is a doubter; and that he should doubt that there was anything good, true, or beneficial in Spiritualism, after reading the *Journal*, and mistaking it for a Spiritualist paper, is most natural and nearer to a logical conclusion than we thought it was possible for such a mind to reach. Scrutator then says:

"Have written this catalogue of doubts, omitting psychometry and clairvoyance, saying nothing of the peculiar habits of mediums, springing from preconceived ideas, nothing of the phenomena of ancient magic, that I may stir you or your correspondents to answer it."

It was not expected that the editor of the *Journal* would reply. It is naturally expected that any correspondent may write anything against Spiritualism, and that the more untruthful, slanderous and malicious it is, the more cheerfully and readily it will be published with the tacit consent of the editor. The *Journal* is run and kept on foot to injure Spiritualism, by its most bitter and unscrupulous enemies, and its columns are filled from week to week with this kind of Jesuitical assaults upon it. *MIND AND MATTER* is the only journal that dares to show up this systematic treachery to the cause, and hence, having to do the whole of this necessary work, which other Spiritual publications should share, but which they persistently shirk, we are called pugnacious and unnecessarily severe in our methods of grappling with such foes of truth. We will do what we know it is our duty to do, and leave the consequences to take care of themselves. Bundyism must go down if Spiritualism is to live. The two cannot exist together, and those who think they can, but little understand the irrepressible conflict that naturally exists between them. Spiritualism says "I am of the spirit world and must not be opposed by mortals." Bundyism says, "I am of the mortal world and Spiritualism must bow to me." Both commands cannot be obeyed; and those who cannot see and realize that, whether Spiritualists or not, must be stupid indeed. We stand for Spiritualism against Bundyism, now and always.

Mrs. JAMES A. BLISS, has removed from Boston to Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will be with her.

EDITORIAL BRIEFS.

MEDIUMS' meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

SPIRITUAL CIRCLES in Camden every Wednesday and Friday evening at 8 o'clock. 575 Ridge Ave., above Broadway, Camden, N. J. Admission, 15 cents.

A. F. ACKERLY, materializing medium, is now located at 333 W. Madison St., Chicago, Ill., where he will give seances, Sunday, Tuesday and Thursday evenings.

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

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

MRS. S. E. BROMWELL, trance and test medium. Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 687 W. Madison street, N. E. corner Wood street, Chicago, Ill.

PIERRE L. O. A. KEELER, is now giving seances and slate writing sittings in Boston. Address, Boston post-office. His brother, Dr. W. M. Keeler, is at present resting at his home on the Hudson.

FRANK T. RIPLEY writes that he is ready for engagements anywhere—to lecture, give platform tests, or parlor lectures with tests. Address Frank T. Ripley, Room 24, Exchange Block, Indianapolis, Ind.

JAY CHAAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

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

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

MRS. ELLEN M. BOLLES, has taken rooms at City Hall, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. H. S. LAKE began her second engagement the Liberals of Salem, Ohio, June 3d. She will with the Independent Church at Alliance, and with speak at the Michigan State Convention in August. Permanent address, Salem, Columbiana Co., Ohio.

The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

S. B. McCracken, Secretary.
Detroit, May 12, 1883.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for **MIND AND MATTER** and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

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

FOR SALE.—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. Jack, M. D., Box 1241 Haverhill, Mass.

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.

The Northern Wisconsin Spiritualist Conference will hold a three days' meeting in Spiritual Hall, Omro, Wis., June 15th, 16th and 17th, 1883. The speakers engaged for the meeting are Mrs. M. C. Knight, of Buffalo, N. Y., and Dr. G. H. Geer, of Chicago. Mrs. Sarah Shedd Noyes, of St. Johnsbury, Vt., will furnish the vocal music. A cordial invite to participate. Usual courtesies by the Omro friends. Prof. Wm. M. Lockwood, President; Dr. J. C. Phillips, Sec'y.

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.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. For further particulars, see *Public Ledger*. The public cordially invited.

MRS. AMELIA H. COLBY wishes to inform her many friends through **MIND AND MATTER** that she has returned from the West much improved in health, and is now ready to continue the battle for human rights, which she has so nobly waged in the past. Her work will be mostly confined to Western New York during the summer months. Her address will be 176 Terrace Street, Buffalo, N. Y., care of A. H. Frank. To those who have had the pleasure of hearing her, no words of commendation from us are necessary; those who have not heard her we advise to avail themselves of the privilege, as we consider her the most fearless and outspoken champion of human freedom filling the lecture field to-day.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

Through the courtesy of Wm. Sims, Secretary, we are in receipt of the Third Biennial Report of the State Board of Agriculture, to the Legislature of the State of Kansas, for the years 1881-1882. It is a large, well bound book of between seven and eight hundred pages, printed in a fine manner, on good paper, and stored with valuable information to the inhabitants of that State and to all, who are interested in the progress of agriculture in the West, especially so to those contemplating engaging in that pursuit in that section. It embraces, reports of appointed offices, statistical exhibits, a colored outline map of the State and sectional maps in colors of each county, showing their relative size and location, railroads, towns, post offices, school houses, water power, etc. The book, or any information, can be had on application, in person or by letter to Wm. Sims, Secretary State Board of Agriculture, Topeka, Kansas.

We invite the special attention of our readers to the announcement of the opening of Wicket's Island Home, which we print to-day in another column. We speak whereof we know, when we say that a more desirable place for Summer rest and rational pleasure cannot be found anywhere. It is not so far from the busy hum of the population of Onset Bay Grove as to make you forget your sojourn on earth; yet you cannot but feel that you enjoy an atmosphere of spirituality, that is too often wanting amid the rush and turmoil of the business world. Mrs. Dr. Cutter is the one person of all others to manage such a home as that which her spirit guides suggested, and which she has so grandly and nobly carried out. May all that is good and happyfying attend her here, and may the reward of the righteous, the true, the benevolent, the just, the persevering, be hers hereafter, is the heartfelt wish of one who knows the magnitude and unselfishness of her labors to uplift humanity.

C. H. BARKER, Lowell, Mass., in forwarding renewal, says: "I am intensely interested in the progress of your work and in the great silent battle going on, wherein victory follows, well nigh at the cost of the lives of media; and conflict renews and culminates again in victory, by the powers of wisdom, love and truth, notwithstanding media in every direction, are fearfully oppressed by the opposing powers. The battle is fierce; how long, we wait to see."

[FOR MIND AND MATTER.]

J. Tinney's Reply to Charles Thompson,

FRIEND THOMPSON:—The question between us is one of organic law, and until that question is settled it is folly to contend about derived conditions. The time was when belief in interchange of sex would have been as repulsive to me as it can be to you. But the past and present condition of the human family, based on belief in sexual supremacy, was proof positive to me that we were building on a foundation that would not sustain our edifice. I further found that mathematics, the organic law of numbers, had solved every problem connected with existence that ever was solved, and that this law was based on interchange, the reaction balance, action, proof, and the only proof of correctness. That the divided base on which we are trying to build, had divided mankind into thousands of contending sects and factions—made our world a human slaughter-house as far in the past as history or tradition reaches—made females the secondary creation of a supreme invisible myth, with no rights that males are bound to respect. These are a few of the reasons that convinced me that sexual interchange is the organic law on which existence is founded, and that the higher grades of being are combinations of, and derived from lower ones. The changes termed birth and death, simply nature's modes of transfer between the positive and negative, or day and night sides of existence, to which every condition of being are alike subject. The belief that a supreme invisible being, or its equivalent, the supremacy of spirit over matter, has made a hell of this world too long already.

If organic law may be taken as evidence, the only difference in sex is the location of sexual organs, the one internal and negative, the other external and positive. Conception, a passing of centres, in which these conditions are reversed, each taking the place of the other and becoming what the other was. This fact is demonstrated in the relations existing between the roots and top of the vegetable, from which the annual is an outgrowth, as the vegetable is from the mineral, the top bearing the same relation to the roots that the male bears to the female in the animal. The top an outgrowth from the roots, the roots the product of a former top; the same interchanging relations continued between the visible animal and a, to us, invisible counterpart that exists between the roots and top of the vegetable. As well claim an exception to the rule that twice two make four, or its reverse, that half four are two, as that the sexes are an exception to interchange in organic law. The sexes underlie all existence, and the time is not distant when belief that they are distinct entities will be looked back on with the same pity for our ignorance that we look back on the belief that our little world was the centre of the universe, with the sun, moon and stars its tributaries and ornamental appendages. Substitute interchange of constituent elements for incarnation of unchangeable germs, and you have a law that works equally well either way.

Yours truly,
J. TINNEY.
Westfield, N. Y., April 12, '83.

Caution.

The public are cautioned against a woman who is going about soliciting money from the charitably disposed among Spiritualists, showing as authority for so doing a letter of recommendation purporting to come from myself, and stating that she had received aid from me.

I know no such person, and as she is procuring money under false pretences I shall be very glad if you will state this in your valuable journal, as I learn that some of my personal friends have recently been duped by her.

Very respectfully,
M. E. WILLIAMS,
462 West Thirty-fourth Street,
May 29th, 1883.

Testimonials.

SHAKERS, N. Y., May 6, 1883.

Dr. J. H. Rhodes—Kind Friend:

The three dollar boxes of your very valuable lozenges, one addressed to Eldress Pauline and the others to myself, have been received all safe. We prize them very much, and wish that every invalid could be advised to try a box, and they then would feel the effect. We know if they had one they would want another. Sister Pauline joins me in sending you this testimony for your very valuable medicine.

ALVIRA CONKLIN.

Parkersburg, W. Va., March 1883.

Dr. J. H. Rhodes—Dear Sir:

At the earnest request of my wife, I have been taking your remedies for kidney complaint, with decided benefit. Enclosed you will find one dollar for one large box of the same.

Yours truly,
T. T. DAVIDSON.

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 obsessed 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.

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This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

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For further particulars, address with enclosed stamp,
Dr. ABIE E. CUTTER,
Onset Bay, East Wareham, Mass.

Ohio Correspondence.

CANTON, Stark Co., Ohio,
June 4, 1883.

Editor of *Mind and Matter*:

DEAR SIR:—The ball is still rolling in this place, but we have some Bundyites in our midst, from whom, with the churches, we are beset on all sides, more especially our medium, Mr. Engle; still we are progressing. Mr. Engle is ready to comply with the many requests that have been made of him to hold sittings for trance, business, and diagnoses of diseases for the public generally, and can be found at No. 94 East Eighth Street at 7 P. M., except Sunday, Tuesday and Thursday, when he holds private developing circles. Sunday evening, June 3, at our developing circle (that is the old original circle) we had positive proof that the spirits of the departed can and do return. We also had a splendid lecture from a spirit friend through the medium. As I think my communication is long enough, I will close.

Yours for the truth,
D. C. NUNAMAKER.

Mrs. W. H. Jordan, Atlanta, Ga., writes: "Enclosed you will find \$2.00 to renew my subscription, for I do not like to miss a number, and would make a sacrifice to continue taking it, for it has grown to be a necessity, and I could do without my dinner better than without **MIND AND MATTER**. We are a family of mediums, and after patient waiting are rewarded by having materialized hands; and they promise, if we comply with their conditions, full form materializations in another year. Yours is the only paper to defend mediums fearlessly, and we appreciate your noble work."

J. B. Fayette, Oswego, N. Y., writes: Dear Sir and Brother—"Enclosed find two dollars; please credit the same to my subscription for **MIND AND MATTER**, the true exponent of the spirit world, and the tried and faithful friend of the instruments, chosen for their use—a free channel through which the teachings from spirit life reach humanity, from week to week, laden with more knowledge from spirit spheres, than is contained in any other spirit publication in America; and by masses of spiritualists, welcomed, as a weekly visitor, with which they are well pleased, and the mediums of our land will ever bless the editor of **MIND AND MATTER** for the manly and fearless stand he has taken in behalf of themselves and their spirit friends or guides."

Geo. W. Thomas, Marshfield, Oregon, writes:—"Please find the amount to renew my subscription to the best paper in the world—**MIND AND MATTER**. The more I read it the better I like it. I was told by invisible intelligences to secure **MIND AND MATTER**, and have found their advice good, though at the time I knew not of the paper, or where it was printed. Their advice to me has always been true and good. There may be false spirits who are very injurious and meddlesome to mankind, yet I have seen very little of them outside of the Pagan or Christian churches. I have never believed anything, for I count believing as knowing with doubts, and that is poor knowing. My position is to know and not believe anything, for as long as mankind will be content to believe, the wheels of progression are clogged. Yours for the truth."

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These mines are situated near the north bank of the South Fork of the Stanislaus River, next west of, and adjoining the celebrated Riverside Mines and Mill, recently purchased by Ex-Senator Sharon, and Senator John P. Jones, of Nevada, and others, for the sum of about \$100,000. On the two claims of 1600 feet each, owned by the Company, there are two shafts, one sunk to the depth of 115 feet, all the way down in rich milling ore, running from \$50 to \$240 per ton, and the other 52 feet, striking a heavy body of ore with indication of great increase in quality, at a lower depth. There is upon the mine, a Steam Pump of 6000 gallons per hour capacity.

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Address, J. WINCHESTER, President.
Columbia, Cal., April 10, 1883.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 4th, M. S. 36.

PLOTINA POMPEIA.

(Wife of the Roman Emperor Trajan).

I salute you, sir, in the interest of truth. I lived, that is, in a prominent way, a very short time after the death of Apollonius of Tyana. I saw him when I was a young girl, but never had any acquaintance with him, he dying before I reached womanhood. Of the Jews of my time, that is, in the reign of the emperor Trajan, the Pharisees and Essenes were the two principal sects. The Sadducees did not believe in the resurrection. They were very few in number and exerted but little influence. It was believed throughout the Roman Empire, at that time, that Apollonius of Tyana was the human representative of the god Apollo, on the earth; in fact was regarded as his son. There was no Jesus Christ known of in my day. There was a Christus Hesus, which was a combination of Indian and Scandinavian gods. This combination of gods was brought about by the slaves that had been brought from Asia and Northern Europe into Italy. There was a worship of this combined god under the designation of the Christus Hesusian religion.

I myself received divine honors after my death, and I was considered as being taken from the husband of my mortal life to be the companion of the god Apollo in the spirit life. I took a great interest in all classes and grades of Roman citizens; and did my best, in all kindness, for them. I had no prejudice against any religion. The religion of India was made to assume a different shape from that which ancient manuscripts set it forth to be.

Among all the letters addressed to my husband, the emperor Trajan, up to the time of my death (A. D. 128), relating to religious matters, I never saw any that did not relate to the religions of Christus Hesus or Apollonius. Ques. Did you ever see the letter of Pliny the Younger to the emperor Trajan? Ans. Yes; I saw a letter relating to the Essenes of Antioch, sent at the instance of Apollonius of Tyana and Ignatius of Antioch to the emperor. It was forwarded to Trajan from Pliny by the hands of one Paulus of Thessalonica. Paulus travelled into Bythnia and had an interview with him there. Pliny was the prefect of Bythnia at that time. Paulus, who was a Greek Jew, was merely the messenger or bearer of the letter to Rome. But Pliny saw nothing wrong with the Essenes, and reported that they were quiet and inoffensive citizens. There was no antagonism at that time between the Platonic and Eclectic philosophies. The Eclectic philosophy was an offshoot from the doctrines of the Gymnosophists, but they had gained but little headway in my day. The principle religion of that time was the worship of the ancient Grecian and Roman myths.

Essenianism was, in almost all its practical features, communism, everything was held and enjoyed in common.

I want to dwell particularly on the Christos of India, as he was understood in my day. He was regarded as an incarnation of deity, and was worshipped as such. His religion had been brought through the intermediate countries to the Mediterranean sea, and had become modified from the form it had, at Singapore, where Apollonius terminated his eastward journeying. As Apollonius moved westward from India, he came to be regarded as the ancient Christos. There were no miracles performed by him. What he did in the way of healing was through his mediumship. But the greatest part of the change in the religion of Christos was made by Apollonius himself. The Revelation written by the hand of Apollonius on the isle of Patmos, was considered in my time as one of the greatest and most mystical manifestations of mediumship, and was read as such by the learned. Ques. Was there any reference to Jesus in that mystical communication? Ans. There was no reference to Jesus whatever.

I belonged to the mystics, or secret inquirers into what you would consider spiritual phenomena. We had our meetings or circles for that purpose. Ques. Was the emperor Trajan also a member of the mystics? Ans. He understood that such phenomena occurred, but he was more of a Materialist in his views. I leaned more to the spiritual and he more to the materialistic view of things; but as long as he lived I was never interfered with in my researches by him.

In the year A. D. 85, Apollonius taught at Rome under the name of Paulus or Paul. Ques. Do you know that to be the fact personally? Ans. It was a well known fact in my day. He received divine honors after his death, as the Son of Apollo. In his biography he is represented to have been the incarnation of the God Proteus. That was simply the work of Philostratus who wanted to claim Apollonius as a Greek. In my time, when any man made his mark in the world, all Greek writers wanted to claim him as a Greek.

Although I had no personal acquaintance with Apollonius, I conversed with those who were acquainted with him, and who received all knowledge of him from Damis, his disciple. I also knew many Jews who were followers of Apollonius. They became so from what occurred through Apollonius when he was at Jerusalem. The account that they gave of his journey to that city, was precisely the same as the modern account of the same events, attributed to Jesus of Nazareth.

The Nazarites of my day were the same as your modern monks. They shaved their heads as the crowning act of their initiation. I never visited their settlements, but those of them who were sent to us, always had their heads shaven. Ques. Did they get their name from a place or settlement? Ans. They came from Gaza. The Nazarites, of my time were the same in belief as the Unitarians of your day—that is they were worshippers of one God, and did not acknowledge an intercessor. But they changed their views, subsequently, and united with the Gnostics, with whom they became identified. I think this will be made plain by sculptured inscriptions on the ruins of ancient Hierapolis. I think if the ruins of that ancient city could be properly explored, the truth of my communication can be established. I felt that I could give my communication, to-day, and I have therefore accompanied the medium here for that purpose. [Mr. James told us that the spirit that wanted to control him, had been with him for several hours previously.—Ed.]

I think if you will carefully examine the most ancient copies of the letter of Pliny to Trajan, you will find in what respects it has been changed

and interpolated. I am informed that the two most ancient copies of it are in the Vatican Library at Rome, and the Royal Library of Berlin.

The spirit closed her communication without giving her name; but Cha-wan-ska, the Indian guide said: "Brave Roberts, the spirit who communicated was Plotina Pompeia, wife of the emperor Trajan. She says she received divine honors as Isis, the mother of Horus, and that the proof of that was destroyed by Eusebius of Cæsarea."

We take the following account of Plotina Pompeia from Smith's Greek and Roman Biography:

"Plotina Pompeia, the wife of the emperor Trajan, was, according to the concurrent testimony of all the writers who mention her, a woman of extraordinary merits and virtue. As she ascended the steps of the palace after her husband's accession, she turned to the people, and took them to witness that she always desired to be the same as she was then; and throughout her life her conduct was regulated by this principle. She also increased the popularity of Trajan by repressing the exactions of the procurators. As she had no children, she persuaded her husband to adopt Hadrian, to whom she was much attached; but the statement of Dion Cassius, that her intercourse with Hadrian was of a criminal nature, is opposed to all we know of her character. Plotina survived her husband, and died in the reign of Hadrian, who honored her memory by mourning for her nine days, by building a temple in her honor, and by composing hymns in her praise. Hadrian also erected in honor of her a magnificent temple at Nemausus in Gaul. In the coin annexed Plotina is called Augusta, but in what year she received that title is uncertain. When Pliny pronounced his Panegyric, that is in A. D. 100, she had not yet obtained it; but an ancient inscription informs us that she was so-called in A. D. 105."

We further translate the following account of Plotina from the Biographie Universelle.—Ed.

"Pompeia Plotina, wife of the emperor Trajan, would be one of the most accomplished princesses that ever occupied the throne, if we would agree with Pliny, the panegyrist of that emperor. History gives us no information as to her family or her country. She had married Trajan before he was adopted by Nerva, and she made her entrance with him into Rome, amid the acclamations of an immense crowd of citizens. In ascending the steps of the palace, she turned towards the people and said, that she wished to go out from it with as much tranquillity as she entered it. We may judge from the medals of Plotina that are left to us, that it was not her beauty that had decided the choice of her husband, but the wisdom, prudence, and other virtues which shone out in her character more than made up for the lack of beauty. During all his reign, no one heard the least complaint of her conduct, and the general opinion was, that it was to her counsels that the Romans owed the suppression of the abuses, and the reduction of the taxes. Pliny remarks that Plotina always lived on amicable terms with Marciana the sister of Trajan. (See the Panegyric of Trajan, ch. 84.) She only consented to receive the title of Augusta when Trajan had accepted that of father of his country. She accompanied her husband to Asia and was with him when he died at Selinus (in Cilicia) in A. D. 117, and she bore his ashes to Rome, in an urn of gold, which was placed on the column that the senate caused to be erected in honor of that great ruler. Plotina had prepared for the elevation of Hadrian, by securing him the hand of Salina, the grand niece of Trajan, and in having him adopted by her husband. The friendship she manifested for Hadrian caused some clouds to obscure her reputation. The new emperor always preserved for Plotina the most tender gratitude, and caused her to be placed in the rank of the deities after her death, that Tillemont places in A. D. 129."

Such was the illustrious woman whose spirit returns and gives that remarkable communication. We will now proceed to test the communication by such facts as have come down to us in history.

The spirit tells us she lived in a prominent way (meaning as a Roman empress) a short time after the death of Apollonius of Tyana. This is the fact. Apollonius died about A. D. 99 or 100 and Trajan succeeded Nerva in A. D. 98. His distinguished wife only became famous shortly thereafter, when her noble qualities of head and heart and her influence over Trajan became recognized by the Roman people. Plotina must then have been yet a young person. The spirit tells us that of the Jews of her time, the principle sects were the Pharisees and Essenes, the Sadducees having sunk into comparative insignificance. This is undoubtedly true, for a belief in an after life, which the Sadducees opposed, had by that time become almost universal.

The spirit testifies positively to the fact that Apollonius of Tyana was in her time regarded throughout the Roman world as the human representative of the god Apollo, on the earth, and was in fact regarded as his son. She testifies with equal positiveness that no such person as Jesus Christ was then known. She admits that there was a god, known as Christus Hesus, which was a combination of Indian and Scandinavian gods, which was brought about by the meeting of the Eastern and Western slaves transported by their Roman conquerors into Italy. The spirit tells us that this combined god was worshipped under the designation of the Christus Hesu religion. Of the truth of these statements we can only inferentially judge. It is known that Apollonius received divine honors more than two hundred years after his death, from a large part of the Roman world. It is also known that it was a common practice of the Romans to make captives of their prisoners of war, and to carry them in triumph to Rome to swell the honors of the conquerors. It is reasonable to infer that those captives would adhere to the religions of their respective countries. It is not unreasonable to suppose that these various religions should become blended as they met in Italy, and especially since the Hindu

Christna and the Druid Hesus were one and the same god, or personification of the sun, and both had undoubtedly the same source or origin. It is therefore quite consistent with probability that this part of the communication is true.

The spirit tells us she herself received divine honors, and this is fully confirmed by the historical facts we have given. It is equally a confirmed historical fact, that Plotina Pompeia took a great interest in the welfare of all classes of Roman citizens; and that she was not bigoted in her religious views.

This spirit also, in the most intelligent and detailed manner, describes the object and purport of the famous letter of Pliny, governor of Bythnia, to the emperor Trajan, which by alteration and interpolation, has been made to appear as having related to Christians. The account given by the spirit of Plotina of that letter is in the main, if not in all respects perfectly correct. The spirit tells us that that letter was written to Trajan at the instance of Apollonius and Ignatius the Essenian Patriarch of Antioch, the latter city being then the principal seat of Essenianism. We can well believe that Ignatius, if not Apollonius, did get Pliny to intercede with the emperor Trajan in behalf of the Essenes of Syria, against the complaints of the Roman priesthood, that they refused to contribute the offerings of animals and the earth's products to the Roman gods. That Trajan refrained from persecuting the Essenes, shows that the report of Pliny had satisfied him that he ought not to interfere with the peaceful enjoyment and exercise of their religion.

The spirit tells us that the Christos of India was regarded as an incarnation of deity, and was worshipped as such in her time. She says that the worship of that god had become modified in passing from Farther India to the Greek and Roman world. She says, as Apollonius returned from India, he came to be regarded as the incarnation of the ancient Christos, on account of the wonderful manifestations of his wonderful mediumship. The spirit tells us, however, that the greatest modification of the religion of Christos, was made by Apollonius himself. This is undoubtedly the fact. Apollonius had become deeply versed in all the philosophical systems of Greece, before going into India and learning the religions and philosophies of that vast country. He undoubtedly sought to adapt the purely Spiritual doctrines of those religions to the metaphysical doctrines of the Platonic, Pythagorean, Epicurian, and other philosophies of Greece, and in doing this, produced the blending of Oriental and Greek theologies, that is apparent throughout the Christian Scriptures, which scriptures were nothing more nor less than the work of Apollonius, modified to suit the views of those who conceived and executed, at a later day, the religious scheme now known as Christianity.

The spirit speaks of the Revelation of the New Testament, as having been written by Apollonius in the isle of Patmos, as was well understood when she lived. She says it was read by the learned at that time, as a remarkable mystical spiritual production. It is impossible, without unnecessary repetition, to state the facts which we have several times before adduced to show that Apollonius was the writer of the Apocalypse, and that it was a mystical interpretation of the sun's career, in his annual course through the zodiacal constellations, and the stellar groups that rose or set in conjunction with them at the various seasons of the year. That the Book of Revelation could have had no relation to any man, must be apparent to the most careless reader of it; and that it is an astrological imaginary rhapsody, is evident in all its parts. It certainly had nothing to do with Jesus or any real or imaginary being human or divine.

The spirit tells us she belonged to the mystics, or secret inquirers into what are now designated spiritual phenomena; and that those mystics held their meetings, and circles for the purpose of prosecuting those inquiries. As a matter of course, we have no means of verifying this part of the communication, for every trace of the fact of spirit communion with mortals that could be obliterated, has been wiped out by those whose interest it was to keep mankind in ignorance of the truth of the spirit life.

The spirit tells us that in A. D. 85, Apollonius taught in Rome under the name of Paulus or Paul. This if not actually known to be the fact, is in the highest degree probable. At that time Domitian reigned there, and it is stated by Philostratus, that Apollonius went to Rome in the reign of that emperor. It is certainly true that Apollonius received divine honors after his death, and that he was worshipped as the Son of Apollo, the Roman Sun-god.

The spirit states not only the sources of her information regarding Apollonius, which were ample to warrant all she says, but speaks especially of having conversed with many Jews who became the followers of Apollonius on account of what occurred through him while at Jerusalem (from A. D. 33 to 35). More than this, she tells us that they related those occurrences precisely as the more modern account of the same events attributed to Jesus were related. The gap of nearly twenty years in the life of Apollonius, by Philostratus, as it has been permitted to come down to us, covers the time of this journey to Jerusalem. There can hardly be a doubt but that this part of the life of Apollonius has been designedly suppressed. The testimony of this spirit upon that point becomes

very important, since, if the essential truth of the communication is established, the identity of Apollonius and the mythical Jesus is clearly made out. There must have been Jews living at Rome when Plotina flourished there, who had personal knowledge of the visit of Apollonius to Jerusalem and the marvellous healing performances which he there effected.

What is said of the Nazarites by the spirit of Plotina is undoubtedly true. They were monkish Essenes who took their name from the place of their principal settlement, the village of Nazarita, near Gaza. Their distinguishing religious doctrine was that they were Unitarians and believed in direct communion with the deity. They, with the Essenian laity were afterwards merged in Gnosticism. Whether there is any proof of this among the ruins of Hierapolis, we cannot say. "Hierapolis, now Pambuk, is an ancient ruined city of Asiatic Turkey, situated near the Lycus, 121 miles E. by S. of Smyrna. Its interesting ruins, among which are those of three churches, a theatre, a gymnasium, and many sepulchral monuments, attest its former magnificence." So says Lippincott's Gazetteer. It may therefore be presumed that Hierapolis was at one time the abode of many Nazarites.

We have every reason to feel that the testimony of this spirit is in all essential particulars correct, and being so, it is most important as collateral confirmation of the testimony of many other spirits who have preceded her. But no points of her testimony are more important than those which relate to Apollonius's visit to Jerusalem, and to the fact that he preached in Rome in A. D. 85, during the reign of the emperor Domitian, under the name of Paulus or Paul, thus identifying Apollonius with the Jesus and Paul of the Christian Bible. Neither the medium nor myself knew anything of Plotina Pompeia until that communication was given, and therefore we have a right to conclude that it is an undoubted spirit communication. Why should not that spirit be Plotina herself? We can see no reason why.

May 9th, M. S. 36.

STEPHANUS OF BYZANTIUM.

(A Greek Writer.)

I SALUTE YOU, SIR;—I believed nothing of the foolish religions, whether Greek or Roman. When I lived on earth the only god I acknowledged was reason. The only truth I knew, I derived from ancient books or manuscripts; and I found that all religions (I except none) are but the creations of men. Not one of them proves anything to be true. But this I know. There is a philosophy that has proven a benefit to mankind; it is neither metaphysical nor scientific. Ques. What is it, then? Ans. It is the philosophy of spirit control. Before I was twenty years of age I knew of it; and from reading Armenian history from the days of Tiridates, the Armenian who fought against the Roman Empire, down to the days of my predecessor, Moses Chorenensis, I could see nothing in the career of that nation but the influence of good or bad spirits—to-day, the one class of spirits would be in the ascendancy, and tomorrow the other class.

And just here I would call your attention to one of the most important facts of modern times; and which ought to be well known. It is, that the more the efforts of mediums are approved and encouraged—the better the surroundings they can have—the finer will be the spirit intelligences they will attract. On the other hand the more they are condemned and discouraged, the darker will be the influences that will be drawn to them. This is a positive fact, and is known by me to be the truth.

I read the writings of the spirits Trogius Pompeius and Junianus Justinus, who preceded me. They were extant in my day, (about 575 A. D.) but they were destroyed by Cardinal B. [the name was written too indistinctly to be read,] because many had read them up to his time, and they were beginning to create such a disturbance in the Armenian provinces that the cardinal had them burned, and only the mention of the names of them now exist.

I lived, got through with my work, and died in A. D. 575. Ques. Did you write history yourself? Ans. I wrote history but I am set down as a lexicon writer. That was to blind the eyes of the people as to what was my real purpose. I was known as Stephanus of Byzantium.

We take the following account of Stephanus from Smith's Greek and Roman Biography.

"Stephanus of Byzantium, the author of the well known geographical lexicon entitled *Εθνικά*, of which unfortunately we only possess an epitome. There are few ancient writers of any importance of whom we know so little as of Stephanus. All that can be affirmed of him with certainty is that he was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. The ancient writers, often as they quote the *Εθνικά*, give us absolutely no information about its author, except his name. We learn from them, however, that the work was reduced to an epitome by a certain Hermolaus, who dedicated his abridgement to the emperor Justinian. Hence, in turning to the few incidental pieces of information which the work contains respecting its author, we are met by the question, whether such passages were written by Stephanus himself, or by the epitomator Hermolaus. The most important of these passages is the following which occurs in the article *Ανακτοριον*. 'Κολ Ευγενιος δε ο προ εμων (as en te Basilidi scholas diakonos), which cannot refer to any other Eugenius than the eminent grammarian of Augustopolis in Phrygia, who, as we learn from Suidas, taught at Constantinople, under the emperor Anastasius, at the end of the fifth century or the beginning of the sixth. This passage was pointed out by Thomas de Pinedo, the translator of Stephanus, as an indication of the author's age; but nearly all the editors of Stephanus, as well as Isaac Vossius and Fabricius, have chosen to regard it as an insertion made by Hermolaus, for the following reasons; if Eugenius flourished under Anastasius, who

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