

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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I AM SO TIRED.

BY MRS. S. L. M'CRACKEN.

There are whispers all about me
On the air,
Breathing and notes o'er my spirit
Everywhere:
Saying, O I am so tired,
With a mournful wail,
Like the sighing wind that mingles
With a gale.

One voice says, I am so tired
With this weary round;
And another breathes a refrain,
O I for higher ground—
Something to allay this hunger
Of the soul—
Something greater, something grander
To control.

Yet another murmurs lowly
On the air—
Those I loved have proved so falsely!
Earth seems fair;
But the anguish of my spirit
I would hide
In her bosom—let her hear me
O'er the tide.

Others speak with fainter murmurs,
Like the sea,
When it laps its gentlest wavelets
Near to me:
Saying, O I am so tired
Of this toil—
Will it never cease to leave me
On this soil?

And the many weary thousands
Now I hear,
Treading with their lagging footsteps
Every year.
Then I ask, with anxious spirit
Turned to hear,
What will still these dismal voices?
Where the cheer?

When beside me brightly beaming,
With her eye
Bent upon the happy distance,
I decay,
One who holds a benediction bearing,
Grand and true—
One who stands with rose crowned garland
Wet with dew.

Smiling gently o'er my spirit,
She exclaims:
By the flowers wreathed about me,
Love's my name;
And I hold a wand of power
In my hand—
It doth come of nature's dower
O'er the land.

Love! thou first of nature's products
As thy own,
Let mankind, all o'er the planet,
In each zone,
Feel the greatest boon of blessing
Ere to be,
Is to love each earthly creature,
And to see
That where Love shall lead the vanguard,
You will be
From all trials and oppressions
Ever free.

Chicago, September 16, 1883.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 21st, M. S. 36.

BENJAMIN BRIGGS,
Bensalem, Bucks Co., Pa.)

GOOD AFTERNOON:—I have come here for the purpose of trying once more to reach mankind—not, however, that I expect to do much in the way of advancing truth. I learned long ago that it takes a great amount of labor and perseverance to accomplish a little sometimes. I cannot, by research, see that at any time in history men made personal sacrifices for the good of humanity any more than they do at the present time. I feel a hope that some of us may say something that will reach individuals who have the power to operate in favor of the development of intellect that will induce them to put their shoulders to the wheel and help forward this important work. Certainly, there is no person of any mind but acknowledges the impossibility of using any more of material wealth than their own real necessities and desires demand. Yet, the world is full of people sacrificing their health and happiness to obtain something more than it is possible for them to use, and who have the power to distribute it as they choose when they are called upon to lay aside their physical organizations; and sometimes it is made the means of their misery after that event. For it is only then that they learn that some of the objects that they placed implicit confidence in, were unworthy of their trust. At other times they see that they have sacrificed every principle of justice and love to obtain what drifts into channels entirely different from what they desired. If there is any one agony greater to a spirit than another, it is to discover that its life purposes have drifted in a direction contrary to their expectations, or I have failed to learn what that agony is. And I want to impress upon every mind, to live and let live, and not to desire to accumulate that which it is impossible for them to appropriate while existing on the earth plane, or which it is impossible to control when the change that comes to all mortals overtakes them. Many a pleasant home is destroyed—many a loving spirit is crushed—just because some member of the family desires to acquire more than is their just rights. I have seen little children scarcely knowing enough of life to judge rightly, or appreciate the necessity of labor, placed in a position to toil morning, noon, and night. And what was the effect of this un-

natural condition but to destroy, not only the physical organization, but to destroy a bright and keen intellect, which if allowed to expand in its own natural manner, would have been able to have given knowledge to the world which now is hidden; and it looks as though it would be a long time before it could be gained through any legitimate channel. This is what men are doing daily, and I have grown tired of seeing so many bright spirits crushed and broken just on the threshold of life. I would like to take every man and woman by the hand and ask them to pause and consider, that in desiring to obtain wealth they, of themselves, destroy the possibility of their present happiness, and heap burning coals upon their heads for the future. I would say to them: Brothers and Sisters, let sham and the desire for apparent appreciation vanish from your minds, and face the stern realities of life, in a manner that will complete the happiness of the human race. I feel that I am done. My name is Benjamin Briggs, Bensalem Township, Bucks Co., Pa.

MATILDA MATTLAND,
(Indianapolis, Ind.)

This seems to be a very pleasant outlook, for a person to step in here and get rested before they take up their line of march. I have been very much perplexed about myself, for I felt as though I might be an exception to the general rule, for I felt such a lively consciousness of a continued existence, and such a clear perception in regard to my own imperfections that I would like to know whether it is the general experience of spirits, for I would hate to be different from anybody else; for I always tried to keep within the bounds of respectability, although I could not always see things as other people did; and I guess it is a natural feeling for people to want to have their own way in regard to themselves and their beliefs. But it looks to me, all the time as if I was a little set or stubborn in my opinions; and I have held on to my own views just for the sake of having authority over my own opinions. That is the way it has looked to me ever since I laid aside my own organization; but I cannot say it has been of very great use except to give me a material spirit condition. And I will say of my earth life condition that I had many opportunities that I neglected sadly, for it was not pleasant to me to be studying and improving my mind; but I took considerable interest in the affairs of the people with whom I came in contact, and if there was ever a skeleton in any of their closets, I was sure to find it out. And I got so interested in hunting up the pedigree of everybody I was acquainted with, that there were several skeletons got hidden away in my own life's history that rise up now in their full vigor. They are everlasting presences with me, and I have approached this corner, (the medium sat in the corner of the room,) I am afraid a good deal selfishly; for I was informed that if I had any grievances I could throw the burden of them off through controlling an organization and making an honest confession. As I have done that I will quietly leave by giving my name. Matilda Matlland, I lived in Indianapolis, Ind.

JOHN LADAMIRE,
(New Orleans, La.)

"Knock and the door shall be opened unto you" bears a wonderful significance when rightly apprehended. Investigate, and the mysteries that seem to enshroud the world will become shining lights in the wilderness to guide benighted minds to the fountain of truth. For men and women to congregate together in the sheltered valleys, and to call upon a power to sanctify them and give them more of happiness than to the rest of humanity who are left out of the fold, savors largely of selfishness and forgetfulness of the needs of mankind. But the simple words, "Knock and the door shall be opened unto you," bears with them an assurance that not one of earth's children will always be debarred from knowledge—will be debarred from acquiring the true light—the light of reason—making individuals weigh all subjects with care, and not accepting anything but that which bears the impress of truth upon its face. Indeed, I see that even men and women who are held in the bonds of ignorance and superstition, are beginning to "knock at the door," and lo! it is opened unto them, and they hear from their treasured dead words of encouragement and the consolation of knowing that they are not dead, but ever present, striving in every way possible to overcome the obstacles that surround them, to make not only their presence known, but to work for the interests of the mourning ones of earth. And there are no words that can convey to your minds the change that has come to us since we learned it was possible to control the organizations of mediums and converse with our friends; and as we acquire knowledge of the law of control we can in time aid in making conditions that will make it possible for humanity to live and be happy without persecution or distress. I say there are no words that will convey an idea of the change that has gone on in spirit life. This fact is becoming almost universally known, and there are comparatively few spirits that do not understand that they have the power, under favorable circumstances, to hold communion with their friends on earth. But all who know this have not become wise enough to lay aside their old conservative ideas, and come with a true spirit and desire for advancement. Many come trying to hold the mind in dread of

some fearful punishment, unless they hold on to some old form that has ceased to be of use to mankind. Such spirits are working to further what they consider to be their greatest interest—the establishment of their own particular creeds, not knowing that by so doing, they are destroying the possibility of their own progress; and that by each effort they make, they are losing their power to do harm, and come nearer in rapport with the principles that sooner or later will cause them to cast away the husks, to take up the gems that lie before them. I would have liked to have spoken longer, but I am losing my power. My name is John Ladamire, New Orleans, La.

JACK LYMAN,
(Harper's Ferry.)

Oh! mister, it does seem awful to come in here. Ques. What do you find so awful about it? Ans. Why, I thought I'd gone to glory. Ques. Have you not gone there? Ans. Why, there is no such place. Ques. How do you know that? Ans. Cause I ain't found it. Ques. Perhaps you did not deserve to find it? Ans. Well, I done what they told me to do, and that was to sing hymns and pray. Ques. Have you not found that to help you? Ans. No, it ha'n't helped me, because I've not found that place, and I'm here talking again; and I'll not sing "Glory Hallelujah" any more, but I'll go away from here and upset everybody that undertakes to sing and pray, for if that don't give us a ticket to glory it aint no use spending the time at it. Now, I could tell you a long story if I'd a found heaven, but I haven't and I've nothing to say. But I am as mad as mad can be, to think there's no God—no Jesus Christ—no nothing. I don't know what the world's coming to. Now what had I best do? [Tell us what brought you here.] Well, I come here I expect to give vent to my feelings, cause this is the only way I could do it. Ques. Why did you not go to those for information who told you to sing and pray? Ans. After I found out they didn't know themselves, I thought I'd better keep away from them. Ques. Did you belong to any church? Ans. Of course I belonged to church. Ques. To what church? Ans. To the Methodist church. My name is Jack Lyman, of Harper's Ferry, W. Va. I was a common laborer.

SARAH ANN HOLEMAN,
(Buffalo, N. J.)

How Do You Do?—I do not think you will be more surprised than myself at my being here. It seems unladylike for me to step in here and talk to people without an invitation, but I felt a strong desire to say something on behalf of many spirits that come here and give communications, for there are so many of them who need the full sympathy of every person. They are not to blame for their ignorance in regard to spiritual affairs, for many of them had to labor to gain a plain subsistence, and never had time to cultivate their natures in any direction. It is an inborn principle that makes every one look out, and many have placed their confidence in men and women who had leisure to study, but who would be better occupied in not misleading poor ignorant human beings. They cannot rid themselves of all the effects of their misplaced confidence, and some of them are so fearfully wrought upon when they discover that they have been deceived in regard to their spirit lives, that their burden seems to become unbearable, and they seek the first opportunity to unburden themselves to some one. I have labored long and faithfully with such spirits as the last one who presented himself here; and I find that they are easier moulded to see the truth than many who have had great advantages in the world. For they are aware of their own ignorance and that they have relied entirely on some one else, while others who have studied theology and hunted up all the evidence in favor of their pet schemes, it is almost impossible to reach on account of their self-confidence in their views. The uneducated, ignorant, religious spirits soon outgrow that unnatural condition and ascend step by step the rounds of the ladder of progress without once desiring to retrace their steps, and to come in rapport again with their old theology. These spirits possess one advantage when their spirit education begins, as it is based upon a correct principle. They are certain that the course they have commenced to pursue is correct, and many of them become faithful workers, doing a wonderful amount of labor in the direction of good. But we all strive, when we control a medium, to be as nearly as possible like we were about the time that we left our mortal forms. This seems to be a force compelling each one to be their individual selves, so that the evidences need not be conflicting, and that the world will have that kind of evidence which will satisfy the most skeptical mind. Just now a scientific world has thought fit to make an effort to discover whether there is any truth in Spiritualism, and I am perfectly willing to admit that it is desirable to have the whole world understand this science. But there is one thing I want to say to men and women whose minds have been educated according to popular methods, that they cannot change a law, and if they are not willing to obey the law, they will only become stumbling blocks in the way of the advancement of the people, for this principle of spirit intercourse with earth's people cannot be changed, no matter how wise those who seek to do so—they must obey the law. And as conditions are a necessity through the whole of life, these conditions are necessary for us

to manifest ourselves, and without them it is impossible for us to satisfy the skeptical mind. But with the conditions we ask granted to us, we do not hesitate to say that the whole world will acknowledge that we do not die—do not depart to places where we cannot be approached, but that we are living presences operating through the conditions given us—not claiming to be infallible or possessing all knowledge, but having knowledge enough to know that we can attain such heights of knowledge as to be able to overcome all the difficulties of material life, making the spirit and physical existence as one. And we study to fit ourselves to aid others, and in the end to know that the great work of instruction will be accomplished. My name was Sarah Ann Holeman, Buffalo, New York.

[This communication is of unusual merit, and is worthy of the most careful reading and consideration. It states what every well informed Spiritualist must know to be the most important truth.—Ed.]

HENRY RHODES,
(Pekin, Ill.)

In addressing you this afternoon, I feel that I am blessed, with an audience that is able to appreciate anything I may be able to give, to aid the progress of the human race; and it is wonderful how rapid the stride of advancement has become during the last fifty years. The minds of men and women, to-day, are stored with a variety of knowledge, and they are constantly looking out, expecting new discoveries to be made in the scientific, religious and social world. They are not confined to a plain humdrum life, but with small means in their purses, in a few hours or days, they can be whirled from one part of the country to another, without any great inconvenience to themselves, and each change gives them a new realization of life. They gather new elements, making them strong physically—giving the intellect food to evolve some new thoughts that will markedly change the material existence of men and women; for each movement of intellectuality adds something to our power to control the conditions of material life. We feel that we are just learning the alphabet in regard to our possibilities, and when we see we are being aided so greatly by spirits embodied, it makes us strong in our purposes; and we design to take sorrow from the lives of men, making them free to enjoy a condition of happiness. And, as all true happiness originates from labor, we desire to interest every mind in its own unfoldment. The labor of education is a thing of pleasure, when various minds contribute their portion to the common feast. There is a magnetic condition running through all the grades of human life that when understood will add much to the unfoldment of every mind. For instance, we will take a given number of individuals all anxious to acquire knowledge in different directions, if they associate daily and converse upon the subjects of their different studies, each one will give strength to the others, and it will not be long before they will astonish themselves at the progress they have made, and what, to-day, is called society conversation will be a thing of the past. Each group of persons will start out in their own channel of inquiry, imparting what they have acquired, and you will have a society worthy of the name. Instead of a popular inquisition you will have a popular education, and there will be no one so low in the scale of development, but who can gather up some of the feast of intellectuality, and appropriate it to their life's purposes. The human family were not created to destroy their own happiness and the happiness of others. The purpose of the great motive power is the unfoldment of every mind in a direction to complete its destiny through all time. You are just beginning to live—just beginning to appreciate—just beginning to see the great possibilities of the future—when all things will grow in harmony with themselves, and barbarity among men will cease. My name was Henry Rhodes, of Pekin, Ill., and I will be the last spirit to control to-day.

[How important these wonderfully philosophical spirit communications! Do they impress our readers as they do myself? If so they will use every effort to get such grand teachings before their neighbors and friends.—Ed.]

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 five two-cent stamps.

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

The First Spiritual and Liberal Society of Chattanooga, Tenn.

THE First Spiritual and Liberal Society of Chattanooga, Tenn., will hold a Grove Meeting near the city, commencing on the 13th and closing the 28th day of October, 1883. This is an epoch in the South, a grand rally of Spiritualists, the first this side of Mason and Dixon's line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance; also invite your appreciative friends to accompany you and partake of this feast of good things.

The following are the speakers thus far engaged:—Rev. Samuel Watson, Memphis, Tenn., Prof. Wm. F. Lyon, Adrian, Mich., Dr. C. Fred. Farlin, Rochester, N. Y., expected. Dr. W. C. Bowman, Cincinnati, Ohio, G. W. Kates, Atlanta, Ga., Editor *Light for Thinkers*. A. C. Ladd, Atlanta, Ga., Mrs. C. C. Van Duzee, Atlanta, Ga., Miss M. Z. Brown, D. Catur, Ga., Miss Inez Huntington, Randolph, N. Y., Moses Hull, Erie, Pa.

Some of the most noted mediums in the country will be present throughout the entire meeting. So that ample opportunity will be afforded to all skeptics and honest investigators for full and thorough investigation. Mediums thus far engaged: Miss Lizzie T. Evans, Spirit Photographer, Louisville, Ky., Mrs. A. D. Carroll, Trance Test Medium, Adrian, Mich., Inez Huntington, Writing Medium, Randolph, N. Y., Mrs. C. C. Van Duzee, Trance Medium, Atlanta, Ga., Henry B. Allen, Physical and Musical Medium, Mass., D. A. Hearrick, Spirit [Crayon] Artist, Jamestown, N. Y.

Location and Attraction.—The Grove Meeting will be held in Beason's Grove, a beautiful location just across the Tennessee river, within one half mile of the city limits of Chattanooga, the garden spot of the South—the place for tourists and pleasure seekers to visit—the best climate in the Union, with its numberless attractions, such as grand old Lookout Mountain, the great battleground of Chickamauga, Forest Hill, Signal Hill, Mission Ridge, Forest Wood, etc. Also, Tennessee river, its walls mounting up from 1,000 to 1,500 feet above the river, much of which is equal to that on the grand Hudson river above New York city. Nic-a-Jack cave and many others that contain miles of halls and subterranean rooms, already proved to be the most wonderful extent, and beauty, although not fully developed, the tourist's eye views one of the grandest panoramas of mountains, valleys, river scenery, of railroad towns, to be seen in the South, covering a large scope of country in Alabama, Georgia and Tennessee.

The Society have made arrangements with the Western Atlantic Railroad to pass all delegates on their return home from the Grove Meeting free of charge, and expect the same from all other roads.

Fraternalty yours, J. W. WHITE, President.
J. D. HAGAMAN, Cor. Sec.

EDITORIAL BRIEFS.

"TWELVE Months in an English Prison," by Susan Willis Fletcher, will shortly be published by Lee & Sheppard, Boston, Mass.

Mrs. SUSIE WILLIS FLETCHER is so far improved in health as to be able to sit up about an hour each day, and receives a few friends."

WANTED—One or two furnished rooms in central portion of the city. Address Dr. B. F. Brown. MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

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.

A. W. S. ROTHERMEL informs us that he is at home, 130 Hall St., near Myrtle, at Brooklyn, N. Y., and will hold seances every Tuesday, Thursday, Friday and Sunday evenings, until further notice.

FRANK T. RIPLEY informs us that he will stay in Maine for the fall and winter, and lecture and give platform tests. Any parties desirous of engaging him for that purpose can address him at Searsmont, Maine, care of W. B. Morse.

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.

Mrs. CARRIE TRYON, a medium of great spiritual development, is now located at 342 State street, Brooklyn, where she is meeting with remarkable success in her sphere of labor. There are very few mediums in Brooklyn, and Mrs. Tryon will fill a place long since vacant.

W. HARRY POWELL, slate writing meeting of Philadelphia, informs us that he will visit St. Louis, Mo., Oct. 1st, and Kansas City, Mo., Oct. 14th. Friends desiring to make arrangements with him to stop off en route can address him at St. Louis P. O., Mo.

Dr. J. H. RHODES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands; also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand MIND AND MATTER, also all Spiritual books and papers, as well as the Liberal literature of the day.

WM. BAKER FANESTOCK, M. D., informs us that it is his intention to leave Walhalla, S. C., the 15th of October, and return by way of Cincinnati; and as he may not reach Lancaster, Pa., much before the 1st of January, he desires to say that his small work, "Statuolence and its Uses," will not be sent to any person until after he reaches home, when the offer will be renewed.

We have received a copy of the *Terre Haute Express*, of Sept. 20, 1883, containing an account of the marriage of Mrs. Annie Stewart to W. P. Walling of Battle Creek, Mich., who is reported to be a wealthy gentleman of sixty-three summers. The *Express* also states that Mrs. Walling will retire from her mediumship and reside in Battle Creek with her new husband. While we congratulate Mrs. Stewart, we condole with "Jesus Christ," "Virgin Mary," and the Pence Hall Committee.

MR. J. W. FLETCHER said in his lecture in Brooklyn on Sunday, in regard to Oahspe: "This book may be helpful to some, and take the place of another bible, which they have discarded, but so far as its being the word of God, there is scarcely any one foolish or credulous enough in the present day to believe such an absurdity. Probably every book that has ever been written has a helpful influence, but we are not in days of authority. No one man, or church, or book, is an embodiment of the whole truth." Next Sunday Mr. Fletcher lectures in the morning upon "The Power of the Human Spirit."

MR. AND MRS. JAMES A. BLISS hold their full form materialization seances every Sunday, Tuesday, Wednesday and Friday evenings at 8 o'clock, also Saturday afternoon at 2.30 o'clock, at No. 39 East Newton street, Boston. Special notice: the demand for seats makes it absolutely necessary that they should be secured in advance. Books open for one seance, or the entire season. "First come, first served," unless otherwise ordered by impression from our spirit guides. Mr. Bliss will give private sittings for communications. Development of mediumship and magnetic healing, daily, from 9 A. M. to 5 P. M., at same place.

[FOR MIND AND MATTER.]

"What Shall We Have in Its Place."

Editor Mind and Matter:

Over and over comes up that question, and we speak of the new era that is almost imperceptibly dawning upon the awaiting people of earth, who are asking, seeking, and striving for a light and power that shall help to banish the wrongs and sufferings of humanity.

"What shall we have in its place?" asks the young mother, and the loving father sits by and listens as they gaze into the eyes of their three year's darling. Well, now, I say we will imagine it possible for your child to arrive at maturity without ever hearing of the Christian religion—in the meantime teach her to develop her inner life, as also the outward—teach her to do right physically, morally, mentally and spiritually, because it is right to do so—and that right is its own rewarder, while wrong doing brings its punishment—teach her to be her own judge of right and wrong by the light of her highest reason, and by the still small voice that is ever with us—and then, when grown to womanhood, tell her the story of the Christian religion—how think you it would be received?

"What shall we have in its place?" We will have the truth as far as our capabilities can receive it—not being slaves to error if possible to avoid it. Years ago, in our younger days, living in a country town where the evangelical doctrines were taught, and usually the Universalist doctrines some of the time; and being permitted by our father, who was a moralist, to go where we pleased, we were usually found at the more liberal church; but when there was none at the latter we turned towards the other. After marrying and moving into a neighboring town it was nearly the same. Well do we recall the time, after listening to their teachings, as we stood in the shade of a large spreading maple, and thinking of the difference in sects; there seemed to go up a prayer from my inmost being for the truth we had seen and heard of the Spiritualists doings and sayings, and we knew that near and dear friends had been benefited by them, but still we paid but little attention to them.

Shortly after that time I was thrown upon a sick bed, where I laid months until given up as incurable by the best physicians. At that time a dear friend came with a clairvoyant healer, through whose treatment I commenced to recover, and also to develop mediumistically, but I would turn in horror from anything unfavorable to Christian Spiritualism. But as the truth was what I wanted, of course I must pass along and learn the lessons given, until most vividly, from time to time, has been shown me the effects of the teachings of the unnatural systems of religion which are accepted in the last part of the nineteenth century as the teachings of Infinite Love and Wisdom.

Millington, Mass.

Mrs. L. S. GOODNOW.

The Great Christian Rebellion.

Editor of Mind and Matter:

This is what we term the religion of the past and present. Nations that claim to be civilized should at once reunite the lost and scattered flock that for centuries have been seeking admittance to Paradise Lost. Suppose two individuals should each join a distinct secret order—one become a Mason and the other an Old Fellow—because they were both members of secret orders, would not entitle them to visit both. Well, we look at the present religion in the same way. To belong to any of the different religious denominations will no more unite people in the next world than it did in this. To do that, each one will have to become of the same belief in all spirit lore. A man may have ever such good intentions in starting out on a journey, yet should he not follow the right and direct road, he will certainly be longer in reaching his destination than the man who took the right road.

But some will ask: Which is the right road

that leads to everlasting bliss? We answer, Do right unto one another—stop your rebellion—bring man into one belief; then, instead of a divided church war, you will have contented minds—you will all be on one road—the road of sunshine. Your minds becoming centralized on one belief. That belief would become a rainbow that would girdle this now isolated people, and bring them into one, even after constituting them one grand Christian family.

Modern times have in a measure brought about a somewhat better harmony. The reason of this is, because men are not so sanguine in their faith. A great many people join the church from policy, to enable them to be more successful in life. It has often been said, that should a horse know its strength, a man could not handle him. The simple fact is that a horse does not know his strength and a man is not allowed to know it.

The mind and body of man have ever been held in slavery. This bondage has been modified from age to age, but it has been a very slow process. What we mean is, that it is easier to govern men divided into many beliefs; for the simple reason that extremes of riches and poverty exist, one being a free born and the other a modern slave.

The cause of this Christian rebellion is kept up to serve the purpose of the vain, the selfish, and, above all, the cruel, in order that they may be worshipped as gods themselves, by having gained through a divided world, gold; which gold at present seems to be regarded as the god and saviour of man. Some wish for gold that they may redeem themselves from the slavery of want—others desire gold that they in turn may become masters over their former tyrants who had lost their power through crime and folly, and become reduced to the ranks of servitude. Unite, let divisions cease, and let all move on the one right road of progress to prosperity.

HENRY LESNE.

[If mankind can ever be induced to try to assist each other, as they determinedly seek to govern and use each other, the work of progress to perfection will have been begun. Not until then.—Ed.]

Spirit Communication.—Mrs. Bryant, Medium.

CHICAGO, Sept. 17th, 1883.

Editor of Mind and Matter:

DEAR SIR:—Red Jacket controlling Mrs. Bryant, to-day, desired me to express to you his thanks for publishing the spirit communication of Jesse James, and his own communication concerning the Catholic opposition, in spirit life, that the friends of truth have to encounter. (I think it must be the battle of Armageddon, referred to in Revelations.) He desires me also to request that you will change the address of his medium. She has now removed from 455 West Madison Street, to 323 North Wood Street, Chicago, Illinois.

Red Jacket is very thankful for what you have done, and says, that you will have better success in the future as a reward for the manner in which you have so nobly defended mediums, and stood firm at your post in the cause of truth. He says you have imparted truth and good to others, and you will receive good in return yourself. He says many are happy, both spirits and mortals; who have gained knowledge through your "scratch sheet." Your "scratches" will give forth light and knowledge, when all other papers will have gone down, because you are working for truth and justice; and as you fight nobly and faithfully for the cause, so you will gain the victory.

Red Jacket desires me to request that you will publish such messages as you feel disposed to, that he sends you from time to time, and such as you do not wish to publish, put in the waste basket.

Yours, &c.,

JOHN WESLEY HOWLETT.

LITTLE THUNDER.

Me want to tell big white chief (the President), little in scratch sheet. Me no talk much. Me tell big white chief in council chamber, he no help Injun so much as other father brave, (President Hayes.) He help Injun more by 'm bye, when he see pale-face take all wampum from Red Men. Me no get to council chamber with other chiefs—only what me can say now to the father brave. Pale face no have so big spirit—big heart—for Red Man, as Red Man have for Pale face. Red man no deceitful. Me have much to say to big father brave by 'm bye. What the big father brave help Red man, the Great Spirit help the big father brave. Me send much good will to the big father brave. Red Jacket, Grey Eagle, help Little Thunder come. Good bye brave.

Little Thunder was the head chief of a band of Indian chiefs and noted braves, who passed through Chicago during the summer of 1882, on their way from Minnesota to Washington, to see about ceding some of their lands to the government. He was taken sick here, conveyed to the hospital and died there; while the rest of the chiefs continued on to Washington.

JOHN WESLEY HOWLETT.

Another Worker Gone.

From Beloit, Wis., Sept. 9th, Sylvester U. Hamilton, aged 64 years. Mr. Hamilton has for more than thirty years been an investigator of Spiritualism, and for many years has been a sincere, earnest and outspoken Spiritualist. During this time he has ever been the faithful friend of mediums and was active in promoting the cause of free thought. He will be greatly missed by the friends of Spiritualism and by liberal minds generally in this section.

Funeral services were held on the 12th, and were conducted by the Hon. David Williams of Darien, who presented to his hearers many valuable and practical ideas—his subject being, "The Lesson of Life."

Beloit, Wis., Sept. 24, 1883.

WILL C. HODGE.

In Memoriam.

Passed to spirit life on the 4th instant, Kersey Graves, at his home in Richmond, Ind., at the age of seventy, leaving a wife, two sons and two daughters. Mr. Graves was one of the early pioneers in the anti-slavery cause, being disowned by the church for publicly avowing his sentiments. He was a Spiritualist, speaker and author, several of his works having had a large circulation, and also associate editor on the Indianapolis *Sun*. The body was laid in Goshen cemetery, near Middleboro, Wayne County, Ind.

In Memoriam.

Isaac Rehn, aged 63, at York, Pa., on the 13th instant passed to spirit life. Mr. Rehn was formerly of Philadelphia, Pa., and was one of the first and most active workers in the first progressive lyceum of this city.

Evolution is not Transition.

Editor of Mind and Matter:

I make use of the word *evolution* so frequently that it may be well to inform your readers that I do not mean by it to convey the idea of transition nor of the conversion of one thing or species into another, as defined by Dr. Fahnestock and others, but that to evolve is to unroll or unfold. Evolution is the process of affiance resulting from contact and change; progress is simply the result of evolution.

CHARLES THOMPSON.

St. Albans, Vt.

How to Make a Telephone.

To make a good and serviceable telephone, good for three blocks or so, only requires enough wire and two cigar-boxes. First, select your boxes and make a hole about half an inch in diameter in the center of the bottom of each, and then place one in each of the houses you wish to connect; then get five pounds of common iron stove pipe wire, make a loop in one end, and put it through the hole in your cigar box, and fasten it with a nail; then draw it tight to the other box, supporting it, when necessary, with stout cord. You can easily run your line into the house by boring a hole through the glass. Support your boxes at their ends with slats nailed across the window, and your telephone is complete. It will carry music when the organ is played thirty feet away in another room.—*Scientific Californian*.

Mr. A. V. Goodin, of Cave Springs, Missouri, in renewing his subscription says: "Your plan of organization is just the wisest thing to do. Form circles and develop mediums all over the country. We want a medium or two in every family, and then we must protect them at all hazards from the Bundyite crew."

Mr. John C. Davenport, of San Jose, California, in renewing his yearly subscription, says: "MIND AND MATTER is doing the grandest work ever done on this globe. Do not let me miss one single number. Keep up courage, and may God bless you, and may the good and truthful spirits always attend you, that truth may triumph over all the earth."

Whatever is becoming is honest, and whatever is honest must always be becoming.

Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable.

Duty cannot be neglected without harm to those who practice as well as to those who suffer the neglect.

A newspaper should be like a toothbrush—then everybody would have one of his own and not borrow his neighbor's.

Special Notices.

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.

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.

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

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

Mrs. S. E. BROMWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

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 6th and Library streets.

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. Send seventh page for his post office address and advertisement.

J. W. KENYON's appointments are, for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Geneseo, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. No. 1 15 cts., 2, and 3, ten cts. each. No. 4, fifteen cts. 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.

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.

[Continued from the Eighth Page.]

communications genuine and true. The spirit who gave it was very thoroughly informed upon many points of history on which he has touched, and we cannot conceive what motive any spirit could have in deceitfully inventing it. The spirit sets out by saying that he has been supposed to have written the Ketubim, called by others the Hagiographa; and says he did not, but that he did transcribe the Minor Prophets. He supposes that the former writings were put in their present shape by a Greek Jew, in the 9th century, named Georgius. And further says he was at the head of the Academy of Sora, in the third century. What was the School of Sora? We copy what is said of it in McClintock and Strong's Cyclopedia, under the head "Schools."

"Sora, called also Matta Mechassia, a town on the Euphrates, about twenty two parasangs south of Pumbeditha, is famous in Jewish history as the seat of a renowned academy, which was inaugurated A. D. 219, by Abba Areka, more commonly known by his scholastic title of Rab. Rab died in 247 at Sora where for twenty-eight years he had presided over the Soraic school, remarkable for the pleasantness of its site and accommodations, and numbering at times, from a thousand to twelve hundred students. Rab's successor in Sora was R. Huna, (born about 212; died in 297), a distinguished scholar of Rab's. His learning contributed to sustain the reputation of the school, which could, under him, yet number eight hundred students. After an administration of forty years Huna died, and the rectorship was filled by Jehudah, bar Jeches kel, who died in 299."

We can find no historical reference to this personage in any of the biographical collections, and are inclined to think that the spirit who gives his name as Rabba Joseph is this Rabba Jehudah. Why there should be this variation in the name, we know not. If this conjecture is correct, it is more than likely that he transcribed the Minor Prophets, he was also supposed to have transcribed the Ketubim or Hagiographa. What were the latter? We give the definition of the term from the American Cyclopedia:

"Hagiographa (Greek agios, sacred, and grapho, to write), or Holy Writings, (in Hebrew Ketubim, writings), the name given by the Jews to their third division of the Old Testament Scriptures. There are various suppositions concerning the earliest arrangement of this division by the Jews, founded on contradictory statements, in Josephus, Philo, Jerome, the Talmud, etc., including a passage of Luke, (xxiv, 44): 'the things written in the law of Moses, and in the prophets, and in the psalms.' According to the arrangements now general among the Jews, the Hagiographa includes three divisions: 1.—The Psalms, Proverbs, and Job. 2.—The Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. 3.—Daniel, Ezra, Nehemiah, and the Chronicles. These books received the name of 'Hagiographa' or 'Holy Writings,' because, though not written by Moses, many of the prophets, strictly so-called, were nevertheless regarded as inspired."

As to which were the Major and which the Minor Prophets, we cite McClintock's and Strong's Cyclopedia:

"We have in the Old Testament sixteen prophets; that is four greater and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendor of temporal dignities, and led a kind of life different from other prophets. The twelve lesser prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi."

We may therefore fairly conclude that the spirit of Rabba Joseph not only knew what he was saying, but that he spoke the truth. He says he did translate the Minor or Lesser Prophets, but not the Hagiographa. As head of the Academy of Sora, nothing was more probable than he should have done so. He also tells us that he wrote a great deal upon the teachings of Gamaliel. This he certainly would have done as the head of the School of Sora. Gamaliel was a learned doctor of the law, a Pharisee, and member of the sanhedrim of the Jews. He was grandson of Hillel, the renowned teacher of the Mishna. He held a seat, and probably the presidency, in the Sanhedrim, during the reigns of Tiberius, Caligula, and Claudius, being succeeded by his son Simeon. He was the author of many religious and civil reforms, and remarkable for humanity, charity and tolerance. He was the first to be distinguished by the title Rabban (our master). The respect with which his opinions are always quoted by the Rabbies is irreconcilable with the tradition that he was converted to Christianity. It was the writings of this learned Jewish teacher upon which the spirit says he wrote. That none of the writings of Rabba Joseph have come down to us, except in the Minor Prophets, should surprise no one; for hardly anything that could throw light upon the origin of the Jewish scriptures has been spared, either by the Jews or by the Christians.

But we are now called to notice a statement, which if true, will necessitate a modification of the commonly supposed origin of the Jewish scriptures. This spirit says, that the Jewish records, before the time of Ezra the Scribe, are all plagiarized from ancient sacred Armenian writings; and that the whole of the Pentateuch really belongs to the time of an Armenian king, who was a contemporary of Psammetichus the Egyptian, and was extant, and in the library of the Academy of Sora in the 3d century. Psammetichus was king of Egypt about B. C. 670, and the Armenian King who was contemporary with him was perhaps the predecessor of Haikak II., who lived from 607 to 599 B. C. His name we cannot fix. But the king referred to may be Haikak II., himself; for it is historically stated

that Haikak II., joined Nebuchadnezzar in his expedition against the Jews, and brought into Armenia a Jewish noble named Shambat with his family. From this Shambat descended the Armenian royal family of the Bagratides or Bagratides, some of whom still hold high offices in Russia." It will thus be seen that there was an intimate and influential connection between the Jews and the Armenians, just about the time that the Jewish Scriptures were first published, that is B. C. 450. It would therefore seem that the Armenian people were older as a nation than the Assyrians, and as the spirit of Haico testified, they had a much more ancient literature.

The spirit of Rabba Joseph tells us that the writings and teachings of Gamaliel have been very much tampered with by Christians; and that this was shown in after times in the writings of Moses of Chorene, who is claimed to have been a Christian, but who was in fact an Ebionite follower of Krishna, and when you read about Josephus having been an Ebionite Christian, you must understand it to mean the same as when the term was applied to Moses of Chorene. For the first time since the Christian priesthood gained an ascendancy over the learning of the world, more than thirteen hundred years ago, has a ray of light been thrown upon the nature of the Ebionite religion. In their efforts to conceal the fact that the Ebionites were worshippers of the Hindoo Saviour, Krishna, and not of Jesus Christ, everything relating to them as a sect has been thrown into the greatest confusion. But now that a thoroughly informed Jewish spirit returns and testifies to that fact, all confusion, or difficulty, disappears; and the erroneousness of the Christian statements regarding them becomes plain and unquestionable. The most condensed, yet, at the same time, comprehensive account of the Ebionites, we find in Chambers' Encyclopedia. It is as follows:

"Ebionites (Heb. *ebion*, poor), a name probably given originally by the hierarchical party among the Jews, to those of their countrymen who professed the Christian faith, and who generally belonged to the poorer and more ignorant class; (John, chap. vii, 48, 49). Subsequently, it would seem, the Gentile Christians, who were ignorant of Hebrew, employed it in a distinctive sense to designate their Jewish co-religionists, who, in addition to their belief of Christianity, observed the Mosaic law. Irenaeus is the first writer who makes use of the name. It is highly probable that the Ebionites first became an organized body or sect, at Pella, a city in Persia, on the eastern side of the Jordan, whither they had betaken themselves on the breaking out of the Roman-Jewish war in the time of Hadrian. Here, indeed, a strictly Jewish-Christian church continued to exist down to the fifth century. Among the Ebionites, however, there was by no means a unanimity of religious feeling, or uniformity of opinion. Two great divergent parties are clearly recognizable—the Ebionites proper and the Ebionite Nazarenes. The former were little different from Jews: their conceptions of the Saviour were meager and unspiritual. They believed that Jesus was simply a man distinguished above all others for legal piety—pre-eminently a Jew, and selected as the Messiah because of his superior Judaism. Of course they denied his supernatural birth, yet not his resurrection; for 'they lived in expectation of his speedy return to restore the city of God (Jerusalem), and to re-establish the theocracy there in surpassing splendor.'—Neander. They were the genuine descendants of those Judaizers who plagued the church in the time of the Apostle Paul. The Ebionite Nazarenes, on the other hand, who at the close of the fourth century seem to have dwelt chiefly about Beroea in lower Syria, but at an earlier period may have been more widely diffused were Jewish Christians, in the better sense of the term. They conceived it to be their own duty still to circumscribe, keep the Sabbath, &c., but they had no wish to impose the peculiarities of Judaism on the Gentile Christians. They did not believe that Christianity was merely a glorification of Judaism, but a new life come into the world, in which the Gentiles might at once participate, without undergoing a Mosaic ordeal. Like the stricter Ebionites, they used a Gospel of Matthew; but it contained what the other did not—an account of the supernatural conception and birth of the Saviour. According to Neander, who has very thoroughly investigated the question, there were a great many varieties of opinion among the Ebionites, springing out of the differences above spoken of, which it would be tedious to record. It is sufficient to say that Essenism modified Ebionism greatly, through the introduction of a Jewish mysticism, which recognized in Moses and Christ an inward identity of doctrines, and regarded them as revealers of the 'primal religion,' whose teaching, however, had been sadly corrupted. It is extremely probable that an Essenic Ebionite wrote the Clementine Homilies."

We may here reach several rational conclusions. 1st. That the Ebionites were in no other sense Christians, except that they regarded the Hindoo Krishna with religious veneration. This is made very apparent by the admission that Essenism "modified greatly" Ebionism. Ebionism was manifestly only a modified Gymnosophism older than the Nazarene or Nazarene, and the subsequent Essenian modification of Ebionism. 2. We may rationally conclude that the Ebionites, the Nazarenes and the Essenes were but Grecised versions of the Gymnosophism of India, and had nothing whatever to do with Jesus Christ or Christianity. 3rd. We may conclude that the priestly founders of Christianity could not avoid the necessity of claiming the Ebionites, the Nazarenes and the Essenes as Christians, because they were the only persons in existence who, during the first one hundred and fifty years of the Christian era, could with any show of excuse or reason be called Christians; and they were no better off when for the next one hundred and fifty years they were compelled to recognize the Gnostic and Eclectic philosophies as Christian heresies.

What has since been called orthodox Christianity had no existence until the time of Eusebius of Caesarea, in the forefront of the fourth century. 4th. We may conclude that the Ebionites were not Christians, but followers of the Hindoo teachings attributed to Krishna, the incarnation of the spirit Brahma, the Hindoo Saviour of men. It is just this that the testimony of Rabba Joseph shows. He says the Ebionites of the time of Gamaliel and Josephus were all tainted with Gymnosophism. They were Jews who had become acquainted with that Indian philosophy, through Apollonius of Tyana. We hope yet to be able to find some direct reference to Rabba Joseph, or Joseph the Blind.

The spirit says that he has felt it his duty in connection with many spirits of the sixth century, to bring to light the Armenian, Pythagorean, Judean, Gnostic and Eclectic systems, the writings concerning which are sufficiently extant to overthrow the scheme of the Christian priests to conceal or destroy them. From which we infer that it was in the sixth century that the wholesale destruction of the literature of the philosophies named was entered upon; and further, that those who were engaged in that destruction are yet to testify in corroboration of what spirit Rabba Joseph has said. We will welcome their testimony.

BUNDYISM AT LAKE PLEASANT—AS SEEN BY J. W. FLETCHER.

To the Editor of Mind and Matter:

Having read with much interest your recent articles in regard to affairs at Lake Pleasant, and the treatment that Mr. E. S. Wheeler received at the hands of the Bundy faction, I trust you may find a place for the main facts of the case. I have been passing the season there, resting from public labor, and consequently was an observer of what took place there the past few weeks.

One or two individuals pulled the strings, and the puppets jumped into place, said their lines, and then dropped out of sight. The sentiment of the camp has been entirely for free speech, and whenever a word could be heard upon the vital questions of the hour, there crowds were found. The directors soon saw this, and all receptions in tents, etc., were at once stopped, and any person who was thought to have the courage of his or her opinions was looked upon with suspicion.

At a free(?) conference, Mrs. Dr. Severance offered some valuable thoughts in regard to the duties of men and women, when a woman with little self respect followed, denouncing free speech as free love, saying she "knew how it was herself." [We waver a big apple that we can name this woman of "little self-respect" at the first trial. There is but one woman to whom that applies, among all the habits of the "Heavenly Court" house of pollution.—Ed.] The speech to those who were familiar with the history of the speaker was astounding. From that moment the "free love" cry was raised. The president rose with great assumption of dignity and told the awe-struck crowd that the lease with the Fitchburg Railroad Company would not admit of any discussion of free love; and on a former occasion, when he found the subject too strong for him, he ordered the brass band to play, and though the "act was unparliamentary it was effective." Now the lease says there should be no "intemperance" nor "free love" or gross immorality on the grounds; but does that lease prevent the discussion of the best means towards morality and temperance? I should say not. The person from Chicago [The editor of the Bundyite organ.—Ed.] was evidently in clover. Blatant women were heard to say to those who desired to hear the truth, or in fact to any one who offered a different opinion:—"Well, you can clear out, if you don't like it; we don't want you," etc. But who constitutes *we* in an association where each member is supposed, (a mere supposition I admit) to have as much right as any other member? As one of the very first mediums on the ground, in the starting of Lake Pleasant Campmeeting, and as a property holder there, I had no idea of leaving, just to please a certain faction.

It was this spirit of tyranny that greeted Mr. Wheeler, when he stepped on the rostrum and faced ten thousand people. The spirit world saw that the moment had arrived when a blow for freedom should be struck, just as in days of old opportunities were made and men chosen to suffer that the world might be blessed. Mr. Wheeler said: "This platform is the platform of universal truth. We must see and know all before we can decide that which is best. You have admitted a discussion of fish, the Mound Builders, etc., and it is well; and when any other branch of thought is advanced you bring up the lease, and say a stop must be put to it. Which is of the most importance, the hotel, the brass band, the Fitchburg Railroad, or the truth? If I felt I had a truth to speak, I would come down here, if at midnight alone, and speak it, and the Fitchburg Railroad might do its d—dest. Yet Spiritualism is the theme of the hour," etc., and a lecture on that general theme followed.

Now, is there anything about free love in all this? Yet the above is just what he said. The moment the lecture was done, the president came forward, and contrary to all known parliamentary rules, criticised the lecture and denounced the lecturer. The audience called "Wheeler," and that gentleman responded, saying "he had made no political interest in the camp—was not even a member of the Association—and that he worked alone for the truth." In the course of these remarks, John C. Bundy called him "a liar." Bundy then took the platform, and the audience who had listened to both of Mr. Wheeler's speeches, hissed the fellow down before he had said ten words, and the meeting broke up in wild confusion.

Monday was election day, and every thing was conducted in the usual political style. Policemen stationed in each of the aisles of the hall, helped Mr. Beals and his attendant satellites to keep order. Only members were allowed to vote; but who were the members? All the employees on the ground, from the cook in the kitchen of the hotel, who had to vote hurriedly else the dinner would be spoiled, up to the pretty waiter girls who voted from deep conviction and principle. Surely, if the interests of Spiritualism are given into such hands, it may well be called the religion of the future!

During the election, a man stood near the ballot-box and continually cried out: "Show your colors—let us see who you are. We want to know who the free lovers are, and this was considered to be in order. [We regret that Mr. Fletcher did not give the name of this claque of the Beals, Bundy and Maud E. Lord clique of moral pinks of the "Heavenly Court." The infamous blackguard ought to be posted to the world as a standing example of total depravity. We trust no one will be wicked or foolish enough to identify such infernalism with Spiritualism in the remotest degree.—Ed.] A resolution deprecating "swearing and the calling of liars at the public stand" was tabled. These things are therefore approved by the old board. [These are the hypocritical liars who made such an ado, when we one year ago crumpled the lie down the throat of the cowardly poltroon, the editor of the Bundyite organ, in the presence of a dozen or more persons on the same ground, without his daring to resent it in any way whatever.—Ed.] I presume the term "old board" has reference to the wooden heads that form that august body. A resolution against "free love," defined by Judge Dailey as "fornication or adultery," was passed. In the words of Shakespeare—

"Oh! body of Bundyism! thou dost protest too much."

After the election, Dr. Beals held a reception, although this was forbidden, and was presented with a hundred dollars—a very significant sum to be the donation of an Association of seven hundred members. Why was it necessary for such a thing to be done? Those who saw the wool-pulling, and the whispered counsels at nearly every lecture, had very little difficulty in deciding that point.

Right here let me say, Dr. Beals is only a figure-head, far more to be pitied than blamed. He really don't know what to do with himself; for managing the great meetings at Lake Pleasant requires more skill than would naturally belong to a country dentist. He should remember, however, that factionists have no proper place on the platform, and that if Mrs. Severance is ruled off of it, because she leads a faction, so also should John C. Bundy, who is at the head of another, but smaller faction. I speak advisedly when I say, the entire sentiment of the Camp is for the truth; but property holders are frightened and cowards are bulldozed by the cry of "free love," and employees are "advised" until an election is gained.

On Thursday Anthony Higgins gave a lecture on "reform" in which he told of his connection with the Woodhull movement, and how now he had resolved to be "good." A more pitiable effort was never offered from any platform; and it seemed the more absurd since the speaker has been figuring before the people of Onset Bay and Lake Pleasant as an "object of charity" having benefits and pocketing the proceeds. He was very brave. He called Mrs. Woodhull everything that was bad. [The vile cowardly Jesuit sneak! Ed.] I say brave for I think any man must be so who can defame a woman who is 3000 miles away, on a platform where neither she nor her friends would be allowed to reply to him. I looked for the spirits of Benedict Arnold and James Carey for I thought the law of spirit attraction must have drawn them there.

When Mrs. Colby arrived, she was told she could not speak, and some one else was put in her place. Mrs. Colby, an unconscious trance speaker, must not be allowed to speak because her guides, in telling the truth, might say something to hurt the feelings of the fellow from Chicago. She spoke, however, for the people would hear her.

As might be expected from such conduct, every one felt disturbed, and those mediums who were using their powers, found at times great difficulty in obtaining results, since the conditions were so unsatisfactory.

At the dedication of John Arnold's cottage, Mr. Wheeler addressed an immense gathering, and in scathing terms denounced the policy that was crushing every atom of principle that was beneath its tyrannical rule. I also had the honor of speaking on that occasion, not only as a friend of Mr. Wheeler, but also as a defender of the truth, disgraced and insulted by the treatment offered to one who had the courage to utter it. Mr. Wheeler, always delicate, broke down under this weight of misrepresentation and falsehood, and remains here in Boston in a state of physical prostration and suffering, that defies the skill of the physicians, watched over by his young wife and loving friends. His life is rapidly slipping away, while his persecutors plume their feathers and talk about what they have done for the cause. [And upon their guilty souls will rest the crime of having contributed to his premature death.—Ed.]

I cannot close this letter without saying that I believe that the present year has marked the new era in the meetings at Lake Pleasant, and that the oppression of the past summer will in itself be the stepping stone to broader and truer liberty. For how can any people be foolish enough to be led by those who are themselves in the dark; and deceived by the cry for morality from those whose lives have been a living lie.

Accept my best thanks for the noble work you have done, in tearing the masks from the faces of hypocrites.

Always for the truth,

J. W. FLETCHER.

[We suggest that Mr. Fletcher reckons without his host when he supposes that Bundyism will be any less dominant at Lake Pleasant next summer than it was this. There is but one way to make an end of Bundyism there, and that is for all Spiritualists to stay away from the moral pest-hole which it has become under the reign of the "Heavenly Court" clique. No Spiritualist, unless they have lost their senses, will give such moral rottenness, any countenance by their presence amongst it. Leave the whole thing to the "Heavenly Court," the waiter girls and their associates, the Fitchburg band, and the frequenters of the Lake Pleasant dance house, for Spiritualism can by no possibility exist among such surroundings. Lake Pleasant is dead to Spiritualism, and it has been killed by pure and unadulterated Bundyism. Those who think differently will find their mistake sooner than will be agreeable to them.

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.

PHILADELPHIA, SATURDAY, SEPTEMBER 29, M. S. 36.

PUBLICATION OFFICE,
and Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS . . . PUBLISHER AND EDITOR

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EXTRAORDINARY OFFER

In order to place the Spirit Communications, published in **MIND AND MATTER**, within the reach of every individual, we will make the following offer, to hold good for thirty days: To any person getting up a club of ten persons, we will mail the paper one month, to the ten parties comprising the club, for the sum of one dollar. We trust those who have had the reading of these valuable and instructive communications, will interest themselves, and put forth some exertion in getting up clubs, so that others may share with them in the pleasure and instruction derived from their perusal. Sample copies free on application.

THE TRUE BASIS OF A SPIRITUALISTIC ORGANIZATION.

Some weeks since we called the attention of our readers to the importance, if not the absolute necessity of organized efforts on the part of Spiritualists to get the truths of Spiritualism before the world. At that time we confined our remarks to three points that seemed to be very essential as a basis of organization. These were, first, mediumship; second, the encouragement, and support of mediums; and third, the defence and protection of mediums, against the machinations of their enemies to injure and destroy them. Keeping those three basic points in view, it seems desirable that we should set forth two other essential, even if they are subordinate or incidental points to be attained in carrying out the other three basic points of operation. These are, first, the benefits to result to those who inhabit the world of spirits; and, second, the benefits to result to mortals.

What are the benefits to result to spirits from the increase of mediumship, the encouragement and support of mediums, and the defence and protection of mediums when assailed by those who oppose and seek to crush the spiritual movement?

It is the universal testimony of departed human beings who return and communicate with mortals through mediums, that they carry with them to the spirit life, the prejudices, predilections, habits of thought, desires, mental tendencies, aims, objects and purposes, which most strongly animated them in their earthly lives, whether these were based upon a correct knowledge of the relations properly existing between the mortal and spirit stages of individual life; or whether they were the result of ignorance, or the misdirection of their mortal efforts. These returning spirits also, almost universally testify that it is the comparatively few, who, in spirit life, are able to rid themselves of the burden of ignorance which they bore with them to the spirit world, and which weighs them down with crushing force. Spirits who have escaped this misfortune, and who try to enlighten those who are groping in spiritual darkness, testify that they find it most difficult, and frequently impossible, to awaken such spirit unfortunates to realize that there is any relief in store for them; and find that, in a vast number of instances, the only

chance for relieving and redeeming these victims of ignorance and erroneous teachings, is to induce them to seek some spiritual circle, whereby by having them take control of a mediumistic organism, they get the first ray of true spiritual light. This is the one thing needful, as all spirit testimony demonstrates, to start the spirit on its mission of eternal progression and happiness. It was to accomplish this regeneration of ignorant and deluded spirits, that the wise and good in spirit life gave to the world at this time and especially to the people of this spirit favored land, a knowledge of the long buried secret of mediumship, and opened the way for that grand system of mutual education of spirits through mortals and mortals through spirits, which is known as Modern Spiritualism. For a decade we have been a diligent and deeply interested student in this grandest school for human improvement, the advantages of which any human being was ever permitted to enjoy. We have, in that time, had the most positive demonstration that the great leading object of the spirit friends of truth who are behind the rapidly growing Spiritual movement is the emancipation of the spirit victims of erroneous earthly teaching. These spirit friends have demonstrated the fact that the accumulated ignorance of countless ages which exists in the spirit realms, is not only an impediment to the progress and happiness of mortal humanity, but it is the active cause of a vast proportion of the evil and misery that afflict earth's children, rendering a life that should be in every instance an individual blessing, little less than a curse to a vast number of them. These spirit teachers, wise and good, tell us that little progress will be possible for either spirits or mortals until the work of reformation and improvement is begun and carried on mutually and in accord, both on earth and in the spirit spheres. This reformation and improvement cannot be carried on effectually unless all classes of spirits and mortals share in the labors, and participate in the enjoyments of the triumphs to be achieved. All sects, all parties, all classes, are alike and equally interested in the ends to be attained, and each individual, whatever his creed, his hobby, his views, his feelings, his purposes, or his preferences, will sooner or later be compelled to contribute his full share towards accomplishing the common good of all. It is true it is optional with each individual to choose the time when he or she will begin the work that all who are endowed with the divine spark of reason must perform. Therefore, whatever is attempted in the way of aiding the regeneration of ignorant and deluded spirits should be free from everything in the least partaking of sectarian, partisan, or class-producing tendencies.

We now come to the consideration of the second object which Spiritualism was intended by its spirit founders to effect, to wit: the impartation to mortals of such information as will fill the spirit world with earth-instructed teachers of truth, instead of flooding it with mental, moral and spiritual abortions, who are alike an impediment to their own growth and to the growth of others, who, but for the obstruction they become, would quickly enter upon the eternal march of progress which all human beings must undergo before the grand object of their existence can be attained. This is the great leading object of the spirit workers, so far as the work in mortal life is concerned. But how is this to be accomplished? Surely not by putting any limitations or bounds to the means of communication between the supermundane and mundane spheres of human existence; but by broadening and extending every avenue through which a truth may be brought to the knowledge of spirit or mortal. Spiritualism is not a matter that relates to any one or more classes or portions of the human race. Its influences affect the welfare of every human being, whether spirit or mortal, and hence its propagation demands that it be made as free for the use of all as the air which is breathed by all. If it is to become the common possession and enjoyment of all; it must be kept free from all partisanship, sectarianism, or exclusiveness whatever. That Spiritualists as a class are to have and enjoy, in any special manner whatever, the benefits accruing from the labors of the spirit originators and maintainers of the Spiritual movement, is contradicted by the testimony of all spirits who are not the slaves of their earth life errors. They one and all testify in every way they can, that they work for humanity and not for individual aggrandizement of spiritual advantages. They bear universal testimony to the soul-crushing efforts of selfishness and a desire for special and limited advantages, whether of a material or spiritual nature, and beg and implore all whom they can reach to renounce the tyrannous domination of *self* in all their mortal efforts to attain happiness. Here, then, we have the great lever by which the world of humanity is to be lifted out of its present slough of selfishness and misdirected efforts.

Spiritualism is, then, not the property of those who see fit, or are fortunate enough to accept its truth, but just as much belongs to those who now reject its benign soul-elevating teachings. Sad, and indeed, would it be if Spiritualism could be made the creature of the selfish aims and purposes of those who most loudly profess to represent its blessed teachings of universal benevolence and brotherhood. It would then be as sad a failure as has every other scheme to advance the interests of the few at the expense of the many; and would

be a curse rather than a blessing to those who accept, as well to those who reject it.

Let us illustrate our meaning by our own personal experience. On the 31st of March, A. D., 1848, the fact of established intelligent intercourse between spirits and mortals was first announced to a startled world. For twenty five years the spirits labored on to demonstrate that most important of all facts, and filled the world with appeals to mortals to arouse to a realization of it. Those appeals fell upon our callous ear without awakening so much as a purpose to pause and think about it. At the expiration of that quarter of a century, in a fortunate moment, we were permitted to catch one faint ray from the sun of truth that illuminates the world of spirit, and our stony indifference was melted away in the all dissolving light and heat of that spirit ray of truth. We had come into the possession of our portion of the common blessing, and we prized it all the more for the time we had allowed to elapse before we took possession of what neither mortals nor spirits could ever deprive us of. Thus it will be with every human soul. Sooner or later, in this life or the next, all will come into the possession of this birth right of all.

There are those who seek to discourage mediumship and arrest the work of the spirit world, under the pretence that no further evidence of the truth of Spiritualism is needed.

Many of these people call themselves Spiritualists, and would have their fellow mortals believe that they understand what is best and what is not best in the work of the spirit world. These people are even greater obstructionists to the universal acceptance of these natural truths, than those who profess to know nothing and who say they desire to know nothing about them. On the part of the latter there is a possibility of their receiving the truth, but on the part of those who claim to know so much when they know so little, there is hardly a possibility of growth or improvement so long as that spirit of assumption possesses them. If Spiritualism is true, as these people profess to believe, it is a truth that is as important to be known by every individual intelligence as by any one such intelligence, and every available means should be put in operation and kept in operation to place a knowledge of that truth within the reach of every human being.

We have never yet met the person who did not desire to have some tangible and positive proof of the existence of the human soul as a spirit identity : we have never yet met the person who would not gladly be convinced of that fact, if it could in any way be reached ; nor have we ever met the person who has ever claimed to have received such proof, who had not received it through his or her own mediumship, or the mediumship of some other person or persons, by what are known as spirit manifestations. Mediumship is therefore the one thing needful in the promulgation and propagation of the truths of Spiritualism. All need to know those truths, and this need can only be answered by an adequate supply of the necessary media. This then being the one essential requirement let it be the effort of every sincere, consistent and true friend of Spiritualism, to encourage, support, and protect mediums while in the discharge of this most important service to humanity.

We had hoped when we took up our pen to have completed the plan of organization that would cover the general ground we have outlined, but as we write we feel that our plan will be all the more appreciated, after the readers of MIND AND MATTER have had time to reflect upon the general suggestions upon which we propose to base that plan, and that a week's delay in submitting our plan, will not be lost. We have been deeply impressed with the importance of what we have undertaken, by the very able responses that have been made to our general proposition, each of which we would gladly recognize by a suitable reply, but our time is so severely taxed with unavoidable calls upon it, that we must ask our correspondents to take the will for the deed.

IN THE INTEREST OF JUSTICE, COMMON SENSE
AND SPIRITUALISM WE PROTEST.

In the Bundyite organ of last week was published a letter from Dr. Napoleon Bonaparte Wolfe, of Cincinnati, entitled, "In Re Colby vs. Mullen." As we propose to criticise that letter as we think it deserves, we will allow Dr. Wolfe to state his case in his own words in our columns. He wrote:

"To the Editor of the R.-P. Journal:

"I have noticed the appeal for money-aid for Geo. P. Colby printed in the *R.-P. Journal* and other Spiritual papers, to enable him to prosecute Dr. Mullen, of Michigan City, Indiana. The circumstances of the case as given to me by Colby were these: At a public meeting, Colby, while in a trance or unconscious condition, said a spirit was present whose name was ———, that she was sent to the spirit world before her time by medical ignorance. Persons present reported this statement to Dr. Mullen, who was known to be the attending physician of the spirit named. He naturally became irate at being proclaimed in a public audience virtually guilty of manslaughter, and his first impulse was to thrash the man who had so publicly defamed him.

"In this he did not succeed, Colby saying that his spirit friends had warned him not to get in the way of the mad doctor. Colby does not deny this slander against Dr. Mullen, but shifts the responsibility from himself to the spirit, and after setting the gossips of the town to work tearing the reputation of Dr. Mullen to tatters, smiles to think how cleverly he can escape the punishment he deserves.

"Not to put a too fine point on this affair, I think Colby made himself amenable to punishment, and had Dr. Mullen flogged him, I don't believe the cause of Spiritualism would have suffered in the least. Let not only Colby, but every other individual that goes into the trance condition, be held responsible for their utterances, especially when such utterances are slander. In this case Dr. Mullen is the party aggrieved; had he taken the law he might have made of it a cause celebre and a martyr of Colby, but this he did not do, and now comes Colby to the front with a cry of persecution against himself. If he has been persecuted, I fail to perceive it. It is the other fellow that has just cause to complain.

"Colby represented to me his pecuniary condition as being sound. While in route from Florida to Michigan City, Indiana, he stopped at the Patee Hotel, Cincinnati, and while here made a full statement of his case to me. After hearing what he had to say, I was convinced that Dr. Mullen was the party aggrieved and should seek his redress at law. He left the impression on my mind that he was itching for notoriety, and that he deserved more of punishment than public sympathy."

thy. "When Mr. and Mrs. Giddings appeal to the Spiritualists for money to defray the expenses of Colby's law suit, they are lending themselves to a fraud, and their appeal is too flimsy to conceal the fact by saying Colby is too diffident to authorize such a proceeding. If he does not stop it short, he will be held particeps criminis.

"N. R. WOLF

"Cincinnati, Sept. 15th."

"Cincinnati, Sept. 18th.

We know nothing of this matter, except what we have learned from statements made in the Bundyste organ; but unless the facts have been grossly misrepresented, then is Dr. Wolfe's letter attacking Mr. Colby and Mr. and Mrs. Giddings, wholly without justification or excuse. If Dr. Wolfe did not pretend to be a Spiritualist, and to be sufficiently informed upon the subject, and assume to be competent to give reliable information about it, we would scorn to take any notice of his heartless and nonsensical conclusions in the premises. We have not the personal acquaintance of Dr. Wolfe, nor have we any desire to make his personal acquaintance; for the coarseness and brutality of the man is made manifest in about all his public utterances that have come under our eye. To the living and the dead he has manifested a disregard of propriety and justice that leaves him with little influence, among those who know how incapable he is of treating any person fairly against whom his prejudice or enmity is directed.

It appears that Mr. Colby did not know Dr. Wolfe, as others know him, or he would never, as a spiritual medium have sought or expected any sympathy from him, as against the brutal and murderous outrage of Dr. Mullen. He will doubtless know better the next time; and it is to be hoped that other mediums will avoid the result that has befallen Mr. Colby at his, Dr. Wolfe's, hands.

The undisputed facts of the case, appear to be that Mr. Colby is an unconscious trance medium, and while in that state, lectures under spirit control, and gives spiritual tests from the public platform. This fact Dr. Wolfe does not question. It seems further that while the spirits were giving such tests through Mr. Colby's mediumship, at Michigan City, Ind., a spirit girl appeared, who caused the medium to give her name, and to say that she had been sent to the spirit world before her time by medical ignorance. It is not pretended that Mr. Colby had any knowledge of the girl; nor the circumstances attending her sickness or death; nor of who her medical attendant or attendants were; nor ought that could, in any way show, or give rise to suspicion, that he had any conscious agency in what had been said. Whether there was any reason for the spirit's statement that she had been the victim of medical ignorance we do not know, nor is it material, so far as Mr. Colby's personal responsibility for the spirit's statement is concerned. After the meeting was over, Mr. Colby went to spend the night with a friend in the country, a few miles from Michigan City. Hearing of what had occurred at the meeting, and learning of the whereabouts of Mr. Colby, Dr. Mullen, who it appears was the medical attendant compromised by the spirit's statement, took with him a powerful Negro, and at a late hour of the night, reached the house where Mr. Colby was stopping. He sent the Negro to the house to tell Mr. Colby that there was a man there who desired to secure his services as a medium. Mr. Colby warned of the attempted deceit, by his guides, refused to leave the house, which compelled Dr. Mullen to go to the door himself. Calling Mr. Colby to him, as the latter approached, he struck at him a murderous blow with a bludgeon, which, missing its aim, and arousing the household, the irate Doctor beat a retreat, having no stomach for the further reception he was likely to receive from the outraged inmates of the house. This outrage was properly resented by Mr. Colby exhausting all means of legal redress in the criminal court, for this attempt upon his life, the violator of the law being screened from just punishment by the prejudices of those whose duty it was to vindicate the good name of the State of Indiana. This redress being denied him, Mr. Colby has shown his appreciation of his rights as a man and medium, by seeking redress in the civil courts, in a state where the criminal courts were wholly recreant in the discharge of their duties.

Such are substantially the facts. Dr. Mullen did not take the only proper course he could have taken in the premises, and seek to have established, Mr. Colby's mental, moral and legal responsibility in the premises, or his vindication

against the allegations of the accusing spirit, by a legal investigation, either in a criminal or civil action, but virtually admitted by his course, that he feared the consequences of such an investigation. Mr. Colby could in no manner so effectually show his entire innocence of any intention of wronging Dr. Mullen while in the exercise of his mediumship on that occasion, as by inviting an investigation in the premises. His course is that of an innocent law-abiding man, while that of Dr. Mullen, endorsed by Dr. Wolfe, is that of conscious moral responsibility for medical incompetency. So the matter stands as between Mr. Colby, Dr. Mullen and the law.

But now we come to the matter as it stands between Dr. Wolfe and Mr. Colby; and here we deal with that which concerns all spiritual media and the cause of Spiritualism in a most vital way. If Dr. Wolfe's course in this matter is to prevail; if mediums are to be outlawed as Mr. Colby has been thus far in this affair; then is every man and woman who encourages mediumship and the control of mediums by spirits, accessories before the fact, to any and all outrages that may be perpetrated upon them at the hands of their brutal prejudiced, and lawless persecutors and assailants. This is the simple logic of Dr. Wolfe's position in this affair. When we fail to protest against the wickedness and irrationality of this folly we will feel that we too are the enemy of spiritual media and Spiritualism. How stands the matter?

Dr. Wolfe says: "At a public meeting, Colby, while in a trance or unconscious condition, said a spirit was present whose name was —," etc. Now, if Mr. Colby was in "a trance or unconscious condition," it must be very evident that he did not say anything, and Dr. Wolfe simply states what he virtually admits is not true. If Mr. Colby was unconscious, he said nothing; if he knew what was said, he was not unconscious; and in either case Dr. Wolfe does not state the matter truthfully or fairly. Again Dr. Wolfe says: "He (Dr. Mullen) naturally became irate at being proclaimed in a public audience virtually guilty of manslaughter, and his first impulse was to thrash the man who had so publicly defamed him." Here again Dr. Wolfe makes a virtually acknowledged misstatement. No man had publicly defamed Dr. Mullen. If he was defamed, it was by a spirit, who had control of Mr. Colby's entranced and unconscious organism. Whether that spirit was the female spirit intelligence whose name was given, or some other spirit who controlled Mr. Colby's organism to speak, makes no difference; it was that controlling spirit, and not Mr. Colby, who did the defaming that was done, if any.

It was useless for Dr. Wolfe to thus beat about the bush in his zeal to justify the murderous brutality of Dr. Mullen, in seeking to take the life of Mr. Colby; for he comes squarely to this position of deadly hostility to spiritual mediums and Spiritualism, when with the brutality of a ruffian he says: "Not to put too fine a point on this affair, I think Colby made himself amenable to punishment, and had Dr. Mullen flogged him, I don't believe the cause of Spiritualism would have suffered in the least. Let not only Colby, but every other individual that goes into a trance condition; be held responsible for their utterances, especially when such utterances are slander." We would ask Dr. Wolfe what he would have thought of the case had Mr. Colby or his host killed Dr. Mullen on that occasion, as they would have had a right to have done had he proceeded further with his murderous intention of doing personal violence to Mr. Colby at that time. Is Dr. Wolfe a good citizen when he thus coolly approves of midnight stealthy assaults upon peaceful citizens? If so, we are not a fit judge of what constitutes a good and true citizen.

But Dr. Wolfe seems as little desirous to appear as a sensible member of the medical profession, as he does as a faithful citizen, when he talks about Mr. Colby, or anybody else giving responsible utterances to words, while they are in a trance, or unconscious of what is being said through their organisms. It seems to us impossible to believe, that Dr. Wolfe, who claims to have had ample opportunities of observing the phenomenon of entrancement, and the spirit control of mediums in that way, can besincere in such a declaration of his views. He must know, if he has any knowledge of the subject of spirit control of unconscious mediums, whatever, that while under the entranced control of spirits, they know nothing that is being done through their organisms. It is therefore simply infamous injustice for any man pretending to be a Spiritualist or a friend of Spiritualism, to take any such position; especially when that man, as does Dr. Wolfe, claims to know what he is talking about. We know it has been a position taken by the Bundyite organ, that mediums, like drunken people, only aggravate their responsibility for what ever is done through their organisms, when under spirit influence, and while they are unconscious; but that position has been maintained to kill Spiritualism by intimidating mediums. Dr. Wolfe goes even further, and calls the acts of the spirits the voluntary acts of the medium. If such a position is true, then is mediumship the greatest misfortune that can befall a human being, and to foster and encourage it is a crime of the blackest die. If Dr. Wolfe and his Bundyite associates believe what they pretend, and what they claim is just and proper, then they will do well to drop the mask of friendship for Spiritualism, which

they have been wearing, and appear in their real colors of the deadliest hostility to spiritual media and Spiritualism. If there are not enough true and consistent friends of both, to drive back these deadliest of all their enemies, then has Spiritualism received its death blow.

The time has surely come when every friend of mediums should rally to their defence, for never were those who seek their destruction more active, or more malignant than they are now. We can only promise them that so long as we can wield a pen in their defence, and show up the villainy of their enemies to the world, we will do it, and meet all the consequences which such a course may entail. Mediums, oh! quail not in this hour of your sorest trial; a power more than mortal will be with you, and bear you through all danger. Let not the cowardice and selfishness of those who should rush to your side, make you doubt that you have mortal friends who will never desert you. They may be comparatively few, but they are true and tried, and will triumph or fall with you. Let no mortal power defer you from serving your spirit supporters, for in that your only safety and welfare lies. We feel you will do it; and therefore abide the result of the fearful battle of Armageddon, in confidence and strength.

A SPIRIT POPE ASKS A HEARING AND WE CHEERFULLY GRANT IT.

On the morning of September 14th, inst., we received the following explanatory letter concerning the spirit communication which was enclosed with it:

BROOKLYN, Sept. 14th, 1883.

Editor of Mind and Matter:

"DEAR SIR:—Herewith I enclose a message for your paper, which I have not even re-read, and send it precisely as received without correction or alteration.

"Please understand I do not advocate the principles expressed therein, nor do I believe in them; but as a medium I have permitted them to be expressed, and I have taken them down and must not in any manner be held accountable for them.

Very truly yours,

GEORGE COLE.

COMMUNICATION.

FRIENDS AND PEOPLE OF THE 19TH CENTURY:—I have returned to my former sphere, and view with feelings (of) surprise the degeneracy of the human family, both in a physical and mental sense.

To what circumstances are we to attribute this declination in the corporeal and intellectual development of the *genus homo*?

The systems of religion and government devised and established by Numa Pompilius for the regulation and improvement of the Roman people appear to have survived their period; for we find his religious elements underlying the structure of modern theology, and his principles of political government forming the basis of modern constitutional forms.

Thus we observe the devotees of the *Camena* still pious and sanctimonious, and the followers of the *Gubemator* still struggling for the brief tenure political power may afford.

These self-constituted termini to man's ambition, both spiritual and physical; the unceasing struggles, individually, of the human race; the want of cohesive organic action, and the corrupt tendencies arising from the love of power, both religious and political; have enervated, weakened and exhausted man and his seed from time immemorial, until at this epoch I find man degenerated, as I stated a moment ago, to the merest and most unimportant shadow of what he was previous to and including the Augustan age of Rome.

In support of this position I have but to mention the names of Socrates, Plato, Demosthenes, and Homer of Greece, together with Cicero, Julius Caesar and Virgil of Rome; and calmly ask you if there are any among you whom you would wish to compare with those great men?

Before and at the fall of the Roman Empire, nature wisely provided an asylum for the light and intelligence of the world, and that asylum naturally became the mother of wisdom—the light of the world. Her sweet and benign influence extended equally to the poor and to the rich, and her motherly arms embraced every one from the highest to the lowest, and her votaries set the example of meekness and self abnegation, so that her sons and daughters could live without envy, hatred and malice, and worship at the shrine of purity, peace and love.

Dear Friends, you have that mother still predominating over the affairs of man—still extending her maternal arms to embrace and save you from the ignominious destruction that awaits you outside of her pale—still ready and willing to forgive and forget all you have thought and said against her.

Look around upon the surface of the civilized globe, and see her sons and daughters united and happy in a compact and overpowering organization. In unity, dear friends, there is strength—in individuality, weakness and destruction.

It is not necessary to name that organization—it speaks for itself—*Vox populi vox Dei*. Go, bury your ideas of individuality, and acquire again the strength and light of your forefathers. Remember *Jesus hominem Salvator* still presides over the destinies of man and wants you all to come to him through the mother church. Here is the panacea of all your ills—here is the fountain of true life from which you can freely drink—and here at last is the portal through which you may walk to the celestial spheres and a blessed unceasing eternity?

I have selected the columns of the MIND AND MATTER journal, knowing its editor to be fearless and honest, and ready to give my side a hearing as well as another.

LEO IV., POPE OF ROME.

[We take the following account of Leo IV., from McClintock and Strong's Cyclopædia of Ecclesiastical Literature.—Ed.]

"Leo IV., Pope, was a native of Rome, and succeeded Sergius II. in 847. He was hastily elected, and consecrated without waiting for the consent of the emperor Lotharius, because Rome was then threatened by the Saracens, who occupied part of the duchy of Benevento, and who a short time

before had landed on the banks of the Tiber, and plundered the basilica of St. Peter's on the Vatican, which was outside of the walls. Leo's consecration, however, was undertaken with the express reservation of the emperor's rights, and when, in order to prevent a recurrence of the violence of the Saracens, Leo undertook to surround the basilica and the suburb about it with walls, he sent money to assist in the work. The building of this Roman suburb occupied four years, and it was named after its founder *Civitas Leonina*. Leo also restored the town of Porta on the Tiber, near its mouth, settling there some thousands of Corsicans, who had run away from their country on account of the Saracens. Towers were built on both sides of the river, and iron chains drawn across to prevent the vessels of the Saracens from ascending to Rome. The port and town of Centum Cellæ being forsaken on account of the Saracens, Leo built a new town on the coast, about twelve miles distant from the other, which was called *Leopolis*; but no traces of it remain now, as the modern *Civita Vecchia* is built on or near the site of old Centum Cellæ. Leo IV. held a council at Rome in 853, in which Anastasius, cardinal of St. Marcel, was deposed for having remained five years absent from Rome, notwithstanding the orders of the pope. Leo died in July, 855, and fifteen days after his death, Benedict III. was elected in his place, according to the most authentic text of Anastasius, who was a contemporary; but later writers introduce between Leo IV. and Benedict III. the fabulous pope Joan. Leo has left us two entire epistles, as also, fragments of several others, and a good homily which are contained in Labbe's 'Conc.'"

Whether that communication is authentic or not we cannot say, and must leave that to the reader's judgment; but we cannot question its spiritual authorship nor misunderstand the motive that prompted it. Mr. Cole, through whose remarkable mediumship the communication is given, is not a Catholic, nor has he any personal leanings in that direction; but nevertheless he seems to be a perfect mediumistic channel for the communication of Catholic spirits, and in this instance he was undoubtedly controlled by one to write for him. The spirit is one, who, if he was at all sincere in what he said, was not posted as to some of the fearful discords engendered and fostered by the Roman Catholic Church subsequent to the latter half of the ninth century.

We have no doubt of the honesty and sincerity of this spirit, and hence we may conclude it is by such sacerdotal appeals as these, that those who have passed to spirit life under the influence of the Romish church, are held helplessly bound to the delusion which that church influence had fastened upon them. Why the spirit should have dwelt upon the systems of religion and government which have been attributed to Numa Pompilius we do not know, for we can see no near connection of that subject with the real purpose of the coming of the spirit.

"Numa Pompilius," says Thomas's Dictionary of Biography, "the second king of Rome, celebrated in Roman legends or fables as the author of the religious ceremonies of the Romans. According to these legends, Numa was a Sabine, and was elected king as successor to Romulus. Instructed by the *Camena Egeria*, he prescribed the rites of public worship, and appointed pontiffs, augurs, flamens and vestals. His reign was pacific and prosperous. There was a prevalent tradition amongst the ancients that Numa derived his wisdom from Pythagoras." We cannot help but think that this spirit, whether Leo IV., or whoever else he may be, is mistaken about the declination "corporeally and intellectually of the *genus homo*.

But if he is right about it, who is to blame? Who and what "has predominated over the affairs of men for the past fifteen hundred years? Has it not been the "Mother" of which this papal spirit speaks? He claims that she predominates over man to-day. Why cannot he see the fatal blunder in which he involved his mother church? Because he thinks the power of that church is as potent on earth as it has been in spirit life, under such priestly teachings as he returns to give the people of the 19th century. We cannot but think the Catholic spirits are in the dark as to the rapidly declining influence of the Romish power on earth, and the return of this spirit may be the means of opening their eyes to this absolute fact. Indeed, we cannot help but think that the return of this devout Catholic spirit, and the method he has taken to communicate with earth's people, indicate a fearful state of demoralization among the Romish forces in spirit life. Those who have been leading and holding those forces to the work of ignoring and opposing truth, find their hold loosening, and their people striking out for themselves in search of that which they have not been permitted, to know that is the true road to progress and perfection. Those Catholic spirit leaders very rightfully know that the real cause of their trouble is upon the earth plane, and that something must be done here to arrest the stampede that is going on among their people, as they call their deluded followers. Something must be done but how. No Roman Catholic journal would dare acknowledge that a Catholic spirit, in his dire perplexity, would come back to raise the cry of distress and appeal for help; no Protestant Christian journal dare do it; and no secular journal dare do it. Indeed we have a right to infer that no spiritual journal, real or pretended, dare give this pleading spirit prelate a hearing (at least the spirit so believed) except the paper which has done more to break the Catholic power in spirit life than all the other papers of the world united. The spirit does not misunderstand us when he says: "I have selected the columns of the MIND AND MATTER journal, knowing its editor to be fearless and honest and ready to give my side a

hearing as well as another." How any spirit could have paid us a higher compliment we cannot conceive. This spirit well knew how sturdily and fairly we have opposed what he has most at heart, and to us he appeals for a chance to be heard, not by Spiritualists, but by the People of the nineteenth century.

He protests against the policy of individual rights, duties and efforts as destructive of the policy which has in every age been the reliance of priestcraft. Indeed, he shows with logical clearness that the real issue of the nineteenth century is between a policy that leads to the exaltation of the masses and the policy that buries them beneath the sordid selfishness and ambition of the few. Well may this spirit cry—well may all priests and prelates cry with him: "Go bury your ideas of individuality and acquire again the strength and light of your forefathers." That strength was the weakness of the despairing masses—that light was the midnight darkness of ignorance and superstitious fear.

To the spirit we would say, you are too late. A greater strength and a truer and brighter light has come to earth from the free and untrammelled spirit intelligences who lead the van of human progress, and those who look to the false rushlights of religious error will be left stumbling along far in the rear of the line of march. We say to this spirit friend, that if it is the good of his fellow-beings that he seeks, he can do them no greater wrong than to seek to hold them back from a full knowledge of their individual rights, of freedom to think, freedom to choose, freedom to act within the one limitation that they shall not interfere with the rights of any other person to exercise the same privileges. Upon the individual rests all the responsibility when thus left free to act, and there is where nature, and the spirit of nature, says it rightfully belongs. Those who yield those rights, or who neglect to exercise them, are recreant to the highest obligation which individualized life imposes upon them. But we cannot dwell on this subject, strong as the temptation is to do so.

We will, in addition, only notice the amusing fallacy of this spirit's argument that there are no Socrateses, Platos, Demostheneses, Homers, Ciceros, Cæsars, and Virgils now. These men all lived before the Roman Catholic Church was dreamed of. He did not venture to mention any of the great men, popes included, who had figured in that church. Had he done so, he would have too plainly shown its dwarfing influence upon those who placed themselves under its limitations and restrictions. The men who have moved the world along in all ages have been the men who refused to be hedged in by any power whatever.

In closing we will say, that we look forward to the time when we will meet these reactionary Catholic brethren in spirit life, and have them join heart, hand and soul with us in passing to the van of human progress. We despair of nothing, but go forward, sure that truth, justice and right, will everywhere reign unquestioned.—Ed.

E. M. LONG AS PIMP, LIAR AND SLANDERER.

Who is E. M. Long? the reader may ask. We frankly confess we know nothing of him other than what he demonstrates himself to be. In a letter to the R. P. Journal, he says:

"Mrs Lord's friends resent with just contempt and indignation the slur thrown upon her fair honest reputation by that most libellous sheet, called MIND AND MATTER, whose editor makes a pretense of protecting mediums, but in fact blackening the name of all honest workers, projecting as far as such a weak organ, all frauds known and proven to be such. It is pretty generally understood that James A. Bliss, that greatest of all mountebanks, sneaks and frauds, wrote the article to which I allude, and when it becomes a proven fact, he will meet with the just punishment such base cowardice deserves, for Mrs. Lord's host of friends throughout the country resent such insults to her good name and reputation. Her public and private works are too well known and approved of to be marred by such villainous articles; therefore her many friends tender a reception in honor and respect of her good and efficient service in the great harmonical philosophy, as a lady and an honest, true and faithful worker in the spiritual vineyard."

We are sorry to have to condescend to notice the yelping of Mrs. Maud E. Lord's whiff, but it is proper that we should put an end to it. This dishonest whelp seeks to make it appear that we had charged Mrs. Lord with mediumistic dishonesty, and that we had sought to injure her as a medium. Nothing could be more false or groundless. We have no doubt whatever of the genuineness of Mrs. Lord's mediumship, and that the manifestations occurring at her seances are genuine. We are only sorry that we should be compelled to say anything against her as a woman, that should in any respect detract from her claims to public respect. But this Mrs. Lord will have to learn, as well as those who think to sustain her in her defiance of public propriety, that her mediumship will not serve to screen her impropriety of conduct as a woman. What are the facts?

As our readers are fully aware, at the instigation of John R. Bundy and William R. Tice, two as unscrupulous enemies as mortal man ever had, the directors of the New England Spiritualist Campmeeting Association adopted and published a preamble and a series of resolutions in which an attempt was made to blacken our character and to weaken our influence as the editor of a Spiritual paper. So gross was the outrage that we had no alternative but to seek such legal re-

dress as the laws of Massachusetts afforded. The directors who had thus consented to act as the catpaws of Bundy and Tice, were indicted and tried, and acquitted because they one and all swore that they acted innocently in the matter and had intended to do us no injury. This little venture in the line of official slandering cost these poor supple tools of the editor of the *Journal* the no insignificant sum of \$700 or more. To reimburse themselves they illegally collected funds that were due the campmeeting association, and in violation of the organic law of the association, appropriated them to that purpose. Kowing the illegality of their course they sought to cover up their illegal conduct by getting a vote of approval from the members of the association; and for that purpose called a special meeting of the members. At that meeting a resolution was offered by A. H. Dailey, a cringing supple tool of the editor of the *R.-P. Journal*, approving of the action of the Board of Directors in slandering us, and of their illegal action in misappropriating the funds of the Campmeeting Association. At that meeting, as the names were called, each responded *aye*, or *nay*, when called to vote for or against the illegal and slanderous action of the board. Among those who were present at that meeting was the woman Maud E. Lord. Not satisfied with voting *aye* or *nay* when her name was called, and desiring to show how cordially she approved of the slanderous and illegal conduct of Bundy's underlings, she rendered herself especially conspicuous by her malice towards us. A friend, Mr. James A. Bliss, who was present, kindly reported her doings at that farcical gathering, thus:

"Maud E. Lord, took a seat upon the platform from the first part of the meeting, and when her name was called, answered in a loud brazen voice, 'With all my heart, yes!'"

This was the extent of Mr. Bliss's offence in this connection. It is not pretended that he did not state the fact precisely as it was, or that this pert, immodest, woman did not act in the precise manner he stated. In brackets, we added, in way of comment on that unwomanly conduct:

"We feel complimented that this notorious huzzy should be among our enemies. She is the congenial affinity of Beals and Bundy, and when that is said enough is said.—Ed."

We inform Mr. Long, the whiffit, that we said of Maud E. Lord, just what we felt it was proper to say in this connection, and that we take nothing back; and that he is barking up the wrong tree, when he seeks to make Mr. Bliss answerable for what we and not he said of Maud E. Lord. No woman but such a notorious huzzy would have sought to show her intense sympathy with the morally rotten Beals and Bundy in their efforts to injure us. If she is not the congenial affinity of those canting "Heavenly Court" hypocrites, and did not desire to be so regarded why did she invite public notice to that fact by her brazen faced conduct? In regard to Mr. Bliss, we will say that he is neither the greatest nor smallest of all mountebanks, sneaks and frauds. We have known him intimately for seven years as a man and medium, and know that he is as superior to E. M. Long, Maude E. Lord's whiffit, in every element of manhood, as light is superior to darkness or truth to falsehood.

When E. M. Long characterizes MIND AND MATTER as a libellous sheet, he shows how utterly ignorant he is of that paper and the work of defending Spiritualism against Bundyite infernalism in which it is engaged. Never has that paper been used to take advantage of any one against whose public conduct its animadversions have been directed; and rarely if ever have those whose public acts it has criticised, ventured to excuse or palliate the conduct condemned. Mr. E. M. Long, Maude E. Lord's whiffit, is no exception to that general rule. He has not attempted to justify or excuse her disgraceful action. When the whiffit says we have protected frauds known and proven to be such, he has only shown his capacity for yelping groundless lies, in the interest of the notorious huzzy who rewards him, perhaps, with a patronizing pat on his sycophantic head. It is a bad season for whiffits and poodles, and unless their mistresses keep them in out of harm's way, those varieties of the yelping fraternity will be made extinct. If Mr. Long will send us his address, we will let him know when next we go to Boston, so that he may get his share of that "just punishment" which his lick-spittle subserviency to a brazen-faced huzzy entitles him to receive. We care nothing for the snapping and snarling of the whole kennel who cringe and fawn at the heels of that impudent slanderer of ourself. In dealing with them we have no favor to ask and none to grant. Let this be understood fully and squarely.

BUNDYITE INFERNALISM.

Referring to the affair between George P. Colby and Dr. Mullen of Michigan City, Ind., the editor of the Bundyite organ says:

"The matter between himself and Mullen, so far as the present aspect of the case is concerned, and the one to which the attention of the Spiritualistic public is invited, stands thus: Mullen attempts what Colby and witnesses deem a deadly assault, and also libels him in the newspapers; for these offenses Colby seeks redress at law, and by the advice of friends, asks Spiritualists as such, to help him bear the expense. Now if this is simply asked on grounds of friendship, it is only a question of good taste, but if it is intended to imply that a medium is not to be held responsible for utterances involving the good name and reputation of a fellow citizen, it is another matter. Every person of sound mind is responsible, and

will be so held, for such utterances, regardless of the impelling cause. Service cannot be had on spirits—they are beyond the jurisdiction of courts."

We ask how the editor of the *R.-P. Journal* could strike a more deadly blow at spiritual mediumship, than he has done in taking the absurd and wicked position he has assumed, in that attempt to ignore the action of spirits through mediums. We cannot conceive of any other method of driving every medium out of their spirit appointed work, than for those who claim, whether falsely or otherwise, to be Spiritualists, and yet who seek to hound mediums down for the doings of spirits through their organisms. To the ignorant and prejudiced, who openly avow their opposition to Spiritualism, and their hostility to spiritual mediums, to take such a position, would be consistent and natural; but for professing Spiritualists to do it is inconsistent, unnatural, and simply diabolical injustice. Bundyites such as the editor of the Bundyite organ and Dr. Napoleon Bonaparte Wolfe, well know that where spiritual mediumship exists and is used, there can be no mental or moral responsibility on the part of the individual intelligence of the medium; for otherwise anything that would occur, would not be from an independent spirit intelligence or force, and would be the act of the medium. In all such cases we would hold mediumistic persons responsible for their acts, just as we hold all other persons responsible for them, to the full extent of their mental and moral responsibility. But if mediumistic persons are to be held responsible for that which they have no consciousness of, or no conscious agency in producing, then is mediumship even a greater crime than habitual intemperance, as the editor of the *Journal* has proclaimed. Think of the iniquity of such injustice! If to be a medium, or not to be a medium, was optional with the persons who are naturally mediumistic, there would be some excuse for this Bundyite scheme to injure mediums and drive them from their naturally constituted mission; but these people know that in every instance of perfect mediumship such persons have been liable to spirit control, at times, from their first conscious infancy. It was born in them, and their responsibility for this natural condition, no justly sane person would for a moment pretend. To hold such natural mediums morally or mentally responsible for what controlling external spirits do or say through them is simply the most silly wickedness. Take the case of any medium who has, through spirit influences, been forced into giving their mediumistic services to the public, as thousands have been by the coercive influence and power of spirits; in hundreds of instances these persons are the most delicate, sensitive and easily psychologized persons; and then have these sensitive persons thrown under the gross, selfish and unappreciative influence of the average investigators of Spiritualism, with no counteracting influence, whether spirit or mortal, and what must be the general result? Conduct unbecoming to the medium, if he or she is personally responsible for what takes place. In such cases the mediums, according to the editor of the *Journal* and Dr. Wolfe, are to be held responsible for the moral corruption of both mortal and spirit infernalism. This means death to mediumship, or it means nothing; and this no one knows better than the two hypocrites who are leading in this desperate assault on mediumship.

In the case of Mr. Colby, why should Dr. Mullen seek to fasten upon him the mental and moral responsibility of the utterances of the statement of a spirit made through the unconscious lips of his organism? If the spirit lied, who made that statement, what possible harm could it have done to Dr. Mullen. At was simply the opinion of the spirit, which amounted to nothing of itself; or if the utterance of some other spirit, who sought to injure the medium, it was even less tolerable that he should have been held responsible for it. We trust that Mr. Colby will insist on having the whole affair judicially investigated, and that those who are in favor of protecting mediums from all such injustice will do what they can to aid him in his commendable purpose.

Our Proposition of Organization Approved.

River Side, California,
Aug. 25th, 1883.

Editor of Mind and Matter:

In response to your article on "Organization," in MIND AND MATTER of Aug. 18th, I would say that your article is in complete accord with our practice and experience here, for some months past. I do not speak especially of Riverside, in this matter, for although there are a few in Riverside who have not, so to speak, "bowed down the knee to modern Baal," it is too eminently respectable to have anything to do with anything so radically inconceivable as Modern Spiritualism.

For several months past, ever since the last anniversary of Spiritualism, a few of us have been in the habit of meeting in Spiritualists Hall in San Bernardino, on Sunday afternoons. On the first Sunday in every month we have a forenoon and afternoon meeting, each member taking a lunch with him or her, and have a sociable picnic of our county Spiritualists. We tried the plan of having regular speaking, but found that we could not keep it up, both on account of a lack of speakers as well as a lack of hearers. However, we hit on the plan, whenever we could not get up speaking, to form a spiritual circle, a plan which has worked so satisfactorily that when there is any chance a circle is always preferred. We labored under the disadvantage of not having any developed mediums amongst us, but that objection is being fast removed.

We have been told by mediums who have visited us, that we have an abundance of material

for all the phases of mediumship, materialization included, and that all that is needed is development, which under our present practice will probably come in due time. One man amongst us is being rapidly developed. We do not yet know for what phases of manifestation it may be, but at present it would seem to be for speaking and mechanical writing. The spirits take hold of him at times and answer questions by motions of his hands, but refuse to give any definite information as regards his future development, except that we may expect him to be a useful worker. There are several others who are more or less influenced, and who no doubt would progress much faster if they were not a little inclined to hold back.

We have a very good hall here, which has been built for 12 or 15 years. I have not been much acquainted with the San-Bernardino Spiritualists until recently, but I believe they have some sort of an organization, but rather think they have not much of a creed, at least I have never been asked to subscribe to anything, nor indeed have I been asked what I believed. They have been content with the fact that I was an investigator. The only organization that I can conceive of or subscribe to is the spirit circle. Of course, business organizations may be necessary, but if there is any one thing we may rely on, it is that the movement comes from the spirit world, and all that we are asked to do is to supply the necessary conditions, and the spirit-world will do the rest.

The tendency of the movement, is to break up all forms of worship and belief, and to induce new modes of life. Belief has held mankind in slavery long enough. Whenever a sect has been organized in the past, the organizers have always been anxious, the first thing, to lay down and to subscribe to a formula of belief. The experience of Spiritualists, for the last thirty-four years, ought to convince us that any attempt to tie us down to any form of belief would be futile. The world is cursed enough with creeds, to-day, and the sooner the world gets down to action the better. Our greatest rascals out of the penitentiary are those whose belief is the soundest. If there is anything the spirit world is emphatic about, it is, that all organizations on the bases of the past are fatal to spiritual progress. The religion of the future (if we can apply the term at all fitly,) will consist in doing, and the only ceremony will be the family altar in the shape of the spirit circle. When that time comes no man shall say, "know the Lord" (or the truth), for all shall know him, or it, from the least to the greatest.

JAMES BOYD.

P. S.—We would like you to go further into the details of your proposed plan of action.

Lake Pleasant Doings as Witnessed by Another Cottage Holder.

CATO, N. Y., Sep. 12, '83.

FRIEND ROBERTS:—Having read with interest the last MIND AND MATTER containing the various accounts of the late Lake Pleasant unpleasantness, permit me to throw some more light on the general proceedings, and give your many readers a few facts as they came under my own personal observation.

As I have been a camper at the Lake for the past nine years, I can but recall the days of "Old Lang Syne," when we had our cottage dedications, our receptions, our little conferences, and all went happy and merry, and we were as one large harmonious family, each endeavoring to act upon the "golden rule." But when the Jesuit fraud hunter came amongst us, distrust, malice and slander usurped this once peaceful abode of the campers. I know whereof I speak, and instead of "Redemption, Glorious works at Lake Pleasant," it should be "Bundyism, or Pandemonianism let loose."

The Sunday referred to, he, Bundy, "was loafing around the throne," or otherwise the public stand; but on all previous occasions he had put himself on the stand with all the egotism of an autocrat. During Mr. Wheeler's address, Bundy passed a note to "Cephas" who gave it to Beals. Beals after reading it, and showing very great uneasiness, arose and went across the stand to where Dailey was sitting and showed the note to Dailey, and he remarked "when he is through he must be answered." Evidently, the whole disgraceful proceedings which followed was instigated by the usurper Bundy, as Beals acted on his suggestions. Bundy knowing full well that he was the promoter of discord (for three times before mounting the stand and posing in the attitude of an amateur actor, was heard to say three times in succession to some remarks made by Wheeler, "That's a lie, then went upon the stand and publicly gave the speaker the lie, without as much even, as a rebuke from the president, Beals, and then said, as he stated in his braggy account of his performance "he did not propose to allow Wheeler to overslaugh the management." But, for this supercilious insult to the management, and blackguardism he was hissed and hooted into silence. Mr. Wheeler was too much of a gentleman to take advantage of the situation, and only asserted his right to vindicate himself from the grossly false charges laid upon him, and calls for Wheeler from an outraged and indignant audience squelched the Hoodlum Bundy. But for the coolness and forbearance of Wheeler, a riot would have been the result, as stout and true men were eager for the fray. Dozens of them were only waiting for the word, and the arrogant Bundy would have been taken and tossed into the Lake. But Mr. Wheeler demurred, saying that "the Lake was dirty and foul enough already."

Now, if Bundy and his co-workers claim that as "a magnificent victory, for true Spiritualism," then I say, by all means give us the thumbscrews, the fagot and the stake; for I prefer the old methods of the Inquisition to the new ones adopted by Bundy and his satellites. But as we are living in the latter part of the 19th century, we are not prepared, nor do we, as intelligent Spiritualists—men and women—propose to be coerced, or submit tamely to the gagging system, or give up our individual rights into the hands of usurpers of the Jesuit Bundyite stripe.

The effort to bolster themselves up by assumed purity, and deception about "free love," and passing resolutions against immorality and fraud of every description, is too thin, for profanity, one of the grossest immoralities went unrebuked, by the president of the Association; and when I wrote a resolution and read it, the hypocrisy of the proceedings in passing the other resolutions was shown in its true light; for at once, Mr. Fletcher, one of the ring, moved to table it, which was voted. The resolution was as follows:

"Whereas profanity, such as swearing and calling others liars, as was done on the platform last Sunday, or elsewhere upon these grounds, should be denounced and voted upon as indecent and

immoral." The motion to table was put so ambiguously, that many who voted the Spiritualist ticket, came to me and said, your resolution should have been passed without one dissenting voice, and that they were in favor of condemning profanity. But as the matter now stands, they have committed themselves to sustaining profanity; while some other things they voted to be gross and immoral. The difference consists in "whose ox it is that is gored." The one act of tabling that resolution, showed their entire lack of candor and moral principle. [These are the forewarned hypocrites who when called to answer for their slander of us, said they slandered us because they felt it was their duty to do it. This is Bundyism in its perfection as it is to be found nowhere else than at Lake Pleasant.—Ed.]

I do insist that the practical observance of principle must sooner or later supersede the practice of such hypocrisy. So mote it be.

Yours for the right,

A SPIRITUALIST.

Curing Disease by Spirit Power.

Editor of Mind and Matter:

For the past three years occasionally, and for the past few months continuously, I have been treating and curing disease by spirit power in a quite remarkable manner, and desire to call the attention of your numerous readers to the fact. Some months ago I published an account, in a contemporary journal, of some rather wonderful cures having been made in several instances, and immediately began to receive letters from all parts of the country asking for treatment. To this present time almost six hundred letters have been received representing nearly all the States and Territories of our Union, and some from Canada. One of my letters was translated in Germany and Switzerland, and letters are coming now from Europe, and two lately from New Zealand.

Nearly all the cases treated thus far, so far as reported, have been benefited, and several quite remarkable cures effected. My method of treatment is by letter of instruction to patients, and not unfrequently remedies are indicated and sent when desired. These remedies are always magnetized by spirit power before being sent to patients. The letters are also magnetized by the same power. In this mode of treatment very much depends upon conditions. Passiveness and receptivity are absolutely essential on the part on patients, in order to be either cured or benefited.

In some cases where my letter is held open, the disease is cured. In other cases, in a day or two after receiving it, the pain ceases; while in other cases, continued treatment for weeks only effects a partial cure or benefit.

Quite lately I have been instructed that cases of urgent necessity may be treated by telegraph. In all such cases it is only necessary to send me a brief telegram, and a telegram of instructions will be sent immediately to the patient, thus avoiding what may be a fatal delay by mail.

For terms and conditions see my advertisement in another column of this paper.

MILTON ALLEN.

1729 Girard Avenue, Philada., Pa.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

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.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Contingent Fund.

For the purpose of extending the circulation of MIND AND MATTER by the distribution of sample copies:

B. B. Hill	\$100 00
H. B. Wilcox	5 00
A. Friend, Wrightsville, Pa.	5 00
Eliza C. Gates	5 00

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 2, M. S. 36.

ALEXIS.

(A Gnostic bishop of Cappadocia.)

I will greet you, sir, by saying, no man can properly serve two masters. I have been serving good or God, and the evil or Devil; and I have come to the conclusion that to-day must end this career for me; and I must act independently of the network of conditions that have surrounded me in spirit life. I was known publicly from A. D. 109 to 119. I was a bishop of the Gnostics. I am untruthfully put in the ranks of the popes. I can truthfully say that there never was a Roman pontiff, until the days of Adrian I. in 772. Before that time the so-called popes were merely bishops, or ecclesiastical leaders, acknowledged by portions of the clergy of Christendom, but popes, as they have been since Adrian's time, they were not.

But the strange point of my testimony here to-day, is to state the fact that the great Catholic element in spirit life, succeeded in making me a grand bishop, and in making me believe that I was one of the founders of their infamous system of deception. Such is the fact; and it was only through the efforts of the great king Ardilua Babekra that I have been convinced, that in seeking to forward Catholicism, as a spirit, that I have been preaching tenets that are contrary to what I taught as a Gnostic bishop. Gnosticism was nothing more nor less than Parseism, slightly intermixed with the teachings of Apollonius of Tyana. At the time I lived on earth, there was no such thing as Catholicism known, and the Judean Jesus was not then heard of. As the good emperor (Nerva) said, who preceded me, there were three principal gods whose worship flourished in my time: Christus, Prometheus and Hesus. It is claimed that I was once at Rome. I never was there in my life. I lived the most of my time in Cappadocia—sometimes at Athens. I wrote much, but my writings have been destroyed. They told too much for Catholicism to prosper. The only mention of me is as Pope Alexander I., and the introducer of the use of holy water. I was Alexis of Cappadocia. The way I became designated as Alexander I. was simply that on account of some of my writings that were of use to Eusebius of Caesarea, he placed me, under that name, in the list of popes.

I would say in regard to the holy water part of the story, that it was the custom of the priests of all religions, in my day, to bless different things to serve as talismans to protect individuals on their travels, or when incurring danger.

[In the above communication we have an instance of the necessity of moving with the greatest caution, in order to avoid being misled. We can find no mention whatever of any such historical person as Alexis, a Gnostic bishop of Cappadocia; and therefore, if we want to test the truth of the communication, we can only do it by examining that part of the statement which relates to his identification as one of the popes. We are free to say that we are not certain of the genuineness of this communication, and yet it is far from impossible that the communication may be truthful.]

As the spirit claims to have been mentioned in the list of popes as Alexander I., we will give what little is known, or at least has been said, about the supposed pontiff; for it is very certain that prior to Sylvester I., there was no person at Rome, or elsewhere, who could be considered the head of the Christian Church. Whether that condition of affairs continued later, as this spirit claims, is a matter of mere doubt. We take the following mention of Alexander I., from McClintock and Strong's Cyclopaedia:

"Alexander I., Bishop of Rome, succeeded Evaristus in that see in A. D. 110; he ruled for eight years and four months, and is said to have suffered martyrdom under Hadrian in 119, though it is doubted, (Eusebius, H. E. iv. 4; Irenaeus iv. 3). Alexander is said by some writers to have been the first who directed that water should be mixed with the wine in the Eucharist, and also to have introduced holy water; but it is the usual custom of the Roman Catholic writers to attribute the events of later periods to earlier ones. The epistles attributed to him are spurious."

It is hardly likely that there was any Alexander Bishop of Rome, as early as 110 A. D.; or if there was, that he was the recognized head of the Christian churches. Not before Adrian I. as the spirit states could the papal authority be said to be fully established; and then, only by the powerful support of Charlemagne. The spirit says he was prominently known, from A. D. 109 to 119, which agrees with the time assigned by Eusebius, for the pontificate of Alexander I. But the strangest part of this communication is the statement, that he, Alexis, a Gnostic bishop of Cappadocia, should have been prevailed upon to join the Catholic church in spirit life, and be persuaded that he had helped to found that church, of which he was designated as the third pope. This spirit had been held under that delusion for more than seventeen hundred and fifty years, and was only disabused of his error through the efforts of the spirit of Ardilua Babekra, the great promulgator of the Reformed Buddhism, and then only by showing him that the Catholic tenets, to which he was adhering, were contrary to the teachings of Gnosticism. The spirit tells us that the Gnosticism to which he adhered was Parseism intermixed with the teachings of Apollonius of Tyana; or, in other words, intermixed with Buddhism and Pythagorean doctrines. We therefore can have a pretty good idea of the phase of Gnosticism to which he adhered. The reader will not object to some account as to the origin and nature of Gnosticism, in this connection, as it will serve to show that Christianity is but a fungus growth upon that pre-Christian philosophical and theo-

sophical faith. We quote the same work above mentioned. Under the head "Gnosticism," it says:

"We have reason to believe that Gnosticism originated no speculations that were essentially new. It only recognized and selected what seemed to it true in earlier systems, and then combined these fragments in new revelations—not in the way of crude syncretism, but with mutual affinities and living power. No question, however, has more perplexed historians than that which refers to the direct origin of Gnosticism. We are in possession of scarcely any authenticated documents which have come down to us from persons living at the time and in the countries in which it had its birth. We are dependent for our information respecting it almost entirely upon the representations of opponents, who knew almost nothing of Oriental systems, and were acquainted with it only in its maturity."

These italics are our own. We ask why has all direct information concerning Gnosticism been thus obliterated? Can there be a doubt as to the reason of this? We think not. Had any of the original Gnostic books been allowed to come down to us, the fact would have become evident that Christianity was little more or less than spurious Gnosticism, and not an original religious system at all. The Christian writer we are quoting proceeds:

"Unfortunately, too, the question of the origin of Gnosticism has recently become complicated with others in which violent party feelings have been exercised. Those who have derived the apostolic origin of the epistles, in which traces of Gnosticism have been discovered, have felt an interest in removing both the epistles and Gnosticism to as late a period as possible. From the discussion of this subject, however, there are some facts which may now be regarded as incontrovertible. 1.—Ever since the conquest of Alexander the Great, an intense interest had been felt throughout Asia Minor and Egypt in Hellenistic philosophy and Oriental theosophy; and while the old mythologic fables and professed systems of positive revelation had lost their authority, many thoughtful persons had discovered, under these, what they looked upon as a uniting bond of truth and the elements of a universal religion. 3.—The result was that, near the time of the first promulgation of Christianity, a number of new systems of religious philosophy sprung up independently in different countries, and exhibited similar characteristics. They were usually formed by incorporating with the national religion what seemed attractive elements in foreign systems, and softening down what was harsh and incredible in the popular faith and worship. In this way we discover a nearly simultaneous origin of the Judaistic philosophy at Alexandria, of Essenism and Therapeutism in Egypt and Southern Palestine of the Cabalistic literature in Syria and the East, and of New Platonism among the Hellenistic nations. These were all offshoots from the same general root, and not necessarily deriving anything original, but unquestionably drawing much assistance from one another. Similar circumstances everywhere called forth similar phenomena with no conscious interdependence. 3.—We thus account for the origin of Gnosticism, and easily reconcile the conflicting views of different writers respecting it. All the early ecclesiastical writers were themselves acquainted almost exclusively with Occidental literature, they were in the habit of ascribing the rise of Gnosticism to the study of Grecian philosophy, and especially of Platonism, and they appealed to the cosmogonies of Hesiod and others for the exemplars of the Gnostic speculations. Modern historians, however, have found in most of the Gnostic systems such a predominance of Oriental elements, that they have been led to infer a direct influence not merely from Alexandrian Judaism, but dualistic Parsism, and even from Pantheistic Buddhism."

All this is very true, but it is very singular that Christianity, which came after Gnosticism and Neo-Platonism, and which was in reality but an insensate attempt to supplant these spiritual and philosophical religions, by a religion that was neither spiritual nor philosophical; should not have been an offshoot of the same Oriental root from which the two former religious systems sprung. The fact of the matter is, that Christianity is but the offshoot of Gnosticism and Neo-Platonism, which in turn were but offshoots of Buddhism, slightly intermingled with Brahmanical methods and appliances. But let us quote further from the same authority:

"As there were strong tendencies toward Gnosticism, both in Judaism and heathenism, we might reasonably infer that the Gnostics must have been powerfully attracted by Christianity. It was, however, more consistent with the essential spirit of that movement to attempt to mould the new system to its fancy than to submit with docility to the exclusive authority of the Gospel."

Well, that is certainly right logic! There surely was no gospel that possessed the faintest Christian authority, until the first Christian Council of Nice undertook to decide what "the Gospel" was; and what they decided the gospel was, no person living on earth to-day knows, for all trace of the version of "the Gospel" before that body and acted upon by it, has been lost. The oldest versions now known were not made, as it is conceded by the Christian Church to-day, until two hundred years after that Council was held. Gnosticism had existed as a formulated religion for two hundred years before that time; and if it contained any of the doctrinal elements of Christianity, as it undoubtedly did, then Christianity derived them from Gnosticism, not Gnosticism from Christianity. Again, the same authority says:

"During the twenty years which intervened between the first Christian Pentecost and the later epistles of Paul, we know that theosophical speculations were everywhere prevalent in Syria and Asia Minor, and that these were strangely mingled with Christian doctrines. Great freedom was given to religious thought, even among the early Christians, as long as the religions of the people were not perverted. But Paul very soon discovered dangerous tendencies in the churches

which he had recently established in Asia Minor. Josephus tells us that Alexander the Great had sent into the provinces of Lydia and Phrygia 2000 Mesopotamian and Babylonian Jews to garrison the disaffected towns there, and we are informed that the inhabitants of that region have always since been prone to mystical and oriental superstitions. The errors which he reprobated at Colossae were doubtless a curious semi-mixture of Jewish and heathen speculations. The ancient historian Hegesippus informs us (Eusebius Eccl. Hist. iii. 32) that the heretical gnosis did not make its appearance with an uncovered head until after the death of the Apostles, but that it previously worked in secret."

Who can read those admissions and not see that the "commixture of Jewish and heathen speculations," of Alexander the Great's forces (with which he garrisoned the disaffected towns of Asia Minor), was the source from which Gnosticism sprung? And what were those "commingled speculations," other than the philosophical and theosophical doctrines derived from the Gymnosophists of India? Hegesippus, had he been permitted to speak for himself, instead of through the dishonest and untruthful Eusebius, would have said that Gnosticism was announced and taught under that name, for the first time, by Saturninus, in Syria, shortly after the beginning of the second century, and that it was subsequently taught, somewhat modified, by Basilides at Alexandria about A. D. 125, and still further modified by Valentinus at Alexandria, and by Marcion and Cerdon at Rome about A. D. 140; and still further, that Gnosticism was but an offshoot of Nazaratism or Essenism in Asia Minor, which were themselves but offshoots from Gymnosophism, which in its turn had been the offshoot of Brahmanism and Buddhism, the two last being the offshoot of ancient Zoroastrianism; ancient Zoroastrianism being the outgrowth of still older systems of religious thought and worship extending back into the night of time. Hegesippus is represented to have written a "History of the Church," which it is claimed was the first essay ever made in that department of literature. But this pretence is absurd, as Hegesippus wrote before A. D. 180, in which year he is supposed to have died. The work of Hegesippus was undoubtedly a history of the religions of his time, and treated of Gymnosophism, Essenism, Gnosticism and Eclecticism. The claim of Eusebius that he was a Christian is absurd. Christianity, as a defined religion, had no existence until A. D. 325, one hundred and fifty years after Hegesippus wrote. If Christianity had any existence, or color of existence, prior to that time, and for a hundred years afterwards, it was in Gnosticism and Neo-Platonism. But not to weary the patience of the reader we will hasten on. The same writer says:—

"The sources from which the Gnostics professed to derive their knowledge were, (a.) Tradition, not so much that of the Church, which they generally looked upon as unphilosophical, and fit only for the multitude, but that which was said to have been communicated by Christ to a narrow circle of congenial spirits, and by them transmitted to others. Marcion alone made this tradition accessible to all. (b.) The ordinary Christian Scriptures were only partially received among them. Marcion and the more strenuous Judaistic Gnostics entirely rejected the Old Testament, and the more moderate recognized a distinction between its pneumatic, psychic and hylic elements. Many of them disparaged portions of the New Testament also, while others accepted only of Paul's writings and an expurgated gospel of Luke. (c.) Other writings of highly enlightened persons belonging to particular sects. Thus Manes were much venerated among his followers, and the prophecies of Cain and of a pretended seer named Parcher among the followers of Basilides, and the apocryphal books of Adam, Enoch, Moses, Elias, Isaiah, Baruch, and other. Even the writings of the heathen poets were much used by some, who, by a course of allegorical explanations, like those which they applied to the Scriptures, found ineffable mysteries under the most unpromising outward letter. With the exception of the followers of Manes, we have no evidence that the Gnostics ever attempted a distinct organization. Many of them were never excluded from the orthodox churches, within which they only sought to form schools and social circles. They practiced baptism, and believed that in this rite, as in the baptism of Christ, the higher spirit was more abundantly imparted, and the human spirit was emancipated from the power of the Demiurge. Most of them were inclined by their poetic fancies and their love of symbols, to a gorgeous style of worship, but the more common ordinances and observances of the Church were neglected as useful only to such as were on the ground of mere faith. Their ethics and practical morality were usually dependent upon dualistic principles.—Among the Hellenistic Gnostics it took the form of a struggle against matter, which not unfrequently ran into asceticism, and sometimes into the use of charms and astrological practices. The Oriental Gnostics, on the other hand, are said in many instances to have plunged into immoralities, sometimes with the view of showing their contempt for the Demiurge and his laws, or because they regarded the body as an indifferent thing to a spirit united with the supreme God and subject to no inferior law. Saturninus, Marcion and Manes rejected marriage; but many Gnostics not only submitted to it, but looked upon it as the highest law of pneumatic natures. We have no evidence that the standard of morality was lower among the gnostics generally than among orthodox Christians in general."

"One is amazed at the boldness, the fanciful nature, and the high pretensions of Gnosticism. In the course of a century and a half, it comes and goes before us like a splendid vision. And yet, its influence on Christianity was profound and permanent. It gave occasion to a greater expansion of Christian thought; to a clearer idea of the historical relation of Christianity to earlier and surrounding religions, and to a better definition of the basis of true faith. It deserves a more careful study than it has usually received."

So wrote the Rev. C. P. Wing, D. D., of Carlisle,

Pa. Remember, that in all that this gentleman wrote, concerning Gnosticism, he was following the statements of the Christian opponents of Gnosticism, all of whom were interested to state the facts to be as unfavorable for the Gnostics and as favorable to the Christians as possible. Is it not apparent that Christianity was but a corrupt modification of Gnosticism? Why did it "give occasion to a great expansion of Christian thought"? We answer, because it was the very basis and source of all Christianity. Why did it give "a clearer idea of the historical relations of Christianity to earlier and surrounding religions, and to a better definition of the basis of true faith"? We answer, because it was through Gnosticism that Christianity was intimately related to Ebionism, Nazaratism, and Essenism, and through all of these with the Buddhistic or Gymnosophic religions of India; and because Gnosticism alone could give any intelligible definition of the basis of the true faith. If that basis was not to be found in Gnosticism, it was not to be found anywhere, for it was that basis that the Christian destroyers of Gnosticism stole and appropriated as their own.

The spirit undoubtedly spoke truly when he said there was no such thing as Catholic or orthodox Christianity known in the beginning of the second century; nor is there any reason to believe he speaks less truly when he says the Judean Jesus was not then heard of. There is no authentic mention of such a personage until Eusebius began his work of theological deceit in the beginning of the fourth century. The author of orthodox Christianity was Eusebius, to whom all the credit, or rather discredit is due, of having invented that spurious version of ancient heathenism.

This spirit tells, as did the spirit of the Roman emperor, Nerva, that the three principal gods whose worship flourished in his time were Christus (the Latin name of Krishna), Prometheus, and Hesus; or, in other words, the Hindoo, Greek, and Scandinavian or Celtic Saviours; the first the Saviour of the Eastern, the second the saviour of the Grecian, and the third the saviour of the Western world, of that period or era.

The spirit tells us that he was never at Rome, and that his life was spent in Cappadocia or in Athens. He tells us he wrote much, but all his writings, and even his name as an author, has shared the fate of all the other Gnostic writings. The spirit very intelligently explains why it was that Eusebius made a Christian pope of him, and called him Alexander instead of Alexis, and a Christian instead of a Gnostic. We have in this communication much reason to believe that Alexis was a man of great distinction, as a Gnostic author, and have good reason to conjecture that Eusebius made large use of his writings in concocting his scheme of Orthodox Christianity.

Thus the obscurity that has surrounded the origin of the Christian religion is being dispelled and the light of truth is being cast by these testimonies of the ancients into the darkest recesses of Christian sacerdotalism.

August 10th, M. S. 36.

RABBA JOSEPH OR JOSEPH THE BLIND.

I will salute you by saying: There is no God we can serve that will do us as much good as the truth. I am claimed to have been the writer of the Ketubim, called by others the Hagiographa. I was at the head of the school of Sora, in the third century. I was not the transcriber of either or both of the classes of writings mentioned. They were put into their present shape, in the ninth century, by a Greek Jew named Georgius. Whether you will be able to corroborate this I cannot say. But I did put in shape the Jewish writings of the Minor Prophets. I also wrote a great deal upon the teachings of Gamaliel; but the real Jewish records, before the time of Ezra the scribe, are all plagiarized from ancient sacred Armenian writings. The whole of the Pentateuch really belongs to the time of an Armenian king, who was cotemporary with Psammeticus the Egyptian, and was extant in my day. By this I mean that these Armenian writings were in the library of the academy at the head of which I was. The actual writings and teachings of Gamaliel have been very much tampered with by Christians, and this was known in after times, as shown in the writings of Moses of Chorene, who is claimed to have embraced the Christian religion, but who in reality was an Ebionite follower of Krishna, (as the name was spelled in Armenian); and when you read about Josephus having been an Ebionite Christian, you must understand it to mean the same as when the term was applied to Moses of Chorene.

I think that the most that I have said here to-day can be corroborated by that celebrated Armenian spirit, Haico, who has communicated with you before. I mean corroborated by the history of Haico. The Ebionites of the time of Gamaliel and Josephus were all tainted with Gymnosophism. They were Jews who had become acquainted with that Indian philosophy through Apollonius of Tyana. It has been one of my most imperative obligations as a spirit, in conjunction with many spirits of the sixth century to bring to light the Armenian, Pythagorean, Judean, Gnostic and Eclectic systems, the writings, concerning which, are sufficiently extant to overthrow the purpose of the Christian priesthood to conceal or destroy them. I will be with you, with all my spirit power, to crush this gigantic superstition—Christianity. I was known as Rabba Joseph, sometimes called the Blind.

Wild Cat, the Indian guide, remarked that this spirit must have been a Gymnosophist himself, as he came almost naked. We have been unable to find any historical reference to such a person as Rabba Joseph or Joseph the Blind, of the third century, and yet we cannot divest ourselves of the inclination to regard the

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