

Mind



Matter.

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

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For Mind and Matter.

THE INNER LIFE.

BY MRS. E. P. THORNDYKE.

I walk a land of beauty; beyond the jarring whirl,
I see a band of angels their banners bright unfurl;
I almost hear their footsteps press closely to my side;
Their voices die in music, above the rolling tide—
The tide of earthly being, that leaves their lower strand,
And surges o'er our human hearts with purpose high and grand;
Relentless in its seeming, yet buoyant in its power,
It brings the need of recompense to glid each passing hour.

Again I walk in shadows, fraught with some mystic power;
Athwart the dim horizon, like a solemn fate, clouds lower;
The angel voice is silent, my courage almost gone;
My bark before the raging blast in fury dashed on;
Before my mental vision the dusty wayside teams
With struggling, toiling millions, whose hopes are only dreams;

I feel the heartfelt yearnings, the deep, desponding tone,
That cometh from those sinking souls, on life's rough billows thrown.

Again, 'mid scenes of beauty I rove with angel guides;
The calm is o'er my spirit thrown—no earthly care divides,
O, wonder of our being! O, mystery none may know
Whose future is the ages, whose past is long ago;
Whose symbol is the ocean, the mountain tops serene;
The grandeur of the forest, the valley through between;
The majestic rolling river, the bright and flowery lea;
The lake in placid beauty, the calm and tranquil sea.

All these are emblems truly of the wayward heart of man,
As he struggles upward blindly, yet ever in the van;
Now grand ambition lures him, now faith sternly guides;
Aton his noble nature is surging like the tides;
Then lowly in the valley his spirit seems to lie,
Until we start in terror to his sharp desponding cry,
But on, forever onward, toward the higher goal,
Sweeps the never-ceasing current—'Tis Man's Immortal Soul.

A MOST IMPORTANT SPIRIT COMMUNICATION THROUGH ALFRED JAMES, MEDIUM.

ULPHILAS, (A Catholic Bishop.)

I AM HERE.—You may succeed for many years in keeping back the truth, but a time comes when that which is hidden must be revealed. I was a bishop in the fourth century. I was also a writer, and I translated a set of gospels and epistles from the Samaritan tongue. They are now in the University, at a place called Upsal, and they are called the Codex Argenteus. It was written on what are called silver tablets. In truth, the fact is that I copied the gospel and epistles of Apollonius of Tyana, not originally written by himself, but brought by him from Singapore, India, in Asia. That is he wrote versions from the originals himself, but these teachings of Apollonius bore not the names that the Christians have given them. I used the names that the Christians wished to have at the head of their different books. I was paid well for doing this, and managed to gain great popularity and preferment by it, on this mortal plane; but my condition as a spirit has been one of torture. And know this: there is an influence amongst progressed spirits that forces all evil-doers back here to confess their sins, and show just where they lied and where they told the truth. This they are obliged to do finally, although they may defer it for a long time. I have stated here, as a spirit, exactly what I did as a mortal, hoping that it will bring out the truth.

ULPHILAS.

[We translate the following account of Ulphilas from the Nouvelle Biographie Generale.—Ed.]

Ulphilas, or Wulfilas, that is to say, Little Wolf, bishop of the Goths, was born in A. D. 311, among the Visigoths, beyond the Danube, and died in the beginning of A. D. 384, at Constantinople. According to Philostorgius, his parents, originally of Sudgöthman, Cappadocia, were, toward 267, carried into captivity by a band of Goths, with other compatriots who were Christians like themselves; but there is much reason to doubt this recital. It is more probable that Ulphilas was originally purely a Goth, and that he descended not from slaves, but from a distinguished family. In 328 A. D., indeed, he was one of the hostages that the king of the Goths was forced to send to Constantinople. It was during his abode in that city that he thoroughly learned the Greek and Latin tongues and became converted to Christianity. From that time he tells us himself he professed Arianism. He was ordained a reader and employed in religious service among the Christian Goths scattered over the provinces of the Roman Empire. It was at this epoch that, having conceived the idea of translating the Scriptures, as was the custom of his compatriots, he invented an alphabet adapted to the Gothic tongue, and began his work. This enterprise was so much the more difficult, because that language had never before been written, and as it was not calculated to express Christian ideas, this drew public attention to him. In 341 he passed directly from the employment of a reader, the lowest office in the church hierarchy, to the dignity of bishop, and was consecrated at Antioch by Eusebius, then of the council held in that city. He then returned to his compatriots beyond the Danube, and preached to them with a devotion which caused him to endure with patience the vexations and violence with which the pagans overwhelmed him. In 348 he gathered together all those whom he had converted, led them across the Danube, and obtained for them from the Emperor Constantine some lands in Messia, in the neighborhood of Nicopolis. This prince when he presented himself, treated him with the greatest respect, and compared him to Moses, for having like him withdrawn the believers from the persecution of the pagans. Ulphilas went to reside in the midst of his faithful flock, who were afterwards called the Little Goths. They revered him as a father. He was their chief, both spiritual and temporal.

He at the same time continued, and with success, his efforts for the conversion of his compatriots who remained beyond the Danube. Those among them who adopted Christianity, were persecuted by Athanaric, which led them in 370 to join the bands, who under Fridiger went to ask of the Emperor Valens, to live in the territory of the empire. From negotiations on this subject Ulphilas, according to all probability, was deputed by the Gothic chief, to represent him near the emperor; but they understood him not and he withdrew to Messia with his flock, whom he had caused to lose their inveterate habits of pillage which they had acquired as barbarians, and had made peaceable shepherds of them. At the close of 380 he was called to Constantinople, to assist in a dispute against the psatyropolists, a new Arian sect, which was about being formed; but hardly had he arrived there, when he died, regretted by all good people. He had translated into Gothic the Bible, with the exception of the Book of Kings, the Old Testament according to the version of the Seventy and the New Testament from the Greek text. Unfortunately the greater part of his translation is lost; there remain only some considerable fragments of the Gospels, all the Epistles of St. Paul, excepting some passages, and some fragments of a psalm from the book of Esdras and of the book of Nehemiah. Mutilated as it is, this translation is not less a treasure for its linguistic value. It is the most ancient document of the Germanic idioms. Although Ulphilas belonged to the Goth of the West, his version was adopted by all the tribes of that race, and was borne by them into Spain and Italy. The Gothic tongue became extinct in the 9th century, and after the fall of the great empires founded by these barbarians, the translation of Ulphilas was lost and forgotten. But a manuscript of the 15th century was preserved in the Abbey of Werden, and towards the end of the 16th century, Arnold Mercator, attached to the house of the Landgrave of Hesse, drew from the dust this old parchment, which contained large portions of the gospels on 330 leaves. This manuscript, known under the title of Codex Argenteus, was afterwards deposited at Prague; and when the Count of Koenigsmark, overran this city in 1648, he bore away the precious manuscript from which they had already carried away nearly 140 leaves, to Upsal, where it is yet preserved. The parchment is purple, the letters are of silver and the binding is in massive silver. The text of it was published in 1655, by Mareschal Dordrecht, in 4to. It was reproduced with an interlinear German translation, a glossary and a grammar by Reinwald and Zahn, Leipzig, 1805, in 4to. In 1808 the Cardinal Mal and Count Castiglioni discovered other important fragments of the Bible of Ulphilas in five manuscripts of the Abbey of Bobbio. They were printed with the Gospels under the title of *Uphila Veteris et Novi Testamenti versionis fragmenta cum commentariis et glossario*; Leipzig, 1836-37, 2 vols. in 4to, by Leche and Gabelentz.

Speaking of Ulphilas and his labors a writer in Feller's Historical Dictionary, etc., says:

"This prelate has become celebrated in the church and literature, by the translation that he made of the Holy Scriptures into the German tongue. It follows word for word the texts that they call *Moderna Byzantine*. His translation is all the more precious to the learned who study the antiquities of the northern nations, as it presents the most ancient written document that has come down to us in the northern dialects. The translation of Ulphilas has not reached us entire. What remains to us is contained in two manuscripts, one of which is the Codex Argenteus and the other the Codex Carolinus. The first was published with the Gothic text and the Anglo-Saxon version, Dordrecht, 1655; Amsterdam, 1684; 2 vol. 4to, with the Gothic text and the Swedish, Irish and the Vulgate rendering, Stockholm, 1671, in 4to with the Greek and Latin version, Veissenfels, 1805, in 4to. In the Codex Argenteus, which comprises only the Gospels, the evangelists are placed in the following order: St. Matthew, St. John, St. Luke and St. Mark. The *Codex Carolinus*, which comprises only some chapters of the epistle of St. Paul to the Romans, has four sets with the Gothic text and with the following translations, German and Latin, Brunschw. d. N. Y., Upsal, 1763; London, 1772, and Leyden, 4to. In the edition of Veissenfels, all respecting this monument, so precious as literary and religious treasure, are to be extended.

In the Historical Dictionary, published by M. Menard & Desenne, 1823, we find the following concerning the Bible of Ulphilas:

"The opinion has long been entertained that there remained of the Bible of Ulphilas only the Gospels, of which a precious sample formerly belonged to the Abbey of Werden in the duchy of Berg and is now deposited in the library of Upsal; but latterly another fragment of the same translation has been found in the library of Wolfenbuttel, embracing a part of the Epistle to the Romans. Koutal, archdeacon of Wolfenbuttel, published this fragment which concurs in proving that Ulphilas had without doubt translated the whole Bible. As to the manuscript of the Gospels which is at Upsal, it is called the *Codex Argenteus* of Ulphilas because it is written in letters of gold and silver on vellum."

We have thus given at length these historical facts concerning Ulphilas and his Bible, in order to enable the reader to appreciate the unprejudiced importance of that communication. Coming as it did through a medium who had never heard of Ulphilas, to one who was totally ignorant

that such a man had ever existed, we challenge the Christian priesthood and clergy, and all who believe in the truth of the Christian religion, to successfully question the genuineness and authenticity of that communication. If they cannot do this, then we have a right to insist that this spirit has spoken only the truth in regard to the source from which he derived his Bible, or rather the copy of it, in manuscript, from which he made his translation. We are told that "he followed word for word some Modern Byzantine text" which leads us to inquire, what is here called Modern Byzantine text? In McClintock and Strong's "Cyclopedia of Biblical Literature," we find it to be defined as follows: "Byzantine recension, the text of the Greek New Testament in use at Constantinople after it became the metropolitan see of the Eastern Empire. * * * The Byzantine text is found in the four gospels of the 'Alexandrian Manuscripts;' it was the original from which the Slavonic version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria." Now it is a fact that cannot be disputed that the Bible of Ulphilas was written more than fifty years, and perhaps a hundred years, before the Alexandrian Manuscript was written. This fact gives rise to many questions. Were the Codex Argenteus of Ulphilas and the Alexandrian Manuscript, copies of the same Byzantine Original, or were they not? If of the same Byzantine original, from what Byzantine original were they taken? If they neither was taken from any Byzantine original, in what language was the original of the Byzantine copies used by Ulphilas and the writer of the Codex Alexandrinus written? It is claimed that long before the latter Codex was produced, the Byzantine text was used at Constantinople, where the Metropolitan see had been established for more than a hundred years, and yet that Byzantine text was not used by Ulphilas, but one invented, adapted to the Gothic accent to express literally, "word for word," the original from which he copied. Now it is said that the Codex Argenteus is, "word for word," the same as the text of the Codex Alexandrinus, and thus it becomes manifest that the two Codices are from the same original, or that one is the literal copy of the other. We care not which of these alternatives may be adopted, it must be admitted that the result will be equally confirmatory of the statement made by the spirit of Ulphilas, that the original was not in Greek or Byzantine text, but in some text which was convertible into both the Gothic and Byzantine texts of Ulphilas and the Codex Alexandrinus. The spirit tells us that his Bible was translated from manuscript, in the Samaritan tongue, and that the originals from which it was taken, were the writings and epistles of Apollonius of Tyana, or rather the interpretation and versions of older Brahminical writings by Apollonius, who had obtained the originals of his gospels, at Singapore in Further India. The question then arises: in what language did Apollonius write the books setting forth his religious doctrines and teachings? for these he must have left behind him in some language. No authentic trace of them is to be found in the Greek or any other language made use of by the Christian hierarchy. He must therefore have written them in some language with which that hierarchy were unacquainted. Himself a Cappadocian, and versed in all the languages of Western Asia, Apollonius would undoubtedly have chosen a language to perpetuate his teachings which approached the most nearly to being a polyglot language. Such a language was the Samaritan, which held the place in Western Asia among the priesthood, as did, subsequently, the Greek and Roman languages, in Europe among the Christian hierarchy.

What then was the nature of the Samaritan tongue? Of that language McClintock and Strong's Theological Cyclopedia says:

"The Samaritan is chiefly a compound of the Hebrew, Chaldean and Syriac. Among the words derived from these sources are to be recognized a great number of Chaldean words, imported, doubtless, by the new colonists. We must therefore not be surprised that Greek, Latin, Persian, Arabic, and possibly other languages as well, have each contributed something to enrich the vocabulary. The grammar bears all the signs of irregularity which would characterize that of an illiterate people; the orthography is uncertain; there is a profusion of quiescents and a complete confusion between the several gutturals and cognate letters respectively; the vowels are uncertain, the A sound being the most prominent. Such was the dialect spoken in Samaria till the Arabian conquest of the country in the seventh century A. D., when the language of the victors was introduced, and by its superior vigor gradually overpowered its rival, till probably by about the eighth or ninth century, it had entirely taken its place. The old language, however, still continued to be understood and written by the priests, so that, like the Jews, they had two sacred languages, which, however, they had not the skill completely to distinguish from each other. The Hebrew, consequently, which appears in the correspondence of Samaritans with Europeans, is largely impregnated with Aramaicisms; Arabisms also are not by any means unrequent."

That Apollonius of Tyana, who was educated at Tarsus and in its vicinity, in comparative proximity to Samaria, was thoroughly conversant with the Samaritan language, and used it with facility, there can be no doubt. It was, therefore, most natural that Apollonius should have chosen the Samaritan language, in which to hand down his doctrines and teachings.

Whether or not Ulphilas, who was, like Apol-

lonius, a Capadocian or Mesopotamian, or only a descendant of Capadocian parents, held in captivity by the Western Goths, nothing is more probable than that he was even more thoroughly conversant with the Samaritan tongue than with the Greek and Latin tongues, of which he could at most have acquired only a smattering. Now, it has never been explained how the Christian gospels came to have been originally written in Greek, originating, as it is claimed they did, among the Semitic peoples living east of the Mediterranean Sea. It has puzzled Christian theologians in all ages to account for this anomalous fact. To meet this ruinous difficulty, it has been claimed that the original of "The Gospel according to Matthew," was in the Hebrew language, and that a copy of it was found in India by Pantenus, the preceptor of Clement Alexandrinus, and for nine or ten years master of the catechetical school at Alexandria. It is highly probable that that copy of "St. Matthew's Gospel" was not in Hebrew, but in the Samaritan tongue, and that it was written in that language by Apollonius of Tyana, and sent by him to the Brahmins, from whom he had obtained the original of it. This conjecture, sustained as it is by all the facts, shows that the theological puzzle, that has so long perplexed the Christian clergy, has been solved. That the original gospels were written in Greek is wholly unsupported by facts, while on the other hand, that they were written in a Semitic tongue, is rendered most probable, if not certain, by those facts. The Codex Alexandrinus is not a copy from some Greek original of the gospels, but from a copy in some other language; or otherwise it would not have been written in the Byzantine Greek text, but in that of the Alexandrian Greek text, then in use in that famous center of Greek learning, we regard this, of itself, sufficient to show that the original from which the Alexandrian manuscript was copied was not in the Greek tongue.

But, in addition to all that has been said, it must be remembered that it is historically and authentically recorded of Apollonius, that he was born at the very time when it is said the Jesus of the Christians was born; that he was educated at Tarsus and on the very borders of Judea; that he was noted for his exceeding beauty; that even in early youth he showed the most exalted desire to attain to moral excellence and purity, and to perfect himself in the knowledge of philosophy then attainable; that he gave up the vast wealth bequeathed to him by his father, while yet a minor—bestowing it upon the poor and needy without stint; that he sought the society only of the learned and virtuous sages of his time—for a period residing with the priests of Pseulapinus in the temple dedicated to that Grecian divinity; that while there he confounded the most learned and gifted among that priesthood by his great wisdom and miraculous powers of healing the sick; that he adopted the philosophy of Pythagoras, submitting to the fearful ordeal of penance instituted by that severely ascetic philosopher, keeping entire silence for the long period of five years, travelling up and down through the countries of Mesopotamia, Cappadocia, Syria, Judea and Egypt, wearing only the plainest linen garments, with unshorn beard and bare and unshodden feet; that he every where visited the temples and listened to the teachings of the various priesthoods, and heard the incantations of philosophers of every phase and school of philosophy; that having exhausted the resources of learning in Western Asia, he went to Persia to learn wisdom of the Magi, and to India to master Brahminic lore; that he was everywhere welcomed by princes, priests, and people, who vied with each other in imparting to him the knowledge for which he thirsted; that having spent years in digesting and systematizing the vast materials he had acquired, he went forth claiming to have divine authority to teach the people of every clime and kindred; that he travelled all over Europe, Africa and Asia, teaching, preaching, and establishing institutions for propagating the religion he had formulated, ordaining disciples and teachers of the people; that he was everywhere recognized as a divine being, and was venerated, if not worshipped as such during his life; and that finally, after having lived out the first century of the so-called Christian era, and performed an amount of personal labor such as no man before or since his time ever performed, to reform the religion, morality and politics of the world, he was deified and worshipped by the Greek and Roman speaking nations of the world; and we have a character equal to the launching of a religion, which afterward, even in its corruption and perversion, so long has held sway over the minds of the ignorant masses of the human race. But that Jesus, the illiterate Jew, said to have been born at the same time, but who, if known to the world, could have been only known to it for three or four years at most, should have effected such a mighty result is too improbable for belief. That Apollonius of Tyana was the author of the Pauline Epistles, we clearly showed in a previous paper, in connection with a spirit communication previously given, asserting that to be the fact. The spirit of Ulphilas testifies positively to that fact, and not only declares that the canonical gospels and epistles are identically the same as those written by Apollonius of Tyana after the Brahminical gospels brought by him from Singapore; but that at the instance of the Christian hierarchy, he, in the fourth century, translated them from the Samaritan original of Apollonius, changing the names according to the wishes of his Christian employers.

It was for rendering this detestable service to

the Christian hierarchy, none of whom were competent to translate the Samaritan originals of the books they sought to steal to promote their aggrandizement, that Ulpilas the poor and comparatively unknown reader in the Roman Catholic church, was advanced to the dignity and influence of a bishop, a promotion hardly paralleled in the annals of priestly advancement.

We will only notice one more fact stated in that remarkable communication, and that is the statement of Ulpilas, that sooner or later every consecrated error and falsehood will have to be disclosed by returning spirits; and this because the spirit friends of truth, justice and right have at last acquired the power to compel it.

Friends do all you can to strengthen our hands, and to promote the objects which co-operating spirits are seeking to accomplish through MIND AND MATTER, by extending its circulation and making known the importance of the work it is doing. We ask nothing for ourself, but oh! we plead for humanity, who need the truth and who have it not. To help them into the light, that is blazing from the spirit world to melt the flinty selfishness which is permeating the church, the state and society, and start the blood of human brotherhood to flowing, will bless you, friends, as well as those who will profit by your efforts.

A RICH EXPERIENCE.

What a Prominent and Well-Known New York Physician Told a Reporter.

HIS REVELATIONS UPON A SUBJECT OF VITAL INTEREST TO ALL.

[Detroit Free Press.]

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that of history which repeats itself.

A representative of this paper while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York where he could find a more extensive field for his talents and experience. Although several years had passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable, as to justify their reproduction in print.

"Yes," said the doctor. "I have improved in health since you last saw me and I hope also in many other ways. One thing however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do; and that is I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century when people were burned at the stake. Now I am a physician and of the 'old school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for them—they are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven to be such."

"This is rather an unusual way for a physician to talk, is it not, doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them so-called patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

"Invariably, and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an exact formula, such as physicians are using every day. You see the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it; they are fettered by the code, and have only their personal influence to depend upon in securing practice."

"How did you come to get such heretical ideas as these, doctor?"

"Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject, however, from having been cured after all my care and the skill of my professional brethren had failed to relieve me. Why, I was so badly off with a complication of troubles, including dyspepsia, and consequently imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or get up without the most intense agony, and I was suffering all the while. Some one advised me to go out of the regular channels and try a remedy that was becoming quite famous for the remarkable cures it was effecting; but my prejudice was altogether too strong for that. However, I did quietly begin trying the remedy, but I promise you I said nothing to my brother physicians, or even to my family about it. Well, sir, it was a revelation to me; for in all my medical experience I never saw anything operate so rapidly or so effectually as that did. I owe my health to-day; and for all I know, my life also—to the remedy known as Warner's Safe Kidney and Liver Cure. That was the starting point with me, and my prejudices faded very rapidly after that, I can assure

you. I went to reading extensively and analyzing more extensively, and I suppose I analyzed all the leading proprietary medicines that are made. Many of them I found perfectly useless, being compounded simply of water with a little flavoring. A vast majority of them all, however, I found made up of prescriptions used by physicians in their every day practice; but out of the entire number I found only two that contained absolutely harmful ingredients and then in very slight quantities. Indeed we are prescribing things constantly that have more deleterious matter in them than they had. After discovering this, I said to myself: why should the medical fraternity be prejudiced against those prescriptions which they are writing every day, simply because they are put up by wholesale and are sold with a government stamp on the wrapper. I saw its manifest absurdity and resolved that I would be bound by it no longer. Since that time, I have prescribed proprietary remedies nearly every day, in my practice, and I have no reason to regret having done so. Why, only a few days ago I advised a lady who was suffering from a serious female difficulty and displacement to use this Safe Kidney and Liver Cure which cured me. I saw her this morning and she is nearly well; the pain and inflammation are all gone and she is around as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism or other complaints, when in reality it is from trichina, and the result of eating poorly cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys; they become overworked and break down, and so the poison gets into the blood instead of being thrown from the system. No one with perfect kidneys or liver is every troubled with malaria; and it is the poisonous particles which these diseased organs allow to get into the blood, that clog the capillaries of the lungs and cause tubercles and consumption. Thousands of children are dying every year from dropsy as the sequel to scarlatina, when in reality it is diseased kidneys which have become weakened by the fever they have just had. Here is another strange thing: not one in ten people who have diseased kidneys notice any pain in the vicinity of the kidneys, for these organs lose their nervous sensitivities when they become diseased, and the symptoms are shown in hundreds of other ways."

"Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me."

"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man, be he politician, preacher or physician, who is so considerate of his pocketbook or of his own personal ends as to stultify himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

MIND AND MATTER—No. 16.

BY CHARLES THOMPSON.

THE PERVERSION OF IDEAS.

Once again my talented friend, Mrs. C., has favored me with a test for my piece, as follows:

"The perversion of ideas, or wrong ideas, and the cause of them, is the subject presented to my mind at this time. The question arises: Why have not all the ideas of the past, which have been handed down to us, been correct and truthful ones? Simply because it is not within the natural capacity of individualized mind to grasp more than a little of the Infinite, and that little through the law of growth or development and evolution. Therefore our earlier prehistoric brethren, who lived in the prehistoric epoch of planets and mind, could not develop or understand correctly the basic and eternal principles of nature, that necessarily surrounded the first stages of being."

"It seems to me that the ideas sent down to us, of tradition and belief, are the most tenaciously and perniciously destructive, in preparing the mind to perceive and accept the truth of actual study and thought, and to rely upon these results of her researches, endeavors and convictions, which are the safeguards to correct principles and right ideas. The conception and study of natural law will ever undermine the idea of miracles and traditions and all theories founded therein. History will expose belief, and science will prove or disprove it. History or written books are man's readings of nature. Some read well, and some badly; for the truth itself is not confined in any book, and books are only the records or readings of the truth as presented by different minds. And for these records and efforts, produced by earlier writers and thinkers, we are indeed grateful, although they contain both error and truth. They are the stepping stones to higher achievements and attainments. I believe it is not in the nature of things that one shall be able to unfold, or epitomize into one condensed mass, all knowledge or truth to which the other inhabitants of succeeding ages must return for salvation and wisdom. Every age produces its demand and supply; and the supply of eighteen hundred years ago is inadequate to meet the demand of the nineteenth century."

"To thee, oh Brahma, and to thee, oh Buddha; to thee, Mohammed, and to thee, Jesus,—do we render our thanks for every effort or idea presented as legitimate themes, to quicken us to higher efforts and nobler works."

First, then, I am to explain the leading error of the past, the rock upon which so many nations have made shipwreck, and that still threatens to destroy all succeeding nations who follow in the same route; and second, the duty of the hour pertaining to the most vital questions ever presented to the leading minds of a progressive age."

First, the dominant sin of the past is the crying evil of to-day. With all the struggle of the ages to free mankind from the incubus that is crushing it, the tap-root of the monster Upas has not been extirpated—its young shoot crops out vigorous and strong, to poison the atmosphere of every nation and clime. It is to-day the "sum-total of all villainies," the heinousness of which springs from the fountain of human ambition."

If there is any one subject of enquiry paramount to all others, and so acknowledged by the lives

and teachings of men of all conditions, that subject is Immortality; and yet, from the dawn of reason to the present moment, time, talent and treasure have been taxed to their utmost capacity, to bury the truth out of sight and mind. But every age has produced its honest thinkers, who have fallen martyrs to the truth, simply because their teachings impinged upon the tenets of ambitious rulers, who ever deify the Christs of the past in order to hoodwink their subjects to the clearer vision of the present. Even the noble old philosopher, Socrates, was not suffered to live when it became known that he was teaching a purer philosophy than the rulers of his day and generation desired to see put into practice. When the world had so far progressed that the idea of a Supreme Being was taking possession of the minds of men, and reason pointed to Nature everywhere as the dwelling place of Deity, then priests, prelates and tyrants joined hands at once to formulate a new mythology, in order to retain their hold upon the masses, and compel them to pay tribute to the usurpers of right, light, liberty, justice and life.

Of all the creeds or mythologies then extant, that of the Jews was the most simple, the most authoritative, the most overbearing and cruel, the most blood-thirsty. If the priesthood had demanded, in the name of Jehovah, the death of one-half the population, the other half would not have hesitated to attempt to execute the diabolical decree. And, to make the thing still more appropriate, the Jewish prophets had foretold the coming of a Messiah—a temporal spiritual despot, who was to "put all things under his feet." By fastening upon the minds of the people the belief that in Adam all die, and that in Christ all are made alive, and that there is no other name given under heaven whereby man can be saved,—they become willing slaves to the worst and most relentless despotism that ever enslaved mankind. Hence this scheme, with the leading principles of mythology, as believed in by other Eastern nations, was formulated so as to form a creed best calculated to harmonize the many hostile sects that were then making war upon each other. For, at the commencement of the Christian era, there was no union of Church and State in Palestine; neither was there harmony or concert of action among the various religious sects; but on the contrary, the bitterest hostility, culminating in bloody persecution, riot, litigation, fine, imprisonment and crucifixion. Hence, if there really was such a humble medium and teacher as Jesus, who, under the guidance of the spirit world, was teaching a purer religion—a more humane philosophy than the priesthood,—what more natural than that some scheme should have been devised to get him out of the way?

Whether or not such a person did teach and heal the sick in the streets of Judea, makes but little difference, since he was no such god-man as religionists claim him to have been. Doubtless many who aided in the introduction of Christianity were honest in their intentions, and Spirit Potamon, a philosopher of the Alexandrian schools, returns, controlling the organism of Alfred James, to acknowledge the mistake he made in his attempt to formulate a new creed out of old ones—vainly hoping thereby to put a stop to religious persecution by uniting all men under one catholic faith. He did not then foresee that a worse state of affairs was to grow out of this futile attempt than had ever existed before, as with sorrow he now acknowledges to be the fact.

The next movement necessary to the success of the scheme was to set before the world a god-man, all-powerful, and at the same time a possessor and teacher of the Christian graces. To carry out the programme, a system of plagiarism was instituted upon a grand scale, and all the highest spiritual utterances and beautiful precepts of the teachers and philosophers of all previous times were compiled in a book as a sample of the teachings of Jesus, who, it is claimed, "spoke as never man spake." And when the work was completed to the satisfaction of its authors, the Alexandrian library and all other literature calculated to reveal the fraud of Christianity, was condemned and destroyed, as far as was possible.

The next move of religious tyrants in their attempts to make their theocracy complete, was to so modify and change the reading of the so-called word of God, as to make its teachings correspond to the fabrication of their creed. It is well known that the Jews were a jealous people, and that the secrets of Freemasonry were not the only secrets known to the Jewish priesthood. Hence, when the Jews became Roman subjects, and a copy of their scriptures was demanded for the Alexandrian library, what more natural than that the scribes should be induced to suppress the secret characters which accompanied every word in the original Hebrew, defining the meaning of the word.

Here let me explain that it accidentally came to my knowledge a few years ago, and from pretty good authority, that "every word in the original Hebrew scriptures was so written as to show the reason of its formation," and the learned linguist who imparted this information to me, said: "I cannot sufficiently express my surprise when this fact dawned upon my mind."

For example, he alludes that for "warmth, light, heat, fire," in the present version, there is but one spelling, but that a convertible sign accompanied each, fixing its definition. But in the original Hebrew scriptures furnished for the Alexandrian library, and from which our Bible is translated, the convertible sign is omitted, the meaning intended by the writer, of words, vague and uncertain. Thus at every point by the investigator, he is surprised by a hint of villainy that marks the path of truth from first to last. As to the person Jesus, Gamaliel, the Jewish philosopher, in a message, as published in MIND AND MATTER April 2, M. S. 34, says:

"There were more than thirty men holding positions as priests, philosophers and seers, named Jesus. One of these was Jesus Malathiel. He had charge of the vestments of the high priests. But none of these named Jesus were crucified. Three or four of them met death at the hands of the Sadducees."

Josephus says there was a thief by the name of Jesus executed for his crime. Take these facts in connection with the names of some of the deities in mythology, and what more natural than that Jesus should be selected as being more likely than any other to mislead the minds of the people? Gamaliel further says: "At that time Jerusalem was approaching its dying days. The thousands in spirit life saw this, and the millions of the spirit enemies of the Jews saw it also, and the struggle between these opposing spirit forces was fearfully awful at that time. There never was a time in Jewish history when mediums were so

plentiful." Affording still another reason for supposing that some of these mediums may have performed unusual feats of mediumship which an ignorant people would ascribe to supernatural powers.

But to-day the spirit world is coming nobly to our assistance in unraveling the tangled web of Christian mythology. Cesar Baronius, in his message, says: "The Christian story, as born out by the facts, was derived from a Grecian tragedy, the hero of which was a dying god, and the first man who taught such a doctrine was Apollonius of Tyana; and he, according to his own manuscripts, got the idea from the narrative regarding the Hindoo god, Krishna, which is in reality the Christ of the Christians." Gamaliel further says: "It is no wonder to me that the originators of Christianity chose that particular period as the alleged time of its commencement, and the birth of their so-called Saviour; because there was hardly a home, however humble, in Jerusalem, but what had its physical manifestations, and whose inmates did not converse with the spirits of their ancestors, who told them that the time of their overthrow had almost arrived. I give this communication to help spread the light."

Second. The duty of the hour. As Spiritualists—as scholars who have sat at the feet of the teachers and savans of the ages, we are no longer blinded by empty offers of salvation. We have opened our eyes to the stubborn fact that Nature, and Nature's God, have constituted us our own saviours. Even Deity himself cannot save us from the fearful consequences of our own acts. Our own spirit guardians and friends, assisted by higher intelligences—those who can come in rapport with us—are the only spiritual beings who can assist us in any way whatever, the opinion of learned Christian scholars and Christian Spiritualists to the contrary notwithstanding; and the sooner we discard all such unfounded hope, if we have not already done so, the better will it be for us and the world around us. We have seen that according to the teachings of current theology, the example of a pure life is of no account. He who neglects to get initiated into the order of Christianity is damned already.

"Come to Jesus, come to Jesus! He will save you, He will save you!" Has been preached, shouted, chanted and sung, from the dawn of Christianity to the present; and the only result accruing from it, has been, to people the spirit world with dupes who must suffer a hell of remorse indefinitely, or until they can get educated out of their deplorable condition and commence the work of development by the performance of noble acts. An unlimited eternity spent in singing psalms and shouting glory can only rivet the chains of superstition still tighter than before. Such is the result of the perversion of ideas. Is not our duty plain enough? Shall we, in view of the fearful consequences of the fallacious teaching, that has been and now is being enforced upon the public mind, hesitate to strive to open the eyes of the people so far as we are able? Shall we shrink this duty, however unwelcome it may be? Shall we fear or even hesitate to do right, simply because the ignorant multitude point the finger at us, saying, "there goes the man, or the woman?" For, thank God, man does not stand alone in this noble cause, woman is his peer.

Reader, if a murderer stood before you pleading only the guilt of a lifetime, and you possessed the power awarded to Christ, would you think it in accordance with justice and reason to say to that guilty wretch, "Your victim is in hell; he was cut off in his sins by your diabolical act, but you shall become a peer of the saints and angels by the simple act of acceptance of mercy right here at this moment." What would you think of the skulking, cowardly sycophant who would accept of mercy and chant your praise on such ignoble terms? Would you—could you entertain the least degree of respect for such a he? Nay, could you respect yourself while instituting a scheme of salvation like that? Have not the ignorant, unthinking masses been fascinated by the glowing story of the cross, and led blindly on to ruin, long enough already? Alas! not only the ignorant, but also the so-called wise and learned have been taught to believe the silly story of the cross, and even made to believe that "doubt is to be damned;" that even the doubt is the work of the devil, and must be discarded as such. Hence they believe it their duty which they owe to Almighty God, who has saved them so cheaply, to keep the church machinery in full blast, and, if possible, to institute "doctor's plots" and get God into the Constitution of our Government—so that its protectingegis shall no longer be extended to all, without respect to the honest convictions of those outside of the Christian ring. These blind Christians actually believe that the great mass of mankind, who are out of the church, are also out of the Ark of Safety; and their zeal is commensurate with their faith. Shall we be less zealous, who have progressed out of faith into knowledge?

In the early history of the church, the hottest revival meetings—with a few exceptions—only psychologized the ignorant and unlettered; and the coalition between church and state was effected to strengthen the hands of both. Next, the army and navy were called into requisition, and the world deluged with blood. Talk about the devil! preach hell and all its horrors! What was this fair earth converted into by these loving, pious Christians during the long reign of terror of the dark ages? Is the demoniac spirit behind the throne of the Christian's Jehovah any more benign or just to-day? Nay; not one whit. The only reason of the present clemency of the church lies in the fact that she has fought her way into power and is able to dictate such terms, to the outside world, as best serves her worldly, not her spiritual, interests. But, as at the closing scenes of the Jewish dynasty, the present rule of the Christian Theocracy is approaching its end; and while its members, upon the mundane side of life, are ignorant of the fact, their spirit friends are no longer blind to the growing power of the spirit of reform, and are making a desperate effort to defeat us, or at least to perpetuate their power as long as possible. To accomplish this, every device that promises to further their ends will be adopted, no matter how unjust or cruel it may be. Some of these methods we have already learned to our cost.

They are trying to get control of as many mediums, and turn their God-given powers against us, as possible; they are intimidating many more by the withering frowns of Mother Grundy; they are instituting our seances to destroy conditions and institute bogus exposures; they are trying the flanking movement by the absorption of Spiritualism by the church; they are practicing the pious fraud game upon all credulous mediums, like the lamented Jennie Leys; they are hoodwinking many

by the pharisaical selfishness of Christian Spiritualism; they are playing the "Diakka" game wherever and whenever they can influence a writer or speaker to adulterate the most important truths with unmeaning trash; they are destroying the usefulness of many a medium by appealing to his or her selfishness, inducing the practice of exposing Spiritualism for filthy lucre; and they are destroying the usefulness of many more through the evil machination of obsession. Is it to be wondered at that so many phases of Spiritualism seem ridiculous to the world at large?

These are serious obstacles which are to be met and overcome as best they may, and the sooner we take them resolutely in hand the better will it be for the cause of truth. We know we are in the right and that the truth is on our side of the question, and against that, no power can always prevail; and according to the logic of reason, as presented by Mrs. C., notwithstanding the evils of the past, its noble efforts have laid the foundations of our success. Every age has produced its martyrs who wrought better than they knew, and who became martyrs because neither reason nor consciousness within them would admit of their bowing like cringing slaves to the popular evils of their time; because they stood up bravely in defence of the rights of man and went to their death, often in the worst form of torture that men and devils could invent. Their wrongs have stirred the minds of the people to demand a better state of things.

Those noble reformers of the past are in our midst to-day, and, according to my friend, "For the records and efforts produced by earlier writers and thinkers are we grateful, although they possess both of error and truth, they are the stepping-stones to higher achievements and attainments. It is by their labor that it has been possible for us to take a step in advance," and if we prove faithful to our trust, the generations that are to come after us will rise still higher in the scale of being. "To thee, oh! Brahma," and every worker who has sent a noble example to our day, "do we render our thanks for every legitimate theme that can quicken us to higher efforts and nobler works."

Herein lies the duty of the hour, to emulate the example of every good and true reformer of the past, and to join hands with those of the present in the performance of all honorable means of promulgating the cause of truth and the best interest of all mankind.

If in supineness, day by day,
We pray and shout, sing psalms—
For purer life; who'll clear the way?
Who silence hell's alarms?
Who heaven survey and count the stars,
And measure heights sublime?
Who compass earth with iron-bars?
Who build the lofty pyramids?
Not rightly he who fills the mind
With superstitious fears,
Nor he who tortures all mankind
With sorrow, pain and tears.
There's nobler work awaiting all
Aspiring to be men,
Who law expound, or fill the soil,
Wield hammer, sword, or pen.

St. Albans, Vermont.

A NEW AND MOST REMARKABLE MEDIUM IN THE FIELD.

For the past three or four years, Mrs. Elsie Crindle, of San Francisco, has been creating widespread interest in the Spiritual movement, by the wonderful spiritual manifestations that have taken place in her presence. The power of the spirit hand that have adopted her as their medium, seems to have no limitation, each succeeding seance resulting in some new and different manifestation of their power to demonstrate the truths that it is their mission to teach. The one unusual feature of Mrs. Crindle's mediumship is, that the manifestations are produced in a full and strong light. Those who have never witnessed those manifestations of spirit power, cannot possibly imagine the occurrence of this fact; and even those who witness it are overcome with astonishment. That Mrs. Crindle is a natural medium for spirit control seems very evident, from the fact that her son Henry, now just coming to man's estate, has been developed in a comparatively short time to be one of the most remarkably gifted mediums we have ever met with, or whose mediumistic capabilities we have ever tested. The facts which we are about to relate, will suffice to show that we do not overstate or over-value his remarkable traits as a medium. Mr. Crindle is a young man of much promise—his honest face and modest bearing attesting his worth and prospective usefulness. But to the facts we set out to relate. By the request of our spirit daughter, made while present in materialized form at one of Mrs. Crindle's seances, we procured a sitting with Mr. Crindle, her son, with the following result:

On our way to keep an appointment with the medium, we were made conscious of the presence with us of some spirit that was strange to us, but could not conjecture what was the import of that visitation. On reaching the residence of the medium—1128 Vine street, this city—he and myself at once proceeded to comply with our daughter's request. He produced two slates, every surface of which we examined, to see that there was no writing upon them. He then said: "I propose to try an experiment this morning. I do not know whether it will succeed or not." With the slates close before my eyes, he then placed a small piece of pencil on one of the slates, and laid the other slate upon it, the space between the slates being only the distance made by the two inner sides of the slate frames, less perhaps than an eighth of an inch. Without changing the position of the slates, to the inner sides of which he had no possible access, he carried the slates, in my open view, and with my whole attention fixed upon them, a distance of twelve feet from the table at which we were about to sit. Then he placed them in an almost erect position, on a sofa seat, their tops resting against the back of the sofa. The slates remained without being a moment out of our sight. Mr. Crindle then returned to the table, where he sat with pencil in hand and paper

before him. Soon we heard the sound of writing upon the slates. Mr. Crindle's hand was then controlled by his chief spirit guide, a Mr. Gordon, who wrote as follows:

"There is a lady spirit here who is writing to her husband, who lives in Chicago, and it will be a grand test to him if he should see it."

"Gordon."
A short time after, he wrote:
"Lily is also writing to you."

"Gordon."
"Lily is the pet name by which our daughter, Eliza B. Roberts, was called, when in earth-life, and the name she now bears as a spirit."

A moment or two after Mr. Gordon wrote as follows:

"Star Eye" says that she has a picture of one of your daughters, and your daughter does not know it. It is a card picture. She has on a white cap.

"Star Eye" is one of Mrs. Crindle's band of spirits who does so much to add to the interest of her medium's seances, at one of which she had some week or ten days previously, told us to ask our eldest daughter whether she had not missed one of her photographic pictures. Mrs. Crindle and myself urged "Star Eye" to bring us the photograph, if possible, and drop it upon the table, telling her that we would not deprive her of it. To this we received the reply, through the medium's hands:

"We cannot now; after awhile."

This was signed by an excellent representation of a calla lily, the chosen emblem of our spirit daughter. When we heard the writing on the slates Mr. Crindle was so delighted, that he called his mother, who was in another room, to come and see the success of his experiment. When Mrs. Crindle came into the room we told her that we were waiting for "Star Eye" to bring our daughter's photograph, which she claimed to have, and which Mr. Gordon and "Lily" had promised she would try and bring. Mrs. Crindle suggested that perhaps "Star Eye" could place it between the slates, near which Mrs. Crindle had not gone. After conversing a few moments and hearing no further writing, Mr. Crindle went to the slate, and in my constant view, brought them to me in the same position to each other as they were in when he placed them on the sofa. On opening them we found the underside of the outer slate entirely written over, and between the slates the photograph picture of our daughter Susan. The latter was a photograph taken of her when dressed in the Revolutionary costume of our female ancestors of a hundred years ago. Those communications and that photograph were placed between those slates in the broad sunlight of day, the sun shining directly into the room through the open windows. The communications, both of which were written in legible female hands, were as follows:

"FRANK JOHNSON:—My Dear Husband:—I attended Mr. Roberts, on his way to a medium's house this morning, and find I can write on the slates. I hope he (the medium) will go to Chicago soon, for I will be able to communicate more fully than I have ever yet done through any other medium. I am very happy, dear Frank, for I am surrounded only by congenial spirits, and am done with pain and sickness; and I know that in a little while more, you will come to me. June 10th, we could not be certain which—(Ed.) is with me hand in hand. Hand in hand we travel together, for we are made akin by the love we bore you. Your wife, LISA JOHNSON."

Immediately under the above was the following communication from our spirit daughter. "It will be seen she is a chip off of the old block," and is with us, with all her generous, ardent, and persevering nature, in the work we have in hand. With such encouragement and assurance as this blessed spirit daughter brings to us of the correctness of our course, why should we for a moment doubt of the ultimate and complete triumph of truth and right? She wrote:

"DEAR PAPA:—The lady wanted to write, so I stood back to give her a chance. If you publish this in the paper, Mr. J. of Chicago will see it. Dear papa, go right along fearlessly and do your duty. You need not care for your persecutors for the angel world supports you. Your enemies hate you for your truthfulness, and fear you for your power. They have sunk in their own filth and mire, and will only be remembered for their villainy. You will unfurl the banner of Truth in triumph, and the angels will rejoice for your success. Dear papa, grow not weary in well-doing. Your daughter, LILLY."

EDITORIAL BRIEFS.

Dr. W. L. JACK, of Haverhill, Mass., extends a hearty welcome to all friends of MIND AND MATTER visiting Lake Pleasant Camp Meeting, next August, at his cottage, "Ivy Dell."

THE New Hampshire State Spiritual Association will hold its first meeting in Ferrer's Hall, Manchester, on Saturday and Sunday, June 11th and 12th. Its Secretary is Anna M. Twiss, M. D.

Dr. W. L. JACK, of Haverhill, Mass., spiritual medium and magnetic healer, will be at No. 11 Birch street, Biddeford, Maine, from the 2nd to the 6th of June only, most positively, as other engagements prevent his stay over that time.

Mrs. CRINDLE and her son Mr. Henry Crindle, will hold a seance at Dr. Rhoads' Hall, N. E. Cor. Eighth and Buttonwood streets, for spirit form materializations, flower and other test manifestations on Saturday evening next, June 4th at 8 o'clock sharp. Admittance for gentlemen \$1.00, Ladies 50 cents.

SPIRITUAL AND LIBERAL GATHERINGS.—The Spiritualists and Liberalists of Norwalk and Milan, Ohio, will hold a meeting at Norwalk, on Satur-

day and Sunday, June 11th and 12th; to be addressed by Prof. Gunning, of Boston, Mass., A. B. French, of Clyde, Ohio, and other eminent speakers. Mrs. Mead and Mrs. Lydia A. Pearsall, of Michigan, are also expected to be present.

Our renowned medium, Mrs. Elsie Crindle, leaves our city this week for a visit to New York and Boston, where she will devote herself to giving seances for materializations and other physical manifestations, public and private. She may be addressed, for the present, at 205 East Thirty-sixth street, New York, from whence she expects to visit Boston in about two weeks.

On and after June 9, and until further notice, Mr. James A. Bliss will spend Thursday, Friday and Saturday of each week in New York city, and will give magnetic treatments at No. 61 Irving Place, under the control of his Indian guides, Red Cloud and Blackfoot. Terms for treatments, \$3.00. All letters to him should be sent to his usual address, No. 713 Sansom street, Philadelphia, Pa.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

We thought it would be very strange if the R.-P. Journal did not find some excuse for renewing its efforts to create prejudice against Mrs. Elsie Crindle, regarding her seances during her recent successful visit to Chicago. It has come at last in a tissue of falsehoods from an anonymous liar, regarding one of the seances given by her in that city. One whole column of that slanderous sheet is devoted to laying before its handful of readers a scurrilous and self-evidently false representation of what the nameless writer pretends took place at the seance in question. That he should have been ashamed to write over his own name is something in favor of this poor creature; but this renders the publication of it by the Journal people wholly without excuse. The fact of the matter is, that this correspondent of the Journal, whose falsehoods are made its own by reason of his anonymous authorship, went to that circle drunk, and behaved so much like a blackguard that he was compelled to leave the seance. He has been a good while getting his muddled and fuddled wits together sufficiently to hicough and belch forth his overloaded spleen. It is perfectly harmless, and we would not notice the disgusting thing, if it were not to show two things; first, the depths to which the conductors of the Journal will descend in their efforts to injure an honest and most useful medium; and second, the very proper dread these miscreants have of the sentinel that keeps watch and ward of their doings beneath the shadow of Old Independence Hall.

NEW BOOKS.—The long agony is over and we have before us the work of the surgeons and physicians, who have been doctoring the diseased body of the old book called the New Testament, which we are bound to believe after the manipulations of the wise doctors, lopping off an excrescence here, plastering over an ugly scar there, centering a sore that wouldn't heal in another place; has come out sound and rejuvenated and good for a run of some generations more, of less holy books. We have neither time nor inclination to compare the old and diseased body with its rehabilitated, self or to look into the merits of the cures or at least the changes that have been made in its constitution; being perfectly satisfied to accept the work upon hearsay and content with the new as far as we are concerned in place of the old. It may be in place, however, to quote just one passage, the closing one of Revelations, and of the book, which reads as follows: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophesy, God shall take away his part from the tree of life and out of the holy city which are written in this book. The copy before us is a handsomely printed pocket edition, published by J. B. Lippincott & Co., and is for sale by James A. Bliss, 713 Sansom St., Philadelphia, at the low price of fifteen cents.

Sarah Ann Engle, Leavenworth, Kansas, writes with renewal: "Please be particular to not let us lose a back number, for we value it and the voice of angels more than any we have ever taken. * * * We shall feel lost without it. As soon as we get permanently situated, we intend to try to enlist the minds here to send for MIND AND MATTER."

In Memoriam.

Passed to spirit life, May 15th, 1881, at Newport, Ky., Mollie W. Donahower, daughter of Louis R. and Mary Donahower.

This dear spirit while in the mortal form, blessed many through her mediumship, as long as her health permitted. She passed on, fully grounded in her Spiritualistic belief, and it proved her light in the hour of dissolution. She had no doubts or fears; was well assured that indeed there is a land of pure delight and usefulness beyond the river, where she will meet her loved friends gone before. This young lady made all the arrangements for her burial; did not desire a long prayer, or to be extolled for any virtues she might possess. Good and true, our beloved medium has entered upon her higher mission; not as a stranger, but as one who has already held sweet converse with the beautiful immortals. Her parents, brother and sisters will miss her mortal presence, but their tears will be wiped away; for dear Mollie will oft-times visit them, and in their recognition of their child and sister, will exclaim:

Dearest Mollie Heaven seems brighter,
Since a starry crown you wear;
And the golden gates seem wider,
Since your loved form entered there.
Oh be with us precious daughter,
Let thy spirit hover near;
Breath sweet words of consolation
To our hearts that now are sore.

The services were conducted quietly and peacefully. The floral tributes were a beautiful cross and anchor, all well befitting the memory of our beloved sister medium. ANNIE C. RAIL, Cincinnati, Ohio, May 22.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address, A. JAMES, No. 1119 Watkins St., Philada., Pa.

KIND WORDS.

Wm. Wickware, Cass City, Mich., writes with renewal: "Consider me a life subscriber, we like your paper; can't do without it."

J. Overton, Arkadelphia, Arkansas, writes: "I am bound to have MIND AND MATTER if I go hungry, therefore please find enclosed \$2.00 for renewal."

Geo. M. Scott, Westborough, Mass., writes: "I am in full sympathy with your paper and its work, and will do all I can to advance the greatest work on earth."

John A. Jost, Ogden, Utah, writes with remittance: "I like your determined stand against the opposers of the grand cause we have espoused. Outside and inside enemies must be met. I think sometimes you are too severe, but when I consider the villainy of our enemies, and the outrageous persecution and scheming treachery used to decoy the sensitive mediums, and destroy or hinder the progress of Spiritualism in shedding light on the dark superstitions of the past, and placing the truth uppermost; I have concluded that no effort can be too vigorous and no denunciation too severe on the outside enemies who would entirely annihilate the work, or even on inside professors who would entangle it in the coils of priesthood, or make it subservient to the cause of a mythical Jesus or the pretended followers of the same, or the teachings of that holy myth in the garb of Christianity. Go on Bro. Roberts, you are the right man in the right place. You have a very arduous duty to perform, and should you strike rather hard sometimes or in the wrong place once in a while, we can afford to make an allowance as you seem to stand so much alone, while some of your fellow officers, holding the same rank in the grand army of progress, seem to be straddling the fence with the exclamation of either "Good Lord or Good Devil" at their tongues end. Wishing you every success in your good work, etc."

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle at 8 o'clock by Mrs. Powell.

RHODES' HALL.—Spiritual Headquarters, 303 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

PHILADELPHIA MEDIUMS.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 33 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

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

Mrs. Tillie R. Beecher, Trance Test Medium, No. 237 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 2 p. m., at No. 224 North Tenth Street.

Mrs. Hotlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

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

Dr. Roxilana T. Rex, Healing and Test Medium, 440 York Avenue, Mondays, Tuesdays and Thursdays. Diagnosis of disease or business reading from lock of hair by mail, 33 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

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

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

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

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

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

"THERE IS NO ACCOUNTING FOR TASTES."

We are reminded of this saying by a letter in the last issue of the *Journal* from Mr. Henry Horn, in which he says:

"I can conceive of nothing more heartless than the misuse of the divine gift of mediumship in practicing an imposition upon the unsuspecting heart of the believer who is so awed by the grandeur and beauty of the cause as to sacrifice for it everything possessed. And, strange to say, the public mind is being diverted from the real issue of the case by one of our contemporary Spiritual journals, to a misplaced sympathy for Mrs. Fletcher, and thus is fraud relieved of its odium, and the cause of Spiritualism made to suffer."

"Could you have witnessed, as the writer has, the sad and piteous spectacle of Mrs. Davies's spirit mother pleading for assistance to enable her child to become free from the environment that surrounded her, your deepest sympathies would have been touched. In Dr. Mack she found an advocate who, though he has been slandered without stint, stood up bravely against the 'oppressor's wrong,' and has earned the approbation of all men who detest fraud and injustice."

Let us see about all that, Mr. Horn. Unless we are greatly mistaken, you will find that you have gotten into the wrong boat and have struck a snag, in your efforts to get ahead in the race of defamation upon which you have too rashly entered. We can conceive nothing more heartless than the slandering of innocent and unoffending mediums by those who hypocritically pretend to regard mediumship as a divine gift; and this heartless crime Mr. Horn has certainly been guilty of, as we shall show. We know nothing of Mr. Horn outside of what he makes plain concerning himself and his wife, in this public assault upon Mr. and Mrs. Fletcher. For Mr. Horn to pretend that there is one particle of sense or propriety in the following specimen of hypocritical "gush," is simply absurd. The whole thing is contemptibly untrue. Referring to the base and untruthful pretences of Mrs. Davies, he speaks of her as possessed of "an unsuspecting heart" and as a believer in Spiritualism "who is so awed by the grandeur and beauty of the cause as to sacrifice for it everything possessed." Mrs. Davies and Mr. Horn, her gushing endorser, would figure a little more consistently as Spiritualists, if they had not conspired together to create the greatest scandal against Spiritualism that hypocritical enemies of truth were ever guilty of; and this without a particle of excuse for their despicable treachery to the cause which they have the unblinking effrontery to pretend to favor. The fact is that Mrs. Davies is a weak, narrow-minded bigot of the Catholic Christian Church and the supple tool of the Catholic Church in her whole proceedings in the affair with Mr. and Mrs. Fletcher. In saying this we do not mean solely the Catholic Church as it is operating upon the mortal plane of life, but in spirit life as well. As the facts in this affair become known, the conduct of Mrs. Davies can be accounted for upon no other theory than that she is controlled and governed by influences, mortal and spirit, that render her almost irresponsible for her actions. This woman, friendless and alone, married to a man whose society she loathed, comes to Mr. and Mrs. Fletcher beseeching their friendship and confidence, and using every art to entirely disarm them of distrust in her sincerity and good faith, enlists their sympathies and asks their protection as against the husband whom she had deserted. Not willing to consent to her request without first knowing whether it was legal and proper, counsel was consulted and her proposition approved. Then, and then only, did Mr. and Mrs. Fletcher consent to befriend Mrs. Davies, which generous act on their part was basely abused by Mrs. Davies's efforts to go between Mrs. Fletcher and her husband. Inheriting from a dissolute mother a morbid weakness for the opposite sex, Mrs. Davies, whose past life, then wholly unknown to Mr. and Mrs. Fletcher, was artfully concealed from them, finding that her base designs were likely to come to nought, was ready to take up with the first scoundrel she should meet. That man proved to be Jim McGeary, a person whom she had never known, and about whom, if she had inquired, she could have learned little that was worthy of an honest or trustworthy man. Knowing that Mr. and Mrs. Fletcher contemplated making a visit of a few weeks to America to attend the camp meeting at Lake Pleasant, and that Mrs. Davies contemplated accompanying them, McGeary, accompanied by a rejected suitor of Mrs. Davies, sailed for America in the steamer that left five days prior to the departure of the Fletcher party, and were at the Lake Pleasant camp ground when the latter arrived. Staying at the camp was Henry J. Horn and family, with whom McGeary had managed to scrape an acquaintance. Mrs. Horn professed to be a medium, with what propriety we have no means of knowing. Like many genuine mediums, however, she has not escaped the equivocal tongue of Madam Rumor. Mr. and Mrs. Horn had been informed of the anticipated coming of the Fletchers and Mrs. Davies, and were on the *qui vive* to take a hand in the scandal that McGeary and his travelling companion had come from England to America to bring about. Those who know the impetuosity of McGeary, who swore that he was worth nothing whatever, will readily see that some person having a deep interest in this scheme to injure Spiritualism, employed this disreputable adventurer to effect, if possible, that object. Who furnished him with the money, can only be a matter of conjecture. McGeary is a bigoted Catholic, without one particle of honesty or truthfulness about him. He left the United States to

escape from the consequences of dishonesty in business, and took a assumed name on that account. The man who is ashamed of his own name, and assumes another, generally has the very best reason for it. McGeary's case is not an exception. It was this wholly untrustworthy man, whom Mr. and Mrs. Horn, on a day's acquaintance, took into their confidence and friendship; which affords ample evidence of the natural sympathy existing between them. "Birds of a feather flock together," and instinctively seek each other's society. It was entirely natural that Mr. and Mrs. Horn and Mrs. Davies and McGeary should be drawn together by a common bond of motive and purpose, which was to unite in seeking to injure Mr. and Mrs. Fletcher, in the interest of those enemies and spiritual tyrants of mankind—the bigoted Christian priesthood. Ready to make the acquaintance of any one she could find, of congenial habits and tastes, McGeary had no difficulty, in a single interview, of becoming Mrs. Davies's accepted bosom friend; and as had been previously arranged with the Horns, took him at once to Mrs. Horn, who volunteered her mediumistic services to place Mrs. Davies in the power of an unprincipled and scoundrel as ever abused the confidence of woman. Mrs. Davies was taken to Mrs. Horn, by McGeary, and the spirit-mother dodge, alleged by the Horns, Mrs. Davies, McGeary, and others, as having been played by Mr. and Mrs. Fletcher, was worked most successfully and ruinously by these worthies for the first time. Whether Mrs. Davies's mother's spirit did or did not control Mrs. Horn, we will not undertake to say; but this we do not hesitate to say: that the communications given, or which it is alleged were given, were such as no loving or truthful spirit mother would have given a daughter for whom she felt the least interest or love. Let Mr. Horn, if he dare, make public, truthfully and unreservedly, the facts connected with "the sad and piteous spectacle of Mrs. Davies's spirit mother pleading for assistance to enable her child to become free from the environment that surrounded her." If he will do so, we venture to say that the sympathy of all intelligent and experienced observers of spirit deception will truly sympathize with poor, weak and frail Mrs. Davies, at the wicked deception that was there practiced upon her, to induce her to stab to death the only true and worthy friends she had ever found. If Mrs. Davies's mother's spirit never controlled Mr. and Mrs. Fletcher to communicate with her daughter, then it is absolutely certain that she did not control Mrs. Horn, as Mr. and Mrs. Horn pretend she did. The communications purporting to come from the spirit of Mrs. Davies's mother, through Mr. and Mrs. Fletcher, and which were read at the trial of Mrs. F., were just such communications as an interested and loving spirit mother would give her child, whose unhappy life and condition was owing to the latter pursuing mistakes that had caused herself great spirit unhappiness. There was nothing in those communications that had the least appearance of duplicity on the part of the mediums, or of spirit personations of Mrs. Davies's spirit mother by inimical or deceiving spirits. Not so in the case of the communications given through Mrs. Horn. Here we see a spirit, as is alleged, purporting to be the spirit mother of Mrs. Davies, advising her to place all her property in the hands of a man whom she knew nothing of, and instructing her to implicitly conform to his judgment in all things appertaining to herself and her property. Is it likely that a spirit mother would have given any such advice? It is sheer madness on the part of Mr. and Mrs. Horn or any one else to pretend so. If the whole affair was not concocted by mortals, then it certainly was by spirits whose sole aim was to injure the Spiritual cause. We leave Mr. and Mrs. Horn and McGeary and Mrs. Davies to choose between these alternatives, as to which they will accept. Whether Mrs. Horn and Mrs. Davies were guilty agents in the transaction or not, we will leave out of the question, but that the conduct of Mr. Horn and McGeary in the premises was most reprehensible and damnable is clearly evident. What right had McGeary to ask Mrs. Davies to make him her confidential and sole adviser? What right had he to assume to advise Mrs. Davies as to her legal rights or personal duties? What did he know as to the one or the other? None but a conscienceless scoundrel would have advised Mrs. Davies to pursue the illegal and criminal course that characterized every step of their proceedings. How far those illegal and criminal acts were advised and counselled, by Mr. Horn, we may never know, but we do know that he has done what he could to show that he approved of, even if he did not aid and abet them. How much better is Mr. Horn than Jim McGeary, in his connection with this affair? Had Mr. Horn sympathized with Mrs. Davies, as he pretended he did, he would never have connived at the scoundrelism of McGeary, who sought to get control of Mrs. Davies body and soul, and who did get that control of her while she was under his Mr. Horn's assumed protection. It was a fact, testified to by McGeary himself, that while Mrs. Davies was on her way with Mr. and Mrs. Horn to the home of the latter at Saratoga, N. Y., they were surprised to find McGeary upon the same train, who insisted on Mrs. Davies, leaving the Horns and returning with him alone. If Mr. Horn felt so much sympathy, why did he not himself return and see that

Mrs. Davies did not fall in, to the hands of one who, for all he knew to the contrary, was a black hearted villain? This pretence of sympathy for Mrs. Davies, on the part of Mr. Horn, is but poorly borne out by his acts. A pretty set of people are these to seek to drag Mr. and Mrs. Fletcher, down to that level of moral degradation, above which they seem unable to rise.

In view of all the circumstances, it is very evident that Mr. and Mrs. Fletcher, owing to their high standing and success in London as spiritual mediums, and as public exponents and advocates of Spiritualism, had created the greatest consternation and alarm on the part of sectarian Christian bigots, the downfall of whose idols was being clearly foreshadowed. They at the same time aroused the mean contemptible envy and jealousy of many of those whose standing and influence was far below them in the spiritual movement both in England and America. These two classes of the enemies of Spiritualism, seem to have combined to make good a common purpose, and that purpose was to strike down those whose services they could neither emulate nor otherwise destroy, than by the base method adopted.

These poor blind and foolish people forget that the source of the power and success of Mr. and Mrs. Fletcher, is with them, and not of them, and hereafter as heretofore it will remain and abide with them.

We cannot but think Mr. Horn has added very little to his reputation for good sense in becoming the justifier of, and apologist for, the disgusting misconduct of Mrs. Davies and her proprietor Jim McGeary. As between them and Mr. and Mrs. Fletcher, we have no other object in view than to see that justice is done, so far as it is our duty to do so, as the editor of a paper largely devoted to the propagation of truth as it is made manifest from the spirit world. As the matter now stands, so far as we understood the case, Mr. and Mrs. Fletcher are in every way justly entitled to the confidence and sympathy of all right minded people; while, on the other hand we cannot see how any person having any claims to honesty as a spiritualist, can regard the conduct of the Davieses, the McGearys, the Harrisons, the Bundys, the Browns, the Brittons, *et id omne genus*, towards Mr. and Mrs. Fletcher, in any other way than with loathing and contempt.

WHO IS THE COWARDLY SLANDERER?

In the *R.-P. Journal* of last week, is a letter addressed to the editor of that paper, by a person whose name is suppressed. Not being willing to think that the letter is a fraud of the editors of the *Journal*, we conclude that it is genuine, and that its author was too cowardly to write his opinion over his own name. We have made it a rule to publish nothing of a personal nature over an assumed or anonymous name, and cannot see how any journal justly claiming the respect of decent people can be conducted upon any other rule. The *R.-P. Journal* seems to think otherwise, and hence loads its columns with anonymous personal falsehoods.

In order to make plain the only mode of warfare that can be carried on with impunity against Mr. and Mrs. Fletcher, we publish the following specimen of skulking Bundyism.

"The Views of a Prominent Spiritualist of Massachusetts."

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

"I have received and read the *Journal*. Somebody has done just what I have been hoping would be done in regard to the Fletcher case. I have received the English papers containing full accounts of the trial and sentence, and have been heartily glad she was convicted, but have felt that the sentence was entirely too light. I have been pained and disgusted with the means that have been taken to convince the public that Susie W. Fletcher was a martyr to Spiritualism. Last night when I got the *Banner of Light*, and saw the letter of sympathy sent her by the First Association of Spiritualists of Philadelphia, I was still more disgusted. I see by the *Banner* that Willie Fletcher is to lecture for the Lake Pleasant Camp Meeting Association. I know of many that regret this. I am heartily glad that there is one paper that is ready and willing to expose frauds and knaves found in the ranks of Spiritualists, whenever the facts are fully proven.

Yours truly, ———

It is well for this base hypocrite to suppress his name, for if it were made known, it would render anything he says, more damaging to those with whom he affiliates than to those whom his whitelivered venom was intended to injure. It is very manifest that the skulking coward has a proper dread of the lash of justice, or he would have enough manhood left in him to openly avow what he pitifully whines from his place of concealment. We venture to say that if the writer of that shamefully brutal letter could be identified, it would be found that he is a Bundyite Jesuit, and no more entitled to be regarded as a Spiritualist, "prominent" or otherwise than Cardinal McCloskey—the head of Jesuitism in America—is. What a pity it is that this infernal brute could not have lived in the age of the rack and stake; he could have so relished seeing the subjects of his envy and hatred punished to the extremity of death. And this heartless brute and hypocritical bigot, has the unblinking effrontery to pretend he is a Spiritualist, and the editors of the *Journal* are so lost to sense and decency as to endorse his pretence by calling him a "prominent Spiritualist." Thank the spirits who are searching the hearts and laying bare the true inwardness of those who in the name of Spiritualism have sought its destruction, the sifting process is going on rapidly;

and very soon there will not be enough Bundyite spies and traitors left to wag a slanderous tongue against mediums, Spiritualists or Spiritualism.

For this anonymous wretch to talk about exposing frauds and knaves, and at the same time trail at the heels of the editor of *R.-P. Journal*, is truly refreshing this warm weather. If this anonymous claqueur of the *Journal* can refer to any fraud or knavery in connection with Spiritualism, to compare with the pretence of the conductors of that paper that it is edited in the interest of truth, we want him to do so. That he is himself a fraud and knave he acknowledges by his concealment.

BUNDYISM ASSAILS "THE SPIRITS' POSTMASTER," UR. J. V. MANSFIELD.

The most formidable obstacle that Spiritualism has had to encounter has been the opposition that Col. John S. Bundy and his followers set on foot four years ago to betray it, under the hypocritical mask of friendship for it. For more than a year these gentry had matters pretty much their own way, there being no one who was willing to throttle the would-be assassins of truth, and make them bite the dust. Having obtained control of the *Religio-Philosophical Journal*, through the assassination of its proprietor and editor, and the utter disregard of his last will and testament, the Bundyite conspiracy was formed to devote that paper to the utter perversion of the Spiritual movement or to its destruction. Prominent among the leaders in that conspiracy was Hudson Tuttle, who, less bold and reckless than Col. Bundy, worked behind him with a zeal worthy of a more honest and honorable object. These men, with William Emmette Coleman, have from time to time, as they thought they saw an opportunity to promote their self-exalting schemes, assailed every prominent and faithful medium and every sincere and honest Spiritualist in a manner entirely consistent with their low and selfish aims. Of this trio of marplots Col. Bundy is on his way to the Azores, broken down in health; Hudson Tuttle is hung out to dry, to give place to Giles B. Stebbins; not daring to stand at the helm of the deserted journalistic craft, of which he was the first mate; and the second mate, William Emmette Coleman, has heaved the waterlogged hulk for the beach, where it will soon go to pieces, as we are prepared to show, here and now.

In the last issue of the *R.-P. Journal*, is a three-column article from the pen of William Emmette Coleman, entitled "*J. V. Mansfield's Mediumship. A Critical Article Published in the Interest of Truth.*" That even such a conscienceless falsifier as Wm. Emmette Coleman has habitually shown himself to be, should have the assurance to pretend that truth is of the least consequence to him, is amazing. We are not aware that we were ever in the presence of Wm. Emmette Coleman more than once, and that was at a seance given by Mr. and Mrs. Holmes, at which time we had no knowledge of Wm. Emmette Coleman. When the Jesuits attempted by fraud, perjury and conspiracy to discredit Mr. and Mrs. James A. Bliss as mediums, and to drive them from the Spiritual field, and when we stood unyieldingly by the latter, Coleman had the impudence to write to us charging us with defending knowingly the dishonest practices of mediums. In that letter he referred to the seance given by Mr. and Mrs. Holmes at which we were both present, and stated that not a single Spiritual manifestation occurred at that seance; that all was the result of trickery on the part of the mediums, and that we must have known this to be so. His whole statement from beginning to end was false and without a color of excuse, as we personally know, and therefore conclude that any statement he may make to the prejudice of any medium or Spiritualist is equally without foundation. "False in one thing, false in all," is a rule that should not be disregarded in any matter of a slanderous character. We will now make a few extracts from Mr. Coleman's petulant and impotent attempt to impeach the integrity of Dr. Mansfield as a medium and man. To those who have had the opportunity to judge personally of Dr. Mansfield's claims to the confidence of honest inquirers and investigators of Spiritualism, this would be wholly unnecessary; and, indeed, we feel like making an apology to them for taking any notice of this Bundyite slander of mediums or his self-apparent falsehoods. As it was through Dr. Mansfield that our revered parents and other friends succeeded in convincing us of the absolute truth of Spiritualism, we feel under especial obligation to defend Dr. Mansfield against the annoyance of the snapping and snarling of this Bundyite cur, whom, we hope, he will not so much as notice. Snap on! snarl on! if it will do you any good, for that is all you can do. Your power for harm is ended.

Among other things Coleman says:

"Mr. Snow and many others seem to think that these fraudulent answers to letters are due to the presence of lying spirits, using Mr. Mansfield as an instrument through which to impersonate the friends of the writers of the letters; but this I am certain is an untenable theory. There is no necessity to introduce a collection of systematic liars, in spirit, surrounding Mr. Mansfield at all times, or even one grand liar, his familiar spirit, using him automatically year after year in wholesale deception of the people and for the purpose of filling Mr. Mansfield's pockets at \$5.00 a head for a term of years, and latterly at \$3.00 a head. No spirit intervention is necessary as regards most of the answers to letters of Mr. M."

What does this presumptuous fool know what is and what is not necessary, to obtain the answers to sealed letters through Dr. Mansfield?

He cannot possibly know anything about it, or he would be able to demonstrate his knowledge by the exhibition of the facts, which can alone warrant such positive assertions. If Mr. Coleman could be persuaded to assert less and demonstrate more, he might yet become of some little use to himself and to others; but he is so given over to the possession of senseless egotism that he thinks his empty and groundless assertions are a proper substitute for facts. Mr. Coleman being himself destitute of common sense, he imagines the hundreds of thousands of persons who have had the amplest evidence of the genuineness of Dr. Mansfield's mediumship, to be as destitute of common sense as himself. Like all habitual liars Mr. Coleman decidedly overshoots his mark, when he says that Dr. Mansfield's numerous friends have quietly submitted to being deceived year after year, by Dr. Mansfield's "familiar spirit, at \$5.00 a head," etc. Spiritual investigators are not as much like Mr. Coleman in stupidity and want of self-respect, as he imagines. That untruthful communications have been given through Dr. Mansfield, as they have through every other good and genuine medium, is undoubtedly a fact; but with this untruthful conduct on the part of spirits, Dr. Mansfield has had no more to do than he has had with the authentic and truthful spirit communications given through him, which almost invariably come to those who seek, in a spirit of candor and unselfishness, true spirit communion through his mediumship. But let us follow Mr. Coleman a little further. Who but a hopeless fool would have written as follows:

"The foregoing considerations in my mind completely negative the idea that the spurious answers to sealed letters, by Mr. Mansfield and other mediums, are written by lying spirits, and prove that they are of the earth, earthy in origin. It may be noted that all the unsatisfactory answers to letters by Mr. Mansfield are written in the same general style, it would seem. The same peculiarities of expression and diction are found in every such answer I have ever seen or heard of, evidencing that they all proceed from one mind. So, on the evil spirit hypothesis, but one spiritual deceiver is required to account for all the deceptive answers to letters made by Mr. M. during the past thirty years. Mr. M. having answered, it is claimed, several hundred thousand letters, an overwhelming majority of which are, doubtless, of the character outlined above, we are to conclude, on the spiritual hypothesis, that this one spirit has for nearly thirty years engaged daily in using Mr. M.'s hand to write lying communications, in many cases deceiving the 'very elect' in our ranks; and this one spirit has in that time perorated several hundred thousand different spirits, none of which spirits have ever attempted to check his nefarious practices. Just think of it! One spirit devotes his time for thirty years almost, in writing several hundred thousand bogus letters, for each of which Mr. Mansfield receives five or three dollars, and four postage stamps! How accommodating this spirit must be, and what an accomplished scoundrel must he be. And during all this time, no other spirit steps in to interfere with his evil doings, and no spirit communicating with earth utters a word of warning concerning this systematic fraud."

Here we have a specimen of the false and vicious methods that Mr. Coleman habitually resorts to, when he sets out to discredit a spiritual medium by falsehoods and defamation. Every person at all acquainted with the experiences of those who have availed themselves of Dr. Mansfield's mediumship to commune with their spirit friends, knows how utterly untrue and groundless is Mr. Coleman's allegation, that an overwhelming majority of several hundred thousand answers to sealed letters through Dr. Mansfield were deceptive and untrue. We will state a fact within our own knowledge that is sufficient of itself to show the magnitude of Coleman's falsehood.

It will be remembered that Dr. Mansfield, at the close of our first publication year, offered to write to sealed letters free for all who would send three dollars to MIND AND MATTER for one year's subscription therefor. In response to this liberal offer, hundreds of persons availed themselves of it, the correspondence all passing through our hands. Out of the whole number who received answers to their sealed letters, there was not one in twenty who did not express themselves satisfied with the result; and in the exceptional instances where complaints were made, it was found in every instance that the fault was with the writer of the letter, and not with the spirit answering nor the medium. There are some persons who are so constituted that no truthful spirit can approach them or anything they have ever had anything to do with. We infer from what Mr. Coleman states, regarding the experience of himself and friends, in the sealed letter experiment to which he alludes, that they were one and all of that class. It is the misfortune of any medium to have to sit for such people. It is their good fortune that this class of persons is, comparatively, so small.

We have recorded, and in our possession, a volume of evidence received through the mediumship of Dr. Mansfield, in which are contained thousands of the most positive tests of the genuineness and fidelity of Dr. Mansfield's mediumship, and which demonstrate that good and truthful spirits can and do communicate through him in the vast majority of instances; and that in no instance where there was spirit interference with the sittings, of an unfriendly or untruthful character, had the medium anything to do with it, nor could he have possibly had, so far as voluntary action of his own mind was concerned. If Mr. Coleman disputes this fact, we will gladly exhibit that record to him or to any Bandyite

enemy of mediums who approves of Mr. Coleman's treatment of them. Choose your man and send him along, and you will never again have the assurance to question the honesty of Dr. Mansfield or the friendly spirit forces that are with him.

That Wm. Emmette Coleman is a hypocrite when he pretends to be a Spiritualist we propose to show, by the words of his own pen. He says:

"Now what is the philosophy of the whole matter? Are we to consider these answers given by Mr. Mansfield, as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Does he in some manner open the letters and thus is enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part. He and the other mediums for answering sealed letters, undoubtedly possess a peculiar power, the rationale of which is but dimly understood. It belongs to that mystic realm of occult forces, the true philosophy of which we are just beginning to understand. The powers of the human spirit in the body, are greater than have been supposed, and it is very unfortunate that all phenomena embodying abnormal psychic powers and forces should have been, by nearly all Spiritualists, relegated to the domain of the super-natural. Man is a spirit here and now. The soul, even while confined in its tenement of clay, is possessed of and at times manifests, supra-material functions and activities, transcending those of its ordinary, normal condition. The facts of mesmerism, clairvoyance, psychometry, automatic writing, double consciousness, somnambulism, the trance, ecstasy, the double, etc., etc., are examples of those occult powers of the human spirit while in the material body; and in cases of answering sealed letters, reading closed ballots, etc., in which no proof is given of a spirit being present, the phenomena being merely exhibitions of clairvoyance, automatic writing, double consciousness, in such cases it is irrational to attribute the phenomena to the direct action of a disembodied spirit."

As if conscious of his exposure of his hypocrisy by that theorizing in professing to be a Spiritualist, he continues:

"But, it may be said, I am getting rid of all direct spiritual phenomena" (the very thing he was absurdly trying to do.—Ed.) "in so asserting. Not at all. 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'" (The dogma of bigoted priests in every age of the world.—Ed.) "Those phenomena which merely indicate the action of mundane psychic forces, and potencies should be attributed to their true source, but those phenomena giving proof of the action of disembodied spirits should be so attributed; and of this character, I take it, are some of the cases of answering sealed letters, ballot tests, etc. I think" (he don't know it.—Ed.) "that occasionally the psychic powers of Mr. Mansfield and other sensitives are used by spirits in giving convincing proofs of their identity and continued existence. These are evidently few in number, in comparison with the very large number of merely psychic phenomena daily being exhibited through Mansfield, Flint, Foster, etc.; but that they are occasionally met with I think there is sufficient proof to establish. Would that they were oftener given us, must be the sincere wish of every Spiritualist."

We insist that the man who wrote that is no more a Spiritualist than Drs. Hammond, Beard, Carpenter and openly avowed enemies against Spiritualism, who have used precisely the same train of groundless assertions, as those Mr. Coleman has strung together to injure Dr. Mansfield, to throw doubt upon everything connected with Spiritualism and to show Spiritualists, as a class of persons, to be natural and insensate fools. These men, William Emmette Coleman included will find that facts have more potency than their insensate hypothesizing and theorizing, and that they but make themselves the laughing stock of all reasonable and intelligent Spiritualists, at least. What right has this man to claim to be a Spiritualist, or expect Spiritualists to recognize him as such? We want to know?

But not content to attack Dr. Mansfield's honesty and reliability as a medium, Coleman has assailed his personal honesty. It is "the viper biting the file," over again. It will take something more than the insinuations and assertions of this dishonest and untruthful man, to lower Dr. Mansfield in the estimation of any person who knows his rare honesty and worth as a man, as we do. We scorn to notice this part of Coleman's last splurge in the interest of Bandyism, through the "Bandyite organ," whose editor is now fleeing from the wrath of the aroused Spirit world. How long it will be before the rest of the Bandyite fraternity and their organ will follow their chief in that flight, is only a question of a few months at most. Better leave the sinking craft before it is too late. See *facit* Coleman, which we translate so *the* Coleman, Bandy's second mate.

WHAT IS THE MATTER WITH HIM? HAS PSYCHOMETRY RENDERED HIM "DAFT."

We deeply regret to have again to notice the strange conduct of the editor of *Miller's Psychometric Circular*, in seeking to place us in a false light before his readers; but as our usefulness depends upon our claims to respectful and just treatment from those whom we have in no just sense aggrieved, we will again set ourselves right by noticing his repeated misrepresentations. In the last number of the *Circular* (May 15), just issued, a half month after it was due, Mr. Miller again attempts to squirm from under the castigation we administered to him in our issue of April 9. In that paper we noticed the following falsehoods of one Cora A. Syme concerning Mr. Alfred James and ourself, published by Mr. Miller with editorial commendation. She wrote:

"The dark and evil spirits of both worlds do not hate and fear the lectures, with their flourish

of oratory and philosophy, as they do the ocular demonstrations of materialization, since the one will not seriously damage their church citadel, while the other will shake it to its foundations like an earthquake. Consequently, they oppose the unanswerable demonstrations with all their might, while the polished and nearly harmless lectures they permit to go on without much interruption from them. From this cause our poor friend James has not held any materializing sances, this winter, but, on the contrary, has been deeply involved in the useless, unseemly quarrel about certain garments the spirits wore, which has for months been going on between the gentlemen, Messrs. Roberts and Tice, and a lady, a certain Mrs. Pratt. All of them, I believe, under the control of dark church spirits, on the other side of life, as well as this. Consequently his usefulness as a demonstrating medium has been entirely destroyed, while his happiness, prosperity and ambition have been kept down to the lowest ebb; for he has been not only excessively harassed in mind, but has been almost entirely without a home, and from exceeding depression of mind, body and health and pecuniary means, he has, I am sorry to say, fallen a prey to conditions which others are far more responsible for than himself."

It was this series of unmitigated falsehoods published with the following commendatory endorsement of Mr. Miller that we protested against.

He said:

"Mrs. Cora A. Syme, of Philadelphia, again places the *Circular's* readers under obligations to her for a most important communication, which will be found in another column."

As Mr. Miller refuses to retract his share in the propagation of those falsehoods, after our having shown them to be so, conclusively and at length, in our issue of April 9th last, there is but one course left for us to pursue, and that is, to brand him as a mean, contemptible liar and slanderer, and one that is beneath any further notice from us. We assure this poor conceited ass, that it is not in the power of himself or his congenial correspondent, by any amount of lying and defamation, to injure either Mr. James or ourself. Our acts are our vindication against all such vile and disgraceful untruthfulness.

It seems that the ground of Mr. Miller's malignity toward us is our criticisms of the nonsensical character of a great deal of the matter that he has been publishing as the quintessence of spiritual and journalistic wisdom. Alluding to the impression that those criticisms have made upon the minds of those who felt their justice and propriety, Mr. Miller says:

"Through correspondents in different portions of the country, we are informed that MIND AND MATTER's persistent misrepresentations of the *Circular* and its position are creating wrong and injurious impressions, which we now see, that justice to the cause we advocate, no less than our own self-respect, demand that we should correct."

That correction Mr. Miller can never make until he comes to his once passably good sense, for it certainly has sadly departed from him. What between Claudius Aprinus, Belshazzar, Beelzebub, Scipio Africanus, the "Nigger in the Wood-pile," Sallust, Horace, the Muses, and Cora Syme, poor Miller is "sad and weary," and his whilome friends of the Brooklyn Spiritual Society over which he has so long presided, have tenderly "put him in his little bed," where they will no doubt allow him to remain until he sleeps off the psychometric nightmare, under which he is laboring, in his depression. Psychometry and ancient spirit literature are a very unsafe diet for people with weak heads as well as weak stomachs. A trip to the Azores will be in order very soon, in the case of Mr. Miller, if he continues his reckless stuffing of psychometric and poetic fibbits.

We have only space for the last specimen of his gluttony. In the last *Circular* is the one-half of a poem occupying three full columns of the circular which is headed, "The Ancients and Moderns meeting in Prospect Park. Prospect Park immortalized in Song. The grandest of Roman Poets, Speaking to the Modern World, through the Media Instrumentality of Mr. George Cole." Mr. Miller then introduces this wonderful Spirit production as follows:

"Recognizing the fact that there are formidable existing obstacles to their recognition, the Ancients, passing over the intervening centuries, have selected as a method of their introduction to the Moderns a most popular topic—Prospect Park. The Ancients not able to identify themselves! Read the Poem, inspired by the greatest of latin poets, and then tell us, whether in variety and sublimity of thought in loftiness of conception—artistic construction of language—in the depth and breadth of its humanitarian sympathies—in its familiarity with historical data,—or in the profundity of its philosophical reflections, where is the contemporary poet, writer or orator, who can equal, in all the excellencies we have named, the Prospect Park Poem, written through the Cole medium under the influence of the Muses."

As we read that outcome of the Psychometric night mare that is so fearfully exciting the dreams of Mr. Miller, we could not but recall the following lines.

"To laugh were want of goodness and of grace,
But not to laugh exceeds all powers of face."

We will here introduce a few specimens taken haphazard. Speaking of some new building near the Brooklyn Court House, "Horace" says:

"To judge from show and freshness there displayed,
Which throws the 'hall and court house in the shade,
A Frenchman built it, I have just been told,
Without regard to classic schools of old,
Whose templed glories, 'mid the wreck of time,
Are yet unwelcome to this age and clime.
Why sing the fame of Athens, Corinth, Rome?
The gosh here have found a better home,
Where they may revel in their youthful gait,
And call up Phidias to behold and bludge."

II.
"Another structure looms up to the view,
Surpassed by none and equaled by a few;
Brooklyn may boast, and on its massive wall,
A legend utters 'Brooklyn Music Hall'
Here Arion presides, and strikes his Lyre;
And melting strains of love the soul inspire,
But stay! What sound is that that thrills the air,

A Locomotive, un cheval de fer,
Down here in Brooklyn, heavens! what a change,
Atlantic Avenue to itself seems strange;
Now busy people haste as if for life,
And trade and commerce every where are rife;
Avenue de Flatbush as the French would say,
To Prospect Park is now the only way;
And this broad ascent to that aerial goal
Renews the vigor of the very soul."

Shades of the poetic dead! What do you think of the sanity of the man who has no more reason left than to see in that burlesque doggerel, the poetry of Spirit "Horace" inspired by the "Muses?"

Speaking of the statue of Lincoln, this spirit pun-maker says:

"Here, in the Plaza, with its greenwood haunts,
There, forum-like, its hero statue stands;
Grand in proportions, solemn in its cast,
Sad memorial of a mournful past.
Lamented Lincoln! thou who vainly sought
To stay the perils ages past have taught,
Of ruling empires torn by civil strife,
With clash of arms and cries of widowed wife
When hate and vengeance take no breath to pause
And sacred altars perish in the cause;
Brother 'gainst brother, father 'gainst a son,
Victor and vanquished both alike undone,
Mars claimed a victim to appease his wrath,
(Why didn't he choose Jeff. Davis?—Ed.)
And dread Nemesis crossed their honored path,
Lincoln, as Caesar, by death's fatal hand
Fall—and convulsed a horror-stricken land—
One by a Brutus, and one by a Booth,
One for ambition, and one for truth."

But why peruse this manifest piece of Spirit mischief. We strongly suspect that our Spirit friend "Squib," formerly of the Brooklyn *Eagle*, has gone back to Brooklyn, and finding Mr. Miller at work trying to injure us, in his anger has again taken to his cups, and while on a spirit "bender" has run across Mr. Cole and turned him to account by using him to fool Mr. Miller to his heart's content. "Squib," in his drunkest moments, would have been fully equal to that mandarin performance. Brother Miller, if you will not believe us, at least believe your Brooklyn friends, and realize that you need rest and quiet.

MR. J. W. FLETCHER'S BENEFIT.

A parting benefit was given to Mr. J. W. Fletcher on Tuesday evening, May 31st, at the corner of Spring Garden and Eighth streets, which was largely attended. The exercises of the evening consisted of singing by several fine performers, who in solos and duets acquitted themselves with great credit, to the delight of the large audience. Mr. Fletcher then gave a most entertaining and amusing account of his visit to and sojourn in "The Holy City" of Jerusalem; which, from his account, is about as God-forsaken a settlement as can be found on the face of the earth. Can it be that the "Lord Jesus Christ," who "was one with the Father from the beginning of the world," and who is worshipped by his Christian devotees as equal to the Great Universal and All-sufficient Spirit, is so disgusted with the scenes amid which he acquired all his glory, that he has allowed it to become the residence only of lepers, swindling priests, beggars, and barbarous slaves of ignorance and superstition. Such would really seem to be the fact. We venture to say that, with the spreading light of Modern Spiritualism, the time is not far distant when those impious, swindling Christian priests will have to find some other more useful and decent calling than swindling weak-headed travellers out of their duets, by contrivance, fraud, and false pretences, that would disgrace a band of Gipsy vagrants.

But hold on, our pen; this is no occasion for an anti-friendly philippic. After the close of Mr. Fletcher's lecture, Mrs. Elsie Crindle, the materializing medium from San Francisco, gave one of her always convincing sances for that class of manifestations, and although the hour was late, held the close attention of the audience with the phenomena that ensued through her. Several forms appeared, having little if any resemblance to the medium in size, form or dress. Notwithstanding the very unfavorable atmospheric conditions and bad arrangements of the lights of the hall, for the purpose, the success of the spirit forces behind Mrs. Crindle was remarkable. Mrs. Crindle was dressed in a black silk dress, which was another drawback. The first form to appear was so promptly in view after the medium entered the cabinet as to preclude the possibility of its being the person of the medium. One of the forms that appeared was that of one who stated she was Miss Lucille Western. The dress worn by this spirit would have caused the envy of our greatest theatrical stars. It seemed ablaze with jewelry. Two forms were in view over and over again, and seen by all, some who sat nearer the cabinet insisting that they saw three at one time. Mr. Grull, the guide of the medium, spoke very audibly from the cabinet, explaining the difficulties under which the spirits were operating, and directing the raising and lowering of the lights. Most of the audience being Bandyites, they were disqualified, both by ignorance and prejudice, from understanding the significance of the manifestations, and with such persons an entertainment of that kind was like "casting pearls before swine." Mr. Fletcher had every reason to feel gratified with the mark of approval and sympathy he received.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

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JESUS OF NAZARETH.

A Lecture Delivered Before the First Association of Spiritualists, Sunday May 22, by J. Wm. Fletcher.

The subject to which we invite your attention to-night is the consideration of the life and work of Jesus of Nazareth. Probably there has been no life in the history of the world that has affected mankind more than the story of this one. For nearly nineteen hundred years the power and beauty of this light of other days has shone down the corridors of time, illuminating the dark places in life, and revealing to man that which it was possible for him to attain. A life so beautiful in itself, so filled with self-sacrifice, working continually for others in the forgetfulness of self,—that we, as we study it to-day, as we traverse the same pathways, are reminded how very far we are yet from attaining in our own life anything like that purity and grandeur of his.

Now, in consideration of this subject, I am met by two obstacles, and I propose to dispose of them first before I enter very largely upon the spiritual phases of this subject. There are a few, not many, who deny the existence of any such person as Jesus of Nazareth; who, in reading all that is placed before them, consisting of the history of the past and present time, have come to the very wise conclusion that the only way to settle this matter is to ignore its existence altogether, to say there was no such person ever in the world; and that the history as it now exists is only some shadow or some phantom, which haunts the minds of men, and sustains no relationship whatever to reality. Is that which the people believe, exactly true? They do not realize the presence of any such power; they ignore his existence; and I am quite willing for them to follow out their opinions, formed from other standpoints and from the evidence that is presented to them. But they stand, so far as we are concerned, entirely alone in any such opinion?

Again there is another class of people known as Christians, who assume that the life of Jesus of Nazareth was nothing more nor less than the life of God, and that he does not stand in this world the representative of a perfect man, an embodiment of all that is possible for humanity to attain, but he stands here in the world with the power of the Infinite Spirit, and he moves among men not as one of their fellows, but as a God who has stepped down from his throne in heaven to mingle for the time being with his children upon the earth. In order to make this more wonderful and marvelous they bring this Jesus into the world in a very marvelous way. And if the Holy Ghost is guilty of some other things, as he is here accused of, he has violated laws, the violation of which in the present day we are only too loath to condemn. If the idea of the immaculate conception of him of Nazareth is true, then the ten commandments we are all supposed to obey, have been violated by the Holy Ghost himself, and if the Holy Ghost goes around doing such bad things as these we must not find fault if men follow in the same footsteps. This man-god comes into the world for a time, and passing through it, living out the years of his life, returns to his home in the spirit world, and his life, his birth and his death are as nothing to mankind only so far as he saves them. The great mass of the Christian world to-day, expect to go to heaven. They are not going to enter into those glorious conditions in the future life, because they are worthy of any such reward, but they are expecting to enter there because somebody else was good, and because the life of another was pure, and that he paid the debt of their own sinning, of their own wrong doing, and of their own sad mistakes; and that through his payment of that debt they expect to be made happy. Thus he becomes the Saviour of the world; and all the Christians, from the beginning to the end are folding their hands, rolling up their eyes, and recounting the story of the past times and saying, "Jesus died for me."

Who are you that Jesus should die for you? Have you ever merited anything in your life to make you worthy of such a sacrifice as this? The reply is, "Oh, no, the wisdom of God and the love of God and the power of God are so great that he sent his only begotten son," not himself, "into the world to pardon the sins of mankind,"—to buy for them everlasting forgiveness. Why what is Jesus to save mankind from? Is he to save mankind from ills? Oh, no! From misfortunes? No! What then? Why God has sent Jesus into the world to save mankind from himself. Did you ever hear of such a thing? He has sent his only begotten son into the world to stand between God the Father and man his child whom he despises and hates—his only child. He needs to have the influence of another to come in and plead with him in order that the suffering of his children may be made commensurate with his vengeance and his will.

With this idea of Jesus we have nothing whatever to do. It does not, to our mind, become a Saviour in any sense of the word. So we dispense with the thought and enter into what we believe to be the true relation of the life of Jesus of Nazareth to human kind and human interests. And here I state that it does not matter whether nineteen hundred years ago any such man lived and suffered and died or not. We have the history of his life. We have the example given out to us that all may read and study and understand for themselves. And while the man may no longer be with us, or may never have had an existence, the gospels which were taught remain, and these we intend to consider, to see to what degree they can affect and influence us in the present time. In that time, nineteen hundred years ago, the people were a little more bigoted than they are now, if possible; and they understood less of the law of the spirit, and the law of the growth of liberalism than now. They were under the control of the priests and under a bigotry, the power of which made them little less than slaves. They were crying out as people of other times have cried, for more light. And if you will study the history of the Jewish nation, you will find that the people were bending beneath the shackles of slavery until their hearts seemed almost breaking. They waited for a long weary time for deliverance to come, but it came not. In the hour of their anxiety, when all things seemed to be lost, they sat down to dream. And, lo! the heavens open. The shadows flee the "joy that cometh with the morning" bursts upon the world. Thus it has ever been in the history of the world, and when nineteen hundred years ago, when the reign of superstition and bigotry held the people beneath their power, and they were crying out, as the shadows of night were about them, for light to come,—lo! the star

was seen over Bethlehem heights, and through the light of that star the revelation was given unto the world, and a child was born whose life would be so pure, so grand, so holy, that it should embody within itself the divinest possibilities of human kind and human life,—a life sublimely pure and grand, whose unfolding should be to each one reading the pages of the great history, an object for their example.

We do not find Jesus manifesting any peculiar power until he arrived at about the age of twelve, when we find him confounding the wise men in the temple. They came to consult spiritually, they tried to confuse him, if possible, as a great many investigators at the present time have come—not to learn the truth, but to try to prove as much falsity as they possibly can. He confounded them by the wisdom of his answers to their various questions.

We lose sight of him until he is nearly thirty years of age. He is not seen in any miraculous works among his people, because the hour of his appointment has not yet come to him. Now we are told that up to that time he worked as a carpenter; that he learned the joiners' trade and worked with his father. I am rather inclined to be sarcastic in regard to this. I feel like asking the Christian if Jesus was the Christ and God, what you think of the picture of God working at the carpenter's bench and making tables and chairs and everything of the sort that belonged to that peculiar occupation. If he was God, do you think he would come down to any such work as this? If he was a man we can understand in what condition of life he may have been, and how he exalted this work. There is no disgrace in labor. It is only when we consider the possibility of God's doing these things that that the absurdity appears to our mind. At thirty years of age we find him going among the people, because then he realized their suffering, what they endured, and how heavy were the burdens they were forced to bear. We can see him laying his hands on the sick and healing them. He goes to those who are suffering and they are made well and strong. He speaks words of comfort to those who need them, and calls out in loud tones against those who are endeavoring to serve God through words and much speaking. So, again, when we study the lessons which he taught we find this love to man ever revealed in his teachings. Who among you can ever read those words which fell from his lips upon the mount and not feel their truth, and that that he was an inspired man speaking unto the world of men.

How beautiful are those words, "Blessed are the pure in spirit: for theirs is the kingdom. Blessed are they that mourn: for they shall be comforted." Think of that, you who have stood, as all of you must have done, over the graves of your cherished ones. When you cry out in your pain and hear these words echoing back again, "Blessed are they that mourn: for they shall be comforted." Even in the hour of sorrow as these words are spoken, some influence is cast upon you that makes you feel as if, through that history, a grand, sublime and holy comfort had come to you. Many times do we feel that God has been cruel to us. Many times do we look upon a new made grave, and feel that God has unkindly taken from us some loved one, some cherished one, forgetting the great and grand influences that that departed one may have upon our lives—that those loved ones have not been taken away for idolatry—not because we loved them too well—but because their life's work was all complete and they have been called to be angels—to come up higher—and they responded to it. "Blessed are the pure in heart: for they shall see God." What higher standard shall we find for viewing the goodness and mercy of God than that of purity. How loudly do those words ring out against those of the present day, as we see that outward form and stately and grand ceremonies are stepping stones to God. Not by words—not by service—not by prayers—not by the counting of beads—are we brought nearer to him, but by the purity of our own thoughts—by the unfolding of our own spirit are we enabled to climb heavenward and come nearer and nearer to God.

"Blessed are the peacemakers: for they shall be called the children of God." Has God many children in the world, think you? With this standard before us of kindly feeling, kindly thoughts one towards the other, can we feel that many are in reality the children of God? Is not this the truth of Jesus' life? We have not found any evidence of outward teachings given us. We are merely to be peacemakers, to eliminate all evil and unkindly feeling and bitterness from our hearts; to smooth out the rough ways of life and bring men nearer and closer together; to be angels of God, so far as we have conquered hate, so far as evil thinking and evil speaking are concerned.

There is, perhaps, more injury done by slander and evil speaking than in any other way. When one strikes you openly you can meet him and explain. But those who go and gossip and spread scandal everywhere, bring more ruin and more unpleasantness than any other class of people in the world.

Not only the words which are lightly spoken of another, but every word which goes from you, carries its effect and makes its power felt upon all. It behooves you to guard well your hearts and words so that you may not consciously or unconsciously wound the heart of a single life.

"Blessed are you when men shall revile you, and say all manner of evil against you." What a blessed thing Modern Spiritualism must be, if we are to be blessed for the evil-speaking we hear against ourselves and our cause. We shall come to be angels very soon, flying toward heaven at a moment's notice.

How much of these assertions are based upon knowledge by those who have investigated the subject of Spiritualism? There are very few indeed. It has been those people who know nothing about the subject, who have condemned the loudest. If we wish to know concerning Spiritualism, such a one will tell you more than one who has made it a life study. The assertion of him who has never investigated the subject, will go further than that of the one who has thoroughly investigated it. Set the two stories going, the good one and the bad, and the bad one is lost in the distance while you are looking at it, while the good one creeps along; so few people care to carry good news, and everybody delights in pointing out the failings of others. Many have looked upon Spiritualism as only another phase of belief, another strange phenomenon, another subject enlisting their attention. Many have dragged the cause in the mud, but the great body of the people have endeavored to carry it forward; and they have only made this mistake,

in forgetting that they should always join their hands together; for united we stand against the world, and divided we fall. If we only hold together, no power can break us. It is only when personalities come in and we surrender ourselves up to the influence of the outside world, that we weaken our powers and fail to accomplish good. "Blessed are you when men shall revile you." Blessed are you when prisons and stocks and the gallows mean nothing to you, before the grand and splendid monuments of truth. Suffering may last for the moment only, but truth is eternal. He who suffers in the cause of truth, suffers in the cause of heaven. He who is willing to bear a crown of thorns, realizing in doing so that the light of a later truth is shining upon the world, is the chosen of heaven. Well will he be rewarded for what he has suffered and endured here. From Mount Zion came forth those words of love, sympathy, peace and mercy, unto all the world.

So time passed on, and we find at last that the people realized the great power of Jesus, presented in what he had done and what he is likely to accomplish. They cried out then, as many times they cry out now, "Crucify him, crucify him." And, lo! the cross is raised, they placed upon it the thieves, and he whose only effort was to bring light to the world is placed between them. He was a victim to the bigotry and ignorance of the age in which he lived. I am certain that if he lived to-day, he would suffer a worse death than he did nineteen hundred years ago. [Applause.] He died because the people could not realize the lessons he had to teach them. He would die now because the people of the present day, with all their pride and egotism, could no more comprehend those divine lessons than the people of the ages ago. Through his life the splendor of his divinity shone upon the world, and made the world feel ashamed of its own littleness and ignorance. There is one thing that humanity will never forgive you for. That is, for proving that they are wrong. If they have an opinion of their own, and you proceed to show them that there is a better way, a broader pathway, that moment you become their enemy. They say, "This man knows more than we do, let us put him to death;" and so he is crucified between the thieves, as Jesus was—a victim to the impulses of envy and hate of the people. He died and passed to the spirit life. The great drama is ended.

Ah, no! But one act is ended—the prejudice of the people is satisfied, they have killed the outward man only—the principles of right which he taught are eternal, and the world had not yet comprehended the full import of those words, "I shall return unto you." With eager eyes those loving hearts await his coming with faith and hope still strong within, they await the promised demonstration—as in the early dawn they stand beside the tomb wherein the "master was laid." We find woman was the last at the cross was the first at the tomb. So has it ever been with woman. There is a grandeur, a sublimity, a truthfulness and love, in the woman's heart. She has ever suffered and felt for the very meaneast and lowest. It was Mary who sat at the foot of the cross, and her's was the last face upon which his dying eyes rested. As Mary stood at the tomb waiting for him to return, the glory of woman's character and life appears. Men may be noble and strong; women are tender and true. Men may fight in the great battle of life, and may be rewarded when victorious, perchance; while women at home endure and suffer, and receive outwardly no reward for it. [Applause.]

He appeared. Mary saw his form before her. He said to her, "Go and carry the tidings to the world. Tell them I have returned. Carry the news far and wide." Glad tidings indeed it was! We find his disciples gathered together in a little room, for they were afraid of the people, they too being persecuted, and when the doors were shut, lo! Jesus stood in their midst. His first words were, "Peace be unto you." They recognized him! But there was one in the number, Thomas by name, who resembles the modern investigator to a very great degree. His example has been followed and emulated by those wise people who are renowned for what they do not know—and he desired to test the matter—for tests were already in vogue—to be certain and sure that there was no deception taking place. He did not wish it to be said afterwards that he was deceived, and therefore, he demanded he should see the prints of the nails in his hands and feet, and place his hands upon the wound in his side; and when this had been done he could not fail to believe. Jesus said, "You are wise. Blessed are you for your belief, because you have seen. Blessed are those who have not seen and yet believed." What did he mean by that? He meant that those who believed without seeing are those whose spiritual vision is so unfolded that they can understand and realize without holding within their hands and pressing their fingers against the marks, and that tests, as we call them now, which may be given and are unnecessary. There is a higher condition of spiritual perception which is far beyond material influence, and there are certain people who are endowed with this spiritual perception. They understand enough about Spiritualism and manifestations to investigate; and they treat your mediums like common criminals, whom you call false, because they will not allow their mediums to be insulted by tests, by tying them with ropes, etc. But if the thing is false you can soon settle the matter in the light of investigation. Now, many people are brought into connection with Spiritualism and mediumship, and everybody who has a power is to exercise it to any degree they may like. By and by, the standard of our mediumship shall be a pure life and a pure spirit, and those who dwell among you will have no other knowledge than that of revealing the truth to you. The time will come when you will look back upon the period when you investigated Spiritualism as a time, when like a child, you were playing with edged tools. You will laugh at your own stupid folly. Three-fourths of the people go to the spiritual seance with the same spirit that they go to the opera and the theatre, only that they may be amused, and if it amuses them it has been a grand success. But if those who believe through seeing are blessed, infinitely more blessed are those who believe when they have not seen.

This appearance showed to us plainly that while these people gathered together, as a sort of spiritual circle, Jesus was nothing more nor less than a materialized spirit for the time being. He returned with the same earthly conditions as others have done since.

The marks were there, and that condition was there, not because in the spirit world he was to bear those wound marks about with him, but it

was taken on for the time being in order to answer such questions as Thomas asked of him.

Again we find that while the disciples were out fishing, and they caught no fish that day, Jesus stood upon the seashore and appeared to them. He said to them, "Cast the net on the right side of the ship, and ye shall find." They did so, and it was filled with fishes. They drew the fishes out, and as soon as they were come to the land they found a fire was burning there, and bread and fish were already prepared and a meal arranged. Jesus sat down and ate with them. Not very long ago a wise Christian, and a man who knows everything, said, "How is it possible that this should occur? I have read that one of your spirits took an orange at a spiritual seance and actually ate a part of it; what do you think about it?" Just what I think of Jesus sitting down and eating of the bread and fish by the side of the sea; for the time being, he was as material as any of those around him, and sustained the same relation to the outer life as they sustained.

Before he left them he said unto them, "Feed ye my lambs." "Feed ye my sheep." How many are there within the sound of my voice to-night, who remember that command? How many are there who have realized the glory of the new truth and their carrying it forward to the utmost in their power? There are those among you, indeed, to whom much has been given and from whom much will be demanded. Are you remembering those words, "Feed ye my lambs?" Those who have never yet realized the truths of Spiritualism—those who have never seen the glory of another world—what are you doing to render that state possible? There is scarcely a single day passes but that people come from all parts of the country to our mediums saying, "Where can I join some circle? Where can I learn something of this subject? Where can I be brought in closer connection with it?" Our answer is, where indeed! Where is there a single place in this or any other city where those who desire to learn (aside from your public lecture halls) are permitted to come? Are we remembering to give the spiritual food, that costs us little enough, to the lambs of God. I say we need in every place—in every society—a large circle to which investigators may come and receive the very best we have the power to give; that we are to consider the wants and necessities of others, and yield to them so far as we possibly can.

Now, Jesus showed to us in his return the close relationship extended to this life. He demonstrated the power of materialization plainly and unmistakably all through his return—all through his resurrection. Through the demonstrations that were given, we have what his life teaches to us. What do we find as we go back nineteen hundred years and read? We find the prophecy of what in Spiritualism is realized. The life of Jesus is not to save mankind; he does not in any sense of the word stand as a Saviour; but he stands as prophecy, and modern Spiritualism is the fulfillment of that prophecy. Thou shalt do the same things and greater, because I go unto my Father, rings out upon us as clearly now as when those words fell from his dying lips. The same things are being done and greater through the demonstrations of our own time. Look upon him as the divinely appointed man who came in the world to bring life and immortality to light—to show the whole world a higher life than they had known of, if it was possible that they could realize it. Jesus will not take you to the God of heaven; only a pure life will do that, as your soul becomes ready for heaven.

Will he come again? How many are waiting for the second coming of the Christ? My answer is, when the world is purer—when from your heart all selfishness is eliminated—when you are governed by the laws of harmony, justice and love,—lo! the spirit of the Christ—the Jesus of the past—will be present with you again. It depends not upon him but upon you. It depends not upon that world but upon this; and when he comes again, he comes to bring the glory of heaven, when all the suffering, when all the pain, all the misery will be as nothing, and the world will look upon his face as they now look upon the sun. The shadows of darkness will take to themselves wings and fly away, and then will man realize that God is the father of all mankind; that he has saved himself because he has earned salvation and become worthy of heaven and of peace. [Applause.]

Special Notice from "Bliss' Chief's" Band:
Bliss' Chief, speak for Blackfoot, the great Medicine Man Chief and seer. He travels like the wind. He goes to circles. His big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 20 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,
PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881. J. F. TOURNOIR, SEAL. N. P.