

Mind



Matter.

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

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NO. 4.

MINE.

Not much of earth belongs to me,
A few short feet of mossy ground,
Soon measured o'er, in sheltering nook,
A little lowly grass-clothed mound.
Not much—for all I have lies here—
A maiden young, and fresh, and fair,
A very flower in early Spring,
She seemed to scent the vacant air.

But Death, with never-idle scythe,
Cut short my darling's little life,
And buried with her are the dreams
Of when we should be man and wife.
Not much of earth belongs to me,
Yet is that little dearer far,
Than any gem on monarch's brow,
Than light is to the evening star.

Not much of earth belongs to me,
But in your heaven ofapphire blue,
One treasure stored is all my own,
A maiden lovely, sweet, and true.
Death may not hold the fragile flowers;
They die, but every Spring-tide brings
A new and bright awakening
Of all earth's pleasant sleeping things.

So doth my flower bloom agais
In yonder blissful, deathless home;
An angel wears her at his breast
Until her long-lost lover come.
And as I sit beside her grave,
Shining in tender Spring sunshine,
It seems to me as though all earth
And all the heaven were wholly mine.

—All the Year Round.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, December 9th, M. S. 34.

SWEYN, (King of Denmark.)

"How Do You Do, Sir:—It is hard for me to get inside of this man—he is too small for me. Do you know what it is to hate? Well, I hate the English. It has been eight hundred years and more since I became a spirit, and yet I'll never rest until I have done all I can do to destroy the English government. The English are thieves and robbers. They covet every man's possessions. They cannot find a rock in the Ocean that rises above its surface, but what they build a fort there and claim it as their own. I had the satisfaction during my mortal life, by fighting, to make them feel my power. You send a man, or he goes naturally to spirit life, and the principle that governed him here will govern him in spirit. Hate and revenge bind the individual just as firmly in the spirit state, as they do in the flesh. I do not know that I can ever love the English people, and yet, perhaps, I can in time. If there is such a thing as reincarnation, I have failed to find it as a spirit, because I desire to live my old mortal life over again. But then perhaps, I would not be able to do as I did, for in my day, those who called themselves kings, helped themselves to the property of their subjects. In fact if I could come back here I would want absolute control. Probably, under the now existing laws, I would be hung as a pirate. During my mortal days it was the strongest that prevailed. But I do believe that with a sword at your throat, fighting for conquest, is the true life for man. I am admonished by the controlling spirit here, to leave and not take up all the time, but I am in possession of the castle and it is hard to turn me out; but, nevertheless, there is a force in spirit that compels me to leave peaceably; yet I want it understood that I yield this control under protest, for if I could fight for it I would hold it. My last words here to-night are—steer clear of all religions for they are the worst incubators that a man can take to spirit life. I went away in A. D. 1004. My name was Sweyn, king of Denmark."

[We take the following respecting Sweyn, from Thomas's Dictionary of Biography.—Ed.]

"Sweyn, king of Denmark, obtained the throne about 986 A. D. He began about 994 a series of piratical expeditions against the Anglo-Saxons, and ravaged the coast of England. King Ethelred, unable to protect his realm by arms, induced Sweyn to retire, by paying him a large sum of money. Sweyn soon returned, and obtained possession of a large part of England. He died about 1014, and was succeeded by his son Canute the Great."

[The reader will see how perfectly characteristic that communication is of the lawless Danish marauder who humbled the Anglo-Saxons of England. Although in spirit life for more than eight hundred and fifty years, he has not been able to throw off the old earthly motives that governed him as a mortal. We regard that communication not only as authentic, but as most instructive and interesting. The medium had never heard of even the name of Sweyn, nor had we until the communication was given.—Ed.]

PHILIP MASSINGER, (An English Dramatist.)

"GOOD EVENING:—Life after death is a strange thing to talk about. Not to yourself though. The awakening to the real purposes of existence is all made plain when you reach that shore whence travellers do return. It is there in the quiet of spirit life, that looking back upon your mortal life, you see all your follies and all the truths that transpired during your mortal experiences. And I believe that in summing up the mortal actions of the noblest men that ever lived, they can all look back upon their wasted moments with regret—that they did not improve their spirits and care less for their mortal bodies. There is not an

excess committed whilst in your mortal state but what, I might say, is stamped on your spirit consciousness forever. There never comes a time, however pure and holy you may grow as a spirit, but that you may look back, and your memory call up regretfully every idle word and thoughtless action. I did not think to preach when I came here to-night, for in my mortal life I was a dramatist and political writer, and pandered more to folly than to wisdom. But still my old earthly conditions come upon me to-night and make me feel sad over both my mental and physical traits of character that have done me no good as a spirit. I would say to all, that you had better try to understand, as thoroughly as possible, your duties, here on this mortal plain. If you will do this, your desires in spirit life will be pure, and lead to your happiness. It is a pleasant thing in spirit life to feel that you had it in your power to help one poor down-trodden wretch, whose life had been a constant struggle with poverty; and who in the spirit world may be far ahead of you—take you by the hand and perhaps usher you into a field of usefulness and happiness, that otherwise you might have sought for a long time in vain. As there are others here, this will conclude what I have to say. I passed to spirit life in 1640. My name was Philip Massinger."

[We take the following account of Philip Massinger from the Nouvelle Biographie Generale.—Ed.]

"Philip Massinger, an English dramatist, was born at Salisbury, in 1584, and died in London the 17th of March, 1640. He was the son of Arthur Massinger, the officer of the house of the Count of Pembroke. In 1602 he entered the college of St. Albans Hall, in the University of Oxford, where he pursued his studies at the expense of the Count of Pembroke. According to Wood, he passed his time reading poetry and fiction, instead of studying logic and philosophy, as he should have done, as he was patronized with that object. This reproach may have been merited; the end proved that Massinger did not so illy employ his time at Oxford. As an English biographer has said: 'If the Count of Pembroke lost a chaplain, the world gained some works that were worth more than sermons.' Be this as it may, Massinger, did not fulfil the intentions of his patron, and had no claim to his protection. Abandoned to himself, he quitted the University without having graduated, and went to London. Gifford, one of his biographers, supposed that he was converted to Catholicism at Oxford, and that this act had alienated his Protestant friends from him. This supposition, founded as it is upon some expressions of the dramas of the poet, is very uncertain. Massinger sought a support from the theatre and labored long as a common dramatic writer. The first piece that appeared under his name was probably 'The Virgin Martyr,' played in 1622, sixteen years after his arrival in London. It seems that from the death of Beaumont in 1615, he was one of the assiduous collaborators of Fletcher in the composition of the thirty to forty pieces, which appeared under the name of that author, during the ten following years. He did not cease to write for the theatre until the end of his life, and his last piece was played only six weeks before his death. Massinger was the last in date of that generation of dramatic poets of whom Shakespeare was the immortal chief. Political revolutions, and above all the change in literary taste, injured his reputation. Shakespeare himself was long eclipsed, and Massinger disappeared entirely. Little notice was given him until the 18th century, when Rowe announced his intention of issuing an edition of his pieces; but confined himself to appropriating the 'Batal Dowry,' changed to suit the taste of the time, which he published under the name of 'Fair Penitent.' This audacious plagiarism met with some success, which was one of the motives which prompted him to print the works of the old poet. The titles of thirty-seven of his pieces are known; of these there only remain eighteen. They are of great merit, and assure to Massinger one of the first places among English dramatic authors, after Shakespeare. His pieces are particularly curious as paintings of the state of manners and customs. In them appear clear indications of the political revolution that was then approaching. Massinger was perhaps the only dramatic writer who did not embrace the doctrine of the divine right of kings, and passive obedience to them. As a poet he equals Beaumont and Fletcher, in invention and the manner of conducting his plans, and in his knowledge of human nature; and if he is inferior to them in comical force, he has the advantage of them in the reserve of his language and exemption from licentiousness, which soils almost all the old English comedies. He has not the classical purity of Ben Johnson; but he surpasses him in sensibility, pathos and imagination. Finally among English dramatic poets, Shakespeare excepted, he has hardly an equal and not a superior."

[It is the spirit of this, but little known author, who after two hundred years in spirit life, returns to confer with and counsel earth's people against the waste of precious time, and to impress upon them the fact that in the endless spirit state they will never cease to remember and regret every idle word or thoughtless action. He frankly confesses that he pandered more to folly than to wisdom. Oh, what a lesson does he not teach those who give way to natural inclinations, when they are of a profitless or useless character when he says: "All my earthly conditions come upon me to-night, and make me feel sad over my mental

and physical traits of character that have done me no good as a spirit." We thank this gentle spirit for his kind and wise counsel, and are happy to have it in our power to send it abroad throughout the world. How perfectly characteristic the communication is of the mental tendencies of Massinger as shown by the above account of him and his writings. Not the least significant fact of that communication is the mention that he, Massinger, was a political as well as a dramatic writer. There is no mention of that fact in connection with his history, and hence, if true, the authenticity of the communication cannot be shaken. That it is true is rendered highly probable from the fact that some of his dramatic works were markedly political in their aims and influence. Such circumstances, apparently entirely inadvertent on the part of the controlling spirits, more than ought else, show the wonderfully perfect and genuine mediumship of Alfred James. They completely answer the lying attempts of the Tices, Colemans and Bowns to discredit him, and place him where he rightly belongs, among the finest mediums for spirit communications in the world.—Ed.]

PIERRE LOUIS MOREAU DE MAUPERTIUS.

(A French Academician.)

"GOOD EVENING, SIR:—In my mortal life I had much to do with religion, and condemned everything that was too much tinged with heresy. In this respect I made Berlin too hot for Voltaire. But if a man thinks and says he has no soul or spirit, he has a right to that dead and dreary materialism. As for me I do not believe and never did believe that death ended all; and strange to say, while I taught theologically that such was the case, my reason gave the lie to the words that came from my lips. Not understanding, however, anything in particular in regard to the light of the 19th century—Modern Spiritualism, God's own book, so-called, was too weak a bridge to carry me over the chasm of death. The school of materialism may suit many, and men may reason themselves out of existence, but they cannot destroy one particle or atom of either the spirit or the physical being. It is a strange sight to see how long those men lie in a kind of dead lethargy as spirits who die in the belief that death ends all. They cannot awake, and their cold intellectually confines them to a kind of living tomb. On the other hand there are the Christian bigots, whose activity is so great to convert each and every one to their ideas, that spirit life with them is a Babel of confusion. I would prefer an old fashioned hell of fire and brimstone, to living in the sphere of life where these Christian bigots are, or to enjoy the rest which they enjoy. If any mortal would ask me, 'What is the worst thing to bring to spirit life?' I would answer—a dogmatic creed. It is these spirits that hang right around this mortal plane, and capture every mediumistic person they can, to bring them into the church. The church as it now exists, means moral stagnation. It will coffin up your spirit, and leave you for hundreds of years in such narrow and contracted spheres, as will give you plenty of the hell of spirit life. I hope that this saying by me will fall upon good ground, and bring forth a hundred fold. I was President in 1788, of the Berlin Academy, and was known as Maupertius."

[We take the following account of Maupertius, from the Encyclopaedia Britannica.—Ed.]

"Pierre-Louis Moreau de Maupertius, a celebrated French academician, was born at St. Malo in the year 1698. At the age of sixteen he was placed under the eminent professor of philosophy, M. le Blond, in the college of La Marche at Paris, where he displayed a peculiar aptitude for mathematical studies, and particularly for geometry. * * In the year 1723 he was received into the Royal Academy of Sciences, and read his first performance, which was a memoir upon the construction and form of musical instruments (15th November, 1724). During the first years of his admission, he did not wholly confine himself to mathematics; he likewise turned his attention to natural philosophy, and made ingenious observations and experiments upon animals. Maupertius made a pilgrimage to the country that gave birth to Sir Isaac Newton; and during his residence in London he became an admirer and follower of that philosopher as any one of his own countrymen. On his return he visited Basle in Switzerland, where he formed a friendship with John Bernoulli, which continued until his death. Returning to Paris, he applied himself to his favorite studies with greater zeal than ever, of which abundant evidence is to be found in the Memoirs of the Academy, from the year 1724 to 1756. The most sublime questions in geometry and the relative sciences were handled with that peculiar elegance, clearness, and precision, so remarkable in all his writings. In the year 1736, he was sent by the king of France to the polar circle, to measure a degree of the meridian, in order to ascertain the figure of the earth. This distinction made him so famous, that after his return he was admitted a member of almost every academy in Europe. In the year 1740, Maupertius received an invitation from the king of Prussia to go to Berlin, which was too flattering to be refused. Having followed his Prussian majesty into the field, to witness the battle of Mollwitz, his horse, during the heat of action, ran away with him, and falling into the hands of the enemy, he was carried a prisoner to Vienna, where he received distinguished honors from their im-

perial majesties. On his return to Paris, Maupertius was, in 1742, chosen director of the Academy of Sciences. In 1753, he was received into the French Academy, which was the first instance of the same person being at the same time a member of both the academies of Paris. He again assumed the character of a soldier at the siege of Fribourg, and was employed, on the surrender of that citadel, to carry the news to the French king. Having, in 1744, married Mademoiselle de Borek, a lady nearly related to M. de Borek, then minister of State at the court of Berlin, Maupertius took up his residence at that city. In the year 1746, he was chosen president of the Royal Academy of sciences at Berlin, and soon after was honored with the Order of Merit. However, all these accumulated honors and advantages only furnished allurements to labor and application. Nor did he confine himself to mathematical studies; metaphysics, chemistry, botany, polite literature, all shared his attention and contributed to his fame. At the same time, his temper was none of the best, and he had the misfortune to be engaged in several quarrels. He had a dispute with Koenig, the professor of philosophy at Francker, and another of a more serious kind with Voltaire. The former unjustly charged Maupertius with plagiarizing from Leibnitz; and the latter, with his accustomed wit and satire, espoused the cause of the German professor. The dispute became so serious that Maupertius found it expedient, in 1753, to quit the court of Prussia. Maupertius' constitution had long been considerably impaired by the fatigues of various kinds, in which his active mind had involved him; indeed, to the amazing hardships he had undergone, in his northern expedition, most of his future bodily sufferings may be traced. Yet his mind seemed still to possess the greatest vigor; for the last of his writings were produced, and his most sublime ideas developed, during the time of his confinement by sickness, when he was unable to occupy his chair as president of the academy. He took several journeys to St. Malo in quest of health; and after visiting Toulouse and Neuchatel, he at length arrived at Basle on the 16th of October, 1758, where he was received by his friend, John Bernoulli and his family, with the utmost tenderness and affection. He at first found himself much better than he had been at Neuchatel; but this amendment was of short duration; for after languishing here many months, he died in 1759."

[The spirit that gave that communication, begins by saying: "In my mortal life, I had much to do with religion, and condemned everything that was too much tinged with heresy." In this respect I made Berlin too hot for Voltaire." This is fully borne out by the details of the controversy between Maupertius and Voltaire, which it is not practical to give in this connection. The substance of that controversy was an attempt on the part of Maupertius to formulate algebraically the governing of divine laws in nature, in doing which Koenig charged him with appropriating ideas of Leibnitz. The controversy that followed was taken up by Voltaire, who satirized the actions of Maupertius in a publication called *Micro-megas*, the ridicule of which was directed against the Academy of Berlin and its president, and in other publications. While Maupertius was himself compelled to leave Berlin, to escape the lash of Voltaire, the latter's course was condemned by Frederick II., who ordered his writings against Maupertius to be burned. None of these facts could the medium know anything of, as they are only to be found set forth in French publications of which the medium does not understand a line. It will also be observed that the spirit says: "I never believed that death ended all; and strange to say, while I taught theologically that such was the case, my reason gave the lie to the words that came from my lips." These seem to have been the facts, from the following summary by F. Hofer in the Nouvelle Biographie Generale:

"In the eyes of philosophers, Maupertius has less merit than in the eyes of geometricians and naturalists, and even the theologians have taunted him with having wished to express the existence of God by an algebraic formula. One of his maxims to which he often returned, and which concluded his Essay on Moral Philosophy is thus stated: 'Whatever we must do in this life to find the greatest happiness of which our nature is capable, is without doubt the same which must conduct us to eternal happiness.' This was a maxim of Epicurianism and scepticism. Maupertius, said a competent judge, is a dogmatist, but a dogmatist who doubts; he is equally a Spiritualist, but one who gives the prize to materialism; he is in the same manner a deist, but his reasons for being so are such, that caused himself to be accused of badly proving the existence of God, and by whom? by Voltaire, from whom he received, without meriting it, the epithet of Atheist; finally, he was a moralist in whom, without too much accord, was mingled the Epicurian, the Stoic and the Christian, and who, for example, under one of those titles, approved and counseled suicide, and under the other condemned it."

From that summarization of the characteristics of Maupertius, the reader will see how fully it sustains the authenticity of the communication, so far as his having been a Spiritualist is concerned. It is rare indeed that a more natural and consistent communication is given by any spirit through any medium. The testimony of this spirit against the erroneous follies of coldly intellectual Materialists and blind and hot-headed Christians, is as

true as it is important. Either no truth whatever has come from spirit life, or that testimony is true, as thousands of spirits of all classes have testified substantially to the same effect. What answer can the teachers of Christianity make to such spirit proofs of the soul-distressing and destroying effects or Christian dogmatism? None, whatever; and yet they continue to preach their dogmatic falsehoods with more devotion than ever. It will not always be so.

The medium was then taken by a rude and profane spirit, whose testimony, if true, is important in many respects as that of the more intellectual spirits that preceded him. As if addressing himself as soon as he got control he exclaimed:

NICK SMITH.

"Hallo! Where am I?" Looking at the person of the medium and scanning it he continued: "What the devil is this? Damn it, I thought I was dead." Putting his hands to his throat he said: "My neck is pretty sore. I was hung by a parcel of vigilants. They gave me lynch law. I committed an outrage on a gal when here. How long have I been dead?" We told him it was then December 9th, 1881. He replied: "A year! Somebody told me to come here and get waked up." We asked him who had told him. He replied: "A woman who was here some time back. Her name is Phoebe, I don't know her last name." (We infer Phoebe Carey). "She told me to come here. They hung me out in Pueblo, California. I want to know how I can get forced on the right track. I never was much of a cuss on religion, and I want to know what I am to lean on. My name is Nick Smith. They all knew me out in Pueblo. I was a hard cuss neighbor."

[This spirit was fully advised as to what would serve to help him on the right track, and went away a hopeful, willing and powerful spirit, to battle for spiritual freedom for those who like himself had been erroneously taught to believe that death ended all chance of effort to rise in the scale of being. We would much like to know if such a man was hung as stated, by the name of "Nick Smith," and whether the facts and circumstances were as stated. If so the communication being authentic, would establish these points. 1. That Nick Smith lives; 2. That he died without a chance of repentance, and notwithstanding he has not gone to hell; 3. That he was unaware he was a spirit for a year after he left his body; 4. That through the kindness of a benevolent spirit, he was aroused to consciousness and a desire for direction how to rise in life; 5. That this good spirit could not explain to this poor ignorant and brutal spirit, the steps that were necessary for him to take as a spirit; 6. That this could only be done by his coming back to earth, controlling a medium, and realizing what it was to pass from a physical body into spirit life, in order to begin there the work of an eternal spirit career; 7. That spiritual mediumship is the only channel through which the thousands of millions of ignorant spirits are to be led, out of the despair and darkness in which they have been plunged by the misleading teaching of those in whom they placed their melancholy trust. We presume some of those very fastidious people who are shocked at truth, when not presented in the garb of refinement, will take exception to our giving "Nick" Smith a hearing, but we love the truth too well to turn our back upon it, let it appear in what garb it will. Good faith to all concerned, made it our duty to take the course we have done. One lesson that earth's people must learn sooner or later is, that there are some very black spots and conditions in the spirit life that it will be well for them to shun by profiting by the experiences of those who have gone on before them.—Ed.]

Mrs. R. J. Hull and Mrs. Elsie (Grindle) Reynolds in Brooklyn and New York.

New York, December 14, 1881.

Editor of Mind and Matter:

I came here for a few days' business, and spent last evening with my good friends R. J. Hull and his gifted wife as a materializing medium.

They have come over from Boston and taken a house at 322 Adelphi street, Brooklyn, for the winter. Mrs. Hull shrinks from much publicity, as she has suffered right unto death from the ruthless treatment from testers whose conceit would not let them believe the evidences of their senses. Yet, as they are located in this hotbed of skepticism, and have stated evenings for holding circles, there can be no objection to your stating the fact of their change of residence, and that their new home can be reached over the Fulton ferry and by Green avenue cars to Adelphi street.

I attended a seance of Mrs. Crindle at No. 24 (not 34, as stated in her letter.—Perhaps an error which may keep people from finding her, as it came near doing for me) West Eleventh street, and all were pleased and satisfied with the beautiful appearance of the living forms of departed friends. Many were recognized with blessings, which they were profuse in showering on the willing medium, Mrs. Elsie (Grindle) Reynolds.

Your friend, &c.

JOSEPH KINSEY.

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised between now and January.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,
JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes' health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.



CHILDREN'S COLUMN.

HOW ALICE SPENT TWENTY-FIVE DOLLARS.

BY JENNY BURR.

"Twenty-five dollars! what a lot of money! what a heap of it!" shouted Alice, in a little ecstasy, which she couldn't possibly restrain.

There was no need of her trying to restrain it. Twenty-five dollars is a sum of money which does not come every day even to rich boys and girls. And to Alice Brown it had never come at all before. Not even once. Indeed, she had never known the time when she had more than a dollar. And to have twenty-five dollars, all her own, all at one time, all to spend as she pleased, or not to spend if she pleased, was enough to quite turn her head.

It was too good to believe. "Are you quite sure?" asked Mrs. Brown of Mr. Brown. "Quite sure she'll get it? That there's no mistake about it?"

"Quite sure," replied Mr. Brown, showing her a letter. "Lawyer Wiseman has just written. You know Alice was always a favorite with Miss Plimpkins."

Miss Plimpkins was an old lady who had lived in the Brown family for a year or two when Alice was a small child, and she had been very fond of Alice indeed. Now she was dead, and she had left Alice a present in the shape of twenty-five dollars.

"What'll you do with it?" asked Mr. Brown of Alice. "What'll you do with so much money?"

Alice was sitting at the table with a piece of paper and pencil in her hand. She was trying to think how twenty-five dollars would look. She was wondering, when the money came, whether she would like it in two tens and a five, or five, or twenty-five ones. She was just deciding on the twenty-five ones, because they would look so much bigger than the others, when her father spoke.

"That's what I'm thinking of!" said Alice with sparkling eyes. "There are so many things!"

"Yes," said Mrs. Brown, "so many things. Only be sure and get the right ones."

"There's no danger!" cried Alice, flying out of the room up stairs to look over her collection of valuables.

And to tell the truth there wasn't much danger, for Alice had had so little money she knew how to value it, and wouldn't be likely to spend it foolishly.

But anyhow, foolishly or not, Alice began to spend the twenty-five dollars right away.

In her own room, Alice saw a little shelf of books with faded covers, and a few cheap prints without any frames; in one of the bureau drawers was a scanty lot of ribbons; and the one plain gold ring her father had given her looked very, very plain to her just then.

"I'll have some books the first thing!" said Alice to herself; and she immediately took down three or four of the of the oldest ones to make room for Grimm's Tales, Leslie Goldthwaite and the rest of Mrs. Whitney's books, and Alice's Adventures in Wonderland. She had always wondered what that other Alice's adventures could be!

"There!" she exclaimed, with her head on one side to get the effect of the new bindings better. "You're mine after all!"

"Next I'll have a picture!" and Alice looked quite disapprovingly at the old prints that hung on the walls. "Let me see! that large colored picture they called 'Penelope.' I'll have that."

To tell the truth, the lovely face of little "Penelope" in her quaint cap had never once gone out of Alice's memory, since she saw it hanging in the art store in all its magnificence of blue frame. How she had loved it and longed for it! But it had been as far beyond her reach as the moon. She had not even dared ask the price of it.

"This is the best place for it," said Alice, taking down one of the old prints, and deciding that the new comer should hang there. And she actually kissed the imaginary "Penelope" in an intense little rapture of admiration.

Then she went to her bureau and opened the ribbon-drawer. What a poor little collection of ribbons it was, to be sure!

"Now I'll have a cardinal-red sash!" cried Alice, and her heart fairly bounded and sang with the newness and splendor of the idea. She took out an old roll of cheap ribbon, very narrow and faded, and tied it round her to see how many yards of the cardinal it would take. She turned round and round before the glass to make sure.

"Sp-lendid!" cried Alice, dancing up and down the room, quite the same as if she had the sash on. "Oh you dear Miss Plimpkins!"

Just then her mother opened the door and looked in. "What's the matter, my dear?" asked she, hearing the noise. "Come; Jenny Allingham is here. She's come to spend the afternoon with you."

So Alice took off the narrow old ribbon, and ran down stairs to see her friend just as if nothing had happened—just as if she hadn't been buying books and pictures and ribbons.

Late in the afternoon when the two girls had swung, and played "Authors," and beaten each other in croquet, they sat down in a snug corner of the piazza to talk.

"Jenny," began Alice, very mysteriously, "if you had twenty-five dollars, what would you do with it?" See hadn't said a word about it before; and she didn't tell now. "I'm only supposing, you know," said she.

"Twenty-five dollars!" exclaimed Jenny in astonishment, for she had never had half or quarter that. "Why, I'd get heaps of things."

"Yes, I know," urged Alice. "But what; just tell what!"

So Jenny began to think what.

"Why, I'd get a hammock," said Jenny, finally, who was rather slow to suggest when she was actually pinned down to it.

"Oh, yes, I never thought of that!" exclaimed Alice, and she instantly had a vision of a girl about her own size lounging in a hammock, and reading the "Adventures in Wonderland."

"And a necklace," continued Jenny, "such as Mary Devine wears. Gold, with the loveliest blue locket on it."

Alice's eyes shone, but she put down the temptation.

"Or a beautiful cabinet like May Rogers'. Her aunt brought it to her from New York; and it's just the loveliest thing," sighed Jenny.

"Yes," said Alice admiringly; "but tell about something cheaper; something that don't cost so much."

"Why, there's plenty of 'em. Rings, and work-boxes, and thimbles, and tea-sets, and fans—and everything!" named Jenny, quite promiscuously, and pouncing upon each article triumphantly.

"Yes, thank you, that's enough," said Alice, a perfect whirl of magnificent ideas going through her head.

But Alice was a generous girl, and that night she thought half reproachfully: "I musn't spend it all for myself, though. There's old Aunt Patty. She doesn't have enough to live on, I know. I'll spend five dollars of my money for her."

So Alice's mind started off at once to buy presents for Aunt Patty,—a calico dress, a pair of slippers, a pound of tea at the grocer's, and ever so many smaller things for the old woman's comfort. She even went so far as to carry the packages home, and quite overwhelmed the solitary old soul with the number and magnificence of her gifts.

"Lor' bless yer, chile! Don't gib me any mo'! Yer won't hab nuffin left!" exclaimed Aunt Patty, showing her white teeth; and Alice went off to sleep with the gratitude and gladness of the poor old colored woman warming her heart as not even the cardinal sash or Jenny's shining necklace had done.

A few days later, Jenny Allingham came running in to see Alice.

"My pa's going to the Centennial!" cried she. "And he's going to take me! I wish you could go with us!"

Poor little Alice! she fairly trembled with the excitement of the idea. In an instant, down tumbled the new books and the lovely Penelope; the bright sash ribbon faded out, with all the other beautiful things; and even poor old aunt Patty was quite forgotten.

"O, if I only could go!" exclaimed Alice, dashing out of the room to tell her mother.

"But then—" she thought. "The money! 'Tisn't paid yet! And they wouldn't wait!"

So she had to tell Jenny she couldn't go; but the new idea set her imagination on fire, and for a week Alice did nothing but read about the great fair at Philadelphia. She looked up all the old papers that gave accounts of it, and sitting in her own little room at home, wandered with the newspaper reporters through the vast buildings in Fairmount Park, and saw the thousands of wonderful, beautiful and useful things collected there.

But reading about the great exhibition so much set her thinking about the different countries represented there, and Alice began to travel. Away over the seas sailed her thoughts, to Europe, and Japan, and India. She rode through the beautiful streets of Paris, climbed the old Tower of London, saw the glorious cathedrals, and sailed on Lake Geneva.

Then the oranges she ate! the spices she smelled and the sandalwoods! the queerly-dressed people she saw, and the oddly-built houses!

For a time Alice went abroad in this manner regularly every day, and every day she brought home a cargo of precious things. But wherever she went, and whatever she saw, she never for an hour forgot the twenty-five dollars.

"I wonder when it will be paid!" said she one morning about a month after her father had received the letter.

Just then her father came in from the postoffice, and he had a letter in his hand.

"It's from Lawyer Wiseman," said he, looking at Alice.

"Oh! goody, goody!" shouted Alice. "The money's come!"

"No, it hasn't," said Mr. Brown, soberly; "it hasn't come, and it isn't coming. Miss Plimpkin's friends did not like the will, and they've broken it," and he threw the letter down on the table.

This was a thunderbolt indeed.

"Oh! oh! oh!" groaned poor Alice, and the tears dropped down her cheeks in a perfect shower.

"Never mind, my dear, cheer up," said Mrs. Brown, who was sadly disappointed, too. "Cheer up! you're as well off as you were before."

But Alice wouldn't cheer up or be comforted. It was too sudden, too unexpected, too dreadful.

But the next morning when Alice woke, the sun was shining, the birds were singing, and the day was very beautiful. A beautiful day does something to make one happy.

"I am as well off as I was before," said Alice at the breakfast-table.

"Yes," replied her mother, smiling, "you are better off!"

Alice looked up inquiringly.

"You've had so many pleasant thoughts, you know," explained Mrs. Brown.

Alice remembered the new books and the lovely Penelope, and she smiled back again.

"And the sash!" added her mother, who had seen her with the old ribbon round her waist.

"Yes," said Alice, remembering how she had loved the color and the softness and the shine of the silk girdle.

"Then all the beautiful things Jenny Allingham told about!" thought she.

"And the presents for aunt Patty!" suggested her mother. "Poor thing! she'll never know how happy you made her."

Mr. Brown hadn't heard about this, but he had seen Alice reading about the exhibition in the papers.

"You almost went to the Centennial, too, didn't you?" said he.

"And to Europe!" shouted Alice, who was now almost glad she had been disappointed.

"All this for twenty-five dollars!" cried Mrs. Brown with enthusiasm.

"And a twenty-five dollars that never came!" added Mr. Brown, triumphantly.

And poor Alice wildly clapped her hands, declaring she should never, never again spend twenty-five dollars so delightfully.—From *Wide Awake*.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to *MIND AND MATTER* wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

A. F. Ackerly Speaks for Himself.

Editor of Mind and Matter:

Seeing in your paper the defence you made in my behalf, I will say, there was nothing about the Pittsburg affair worth mention; but as things stand, I will state the facts about it. When I arrived in Pittsburg, I found a few old fogies calling themselves Spiritualists. They selected a room in a building which was used as a factory, and on the third floor, where I held my seances, was a room as barren as the desert. This was the room where those people met, fearing to have it in their own houses, lest some one might discover their faith. They all take Bundy's *Journal*, and take sides with it. After holding several seances for the benefit of these bundyites, I then advertised in the papers that I would give public seances, to call in more to witness the phenomena which they had pronounced genuine and satisfactory.

When the night of the so-called exposure came, I went to the seance room and found about forty people present, and then I found how many Spiritualists there were. To my surprise, I found none of the so-called Spiritualists, but, instead, about as desperate a set of men as Pittsburg could produce. It was the most dastardly crowd of human flesh that I ever met—whiskey, tobacco, cursing, and swearing. The room was so full of smoke that you could hardly see across it. Bottles of whiskey were flying around, and tobacco spitting over every thing, and the utmost imaginable confusion prevailed. I found myself without a friend, in a strange city, in the midst of cut-throats, blacklegs and bundyites.

I was then commanded to bring up the ghosts, or be in danger of my life. Well, I was thus forced to sit; fighting against it was useless; so I took my seat, and after sitting a tiresome hour, during which half the audience fell asleep, from the effects of rum, there was a little more harmony; and the spirits began to rap and jingle the instruments; and then came the "hour of our discontent." With one rush every thing was ripped from the corner, and then a riot. They gave the spirits not a shadow of a chance, but broke it up to gain their point.

As far as the coat and hand are concerned, that is a black lie. There was no coat used, nor was there a hand shewn; if there had been, they were mostly too drunk to see it.

There was a demand for the money. They say they got it. It is a lie. I held fast to every cent, and stood my ground. I found out, after it was quiet, that there were four reporters, detectives, and such men. They were afraid to arrest me; they knew they could not prove anything; so I gained the day. A reporter said it was a put up job; that he was satisfied before he came that it was a humbug. They stated that I left on the morning train, which is a lie. I gave seances right along until I was ready to go. The churches took hold of the matter, and preached on it, and said it must be stopped. So it was stopped, until I come back in the Spring and stir them up again. I will meet them on their own ground, and defy them to produce or explain any thing that takes place in my presence.

The above facts can all be proven. I am still in Ohio, having all I can do, and will stick to the truth as long as there is a bone left in my body.

Yours with respect,

A. F. ACKERLY.

Cleveland, O., Dec. 8, 1881.

James A. Bliss's Success as a Healing Medium.

The following letter will show that Blackfoot's Magnetized Paper is producing wonderful effects upon the sick:

SQUAW CREEK, BOISE CO.,
Idaho Territory,
November 32d, 1881.

BROTHER BLISS:—I received the spirit communication (No. 418), and must say it gave perfect satisfaction. You represented my present condition exactly. I have shown the communication to my neighbors, and all were surprised, and say it is correct, and I feel as though I would soon realize the prediction in it for the future.

I cannot speak too highly of the Magnetized Paper, and feel it my duty, to tell the miracles that have been performed with it. I sent some of it to a sister of my wife, who had not been out of the house for one year, and had been bedfast for five months. In fact, she had been given up by the faculty, and told by them she must die. After using the paper a short time she wrote me that she was getting well, and wanted more of the paper. I sent her another package, and now hear that she is up and doing her own work. I wish you could see the letter she wrote me. Such praise I never heard. It caused us all to shed tears, it was so affecting. I would like to tell you more, but I may be trespassing on your precious time. Yours, fraternally,

A. S. HALL.

For particulars, see Mr. Bliss's advertisement in another column.

A Curious Lawsuit in France.

M. and Mme. Rivoire were out sailing on the Rhone, when the boat capsized and they were drowned. Mme. Rivoire was worth nearly half a million dollars, which she had willed to her husband, as they had no children. His heirs claimed the money, but her family opposed the claim on the ground that he must have died some minutes before her, and that therefore her will was null and void, and her property reverted to them. Parisian experts have been summoned to testify, and one is of the opinion that there is some reason to conclude that, as M. Rivoire, is known to have struggled violently on falling into the water, the exhaustion caused by his efforts must have brought about asphyxia more rapidly than in the case of Mme. Rivoire, who sank at once to the bottom of the stream, and who, being in a state of insensibility, and, consequently, making no exertions to breathe, without any doubt did not perish till several minutes after the life of M. Rivoire was extinct. Just which one died first no one can in all probability ever determine; but one thing is likely, and that is, the lawyers will probably get all the money before the case ends.

"Advance and Review."

PROVIDENCE, R. I., Dec. 13, 1881.

DEAR SUBSCRIBERS:—I regret to say that my present financial condition is such that I am obliged to delay the publication of number 3 of volume 1 of *Advance and Review*. I trust the delay will be only temporary.

Very respectfully,

JAMES A. BLISS,
Ed. and Pub. A. and R.

New Publications.

Half Year at Brantton. By Margaret Sydney, author of "Five Little Peppers," "So As by Fire," &c. Illustrated. 350 pages. Price, \$1.25. Boston. D. Lothrop & Co.

Holidays in Summer. A book of stories and anecdotes for children, by various authors. Profusely and beautifully illustrated. Boston. D. Lothrop & Co. Price 50 cents.

The Secret History and Mysteries of the Court of England. Written and compiled by John D. Morgan, editor of House and Home, Part I, 67 pages. Metropolitan Publishing Co., 252 Broadway, New York. Price, 25 cents.

Polly Cologne, in Mrs. A. M. Diaz' inimitable style, is a book that can't help tumbling into and out of, multitudes of Christmas stockings in this year 1881.

Because it is the jolliest, quaintest story that ever delighted a girl who was old enough to play with doll, and a boy wise enough to follow the wanderings of that extremely interesting pair of travellers—the Jimmy Johns. For they do travel but not as much as the wonderful Polly. She hasn't a moment, from the time she was first lost, in which to rest her weary little self. Did ever a doll see so much of the world?

The history of her varied career, profusely illustrated, is issued at only \$1.00, by D. Lothrop & Co., 32 Franklin Street, Boston, who publish Mrs. Diaz' works.

Warlock o' Glenwarlock.* Of "books that are books" in the line of fiction which see the light the present season, George MacDonald's new volume, Warlock o' Glenwarlock, claims a prominent place. It is the latest and ripest work from the author's pen, strong in purpose, and rich in varying touches of pathos and humor. No living writer yields so true a pen in writing of Scotch life, or has a keener knowledge of the Scottish people, their peculiarities, prejudices and ways. True to his instincts, Mr. MacDonald has in all his stories dealt with the people among whom he was born and bred, and to whom, by race and sympathy he belongs. His books have become standards, and next to the novels of Scott, may be considered as more truly representative of Scottish character than any other yet written. In Warlock o' Glenwarlock he traces the fortunes of a young Scotch lad—the son of a poor laird—describes his struggles with the world to gain bread and position, and his final victory. It is a work of intense interest, and its final culmination, the unravelling of the mystery which had for two generations hung over the house, blighting its prospects and staining it with suspicion, is skilfully and dramatically managed. The character drawing of the book is marvellously faithful and vivid, and one comes almost to look upon the various personages who move through its pages as real people. The God-fearing old laird o' Warlock; the brave and hot-blooded young Cosmo; the ancient house-servant Grizzie; the loyal-hearted Aggie, Lord Lick-my-loof, Lady Joan, and the wicked old Lord Mergwain, are all painted with the hand of a master. The dialogue is bright, and full of those subtle touches of humor which abound in all the author's works. There are, too, an abundance of those passages which compilers now-a-days are fond of detaching from the context and bringing together as "gems," apt expressions of truths; keen sayings and bits of crystallized sentiment. The works of Mr. author are richer in this line than those of George MacDonald. One is constantly meeting with passages that go home like an arrow; and whether they appeal to the heart or head, they are equally effective.

Warlock o' Glenwarlock may safely be classed as the best and most artistically constructed work of its author, and the reader who prides himself upon his knowledge of English literature can no more afford to be ignorant of it than he can of the works of Dickens and Thackeray. It is published in handsome form and is finely illustrated.

* Warlock o' Glenwarlock. A Homely Romance. By George MacDonald. Illustrated. 714 pages. Boston: D. Lothrop & Co. Price, \$1.75.

KIND WORDS.

CAMBRIDGE, Dec. 6th, 1881.

BROTHER ROBERTS.—Enclosed find one dollar for MIND AND MATTER. I would like your paper what little time I am able to read. I have never found anything that has come fully up to my notions of Spiritualism, the treatment of mediums and the Christian religion, till I got hold of MIND AND MATTER. That just fills the bill. You will not be astonished that I subscribe for MIND AND MATTER only six months, when I tell you that, to-day, December 6th, 1881, I am 86 years 4 months and 2 days old and my health poor. But my confidence in the truth of Spiritualism grows stronger as I near the close of this earthly stay. Yours for the truth and the great object: Independent thought, free inquiry, free speech and everything that tends to break the chains of mental bondage, ignorance and superstition.

ELISHA BEARDSLEY.

Mrs. A. C. Renyon, Eau Claire, Wis., writes "MIND AND MATTER of last week has failed to reach me. * * I miss the paper more than I can express. Without your paper (the best and truest friend the spirits and mediums ever had) I feel like a sailor at sea, with out a chart or compass."

Mr. M. A. Manly, Franklin, Pa., writes: We hold up both hands for MIND AND MATTER, and would not be without it for twice the price. We bless you, Bro. Roberts. Ah! we often bless you for your noble paper, the mediums' friend.

E. W. Maxson, Harford, Pa., writes, with renewal: "I like your paper; it has the right ring. I want no Spiritual paper that makes a business of playing second fiddle to old theology."

Mistress (to new arrival, who had been sent to put a letter into the lamp-post box).—"Why, Bridget, where have you been all this time?" Bridget—"Where have I been, ma'am? Sure I've been with the letter, ma'am." Mistress—"I know that; but what kept you so long, and why didn't you put the letter into the box as I told you?" Bridget (with desperate emphasis)—"Why didn't I sure enough! Didn't I go to ivery wan o' them, and the doors of them boxes was all locked, ma'am. I'm kilt intirely wid travellin' round the shtrreets all day, so I am."

When a man and woman are made one, the question, "Which one?" is a bothersome one until it is settled.

He who cherishes his own knowledge, so as to continually acquire new; he may be a teacher of others.—Confucius.

"When I goes a-shopping," said an old lady, "I allers asks for what I wants; and if they have it, and it is suitable, and I feel inclined to buy it, and it is cheap, and can't be got for less, I most allers takes it without clapping all day about it, as some people do."

They were discussing how to pronounce "oleo-margarine." Fogg gave the "g" soft, while Jones declared it should be hard. Said he, "The 'oleo' comes from the Latin, and 'margarine' from the early English." "You are wrong there," said Fogg, who is given to levity, "every body knows it all comes from grease."

A man was just starting from home one evening for the "Pig and Whistle" (tavern), when his son, a bright little fellow, said, "I know why they call the public house the 'Pig and Whistle.'" "Do you?" asked the father. "Why?" "Because," replied the child, "you feed the landlord's pig, and leave us to whistle for the bacon."

Special Notices.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and The Banner of Light always on file at his office for the benefit of strangers.

R. J. SHEAR the materializing medium, is now permanently located at Springfield, Mass. P. O. address, Box 1,438. Will answer calls for seances between Boston and Chicago.

SUBSCRIBERS to the Spiritual Offering who fail to receive their paper on time will please notify the publishers direct, and immediate attention will be given. Address D. M. Fox, Newton, Iowa.

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 1/2 and 7 o'clock.

FRANK T. RIPLEY, lecturer and test medium, can be engaged to speak and give public tests in Wisconsin, Illinois and Ohio. Address him care of John Stearns, Gurnee, Ill.

Mrs. ANNA KIMBALL has accepted an invitation to visit Kansas City, Mo., and will speak there on Sunday, December 13th, and expects to remain in that city some time, and will visit places in that vicinity.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided, by giving the present address.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

MEDIUMS, ATTENTION.—The Spiritualists of Joplin, Mo., are very desirous of a visit from some one or more good mediums—women preferred. Much good, it is thought, would result, as there are many liberal-minded people among them who are at present ignorant of the facts, but open to conviction, and willing to receive new truths.

SPIRITUAL PUBLICATIONS.—We are prepared to furnish any of the standard or other Spiritual and Liberal publications at publishers' prices, adding postage, when such is charged to us. Such books and publications as we have not in stock will be ordered from the publishers, and forwarded, upon receipt, without delay, or sent direct from the publishers to the party ordering.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. This notice is final, and will not be repeated, but all communications not conforming to the above rules will either be returned or cast aside.

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 com-

munications 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.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice. JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa. DR. A. B. DOBSON.

An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER.—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons who would like to know whether they are obsessed or not, tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address, DR. B. F. BROWN, P. O. Box 28 Lewiston, Maine.

A Vitaphic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year. J. B. CAMPBELL, M. D., V. D., 266 Longworth St., Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

No. 7 Latin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, Mrs. MARY E. WEEKS.

PHILADELPHIA MEDIUMS.

- Mrs. Williams, Trance and Test medium, 1336 Bainbridge Street. Sittings daily. Circles Tuesdays and Fridays. Developing Circle, 1614 Ellsworth Street, Monday and Thursday evenings. Mrs. Margaret Clemens, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily. Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at 927 Race St. Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily. Mrs. K. C. Finist, 636 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent stamps. Mrs. J. A. Dompsey, 1324 South Sixth street, Trance Test Medium. Sittings daily. Mrs. George, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles—Tuesday and Friday Evenings. 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. Loomis, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 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, 621 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications. Mrs. Thille R. Beecher, Trance Test Medium, No. 237 Madison Square. Sittings daily; Communications given both in German and English. Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circles 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. Roxlana T. Rex, Healing and Test Medium, 617 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Alfred James, Trance, clairvoyant and letter medium. Trance Test circles every Sunday and Wednesday evenings. Sittings daily, at No. 939 Carpenter 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. 1015 S. Sixth 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. Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Private sittings daily. Magnetic Treatment.—Cancers removed speedily and surely. All affections of the Nerves a specialty. Charges moderate. Consultation free. I. W. Taylor 1211 Germantown Road.

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 every Sunday evening, Mrs. Powell, medium. RHODES' HALL.—Spiritual Headquarters, 506 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.

ALL ABOUT KANSAS.

THE WEEKLY CAPITAL IN AN EIGHT-PAGE, 48-COL. 1-column paper, published at Topeka, Kansas, giving Full and Reliable State News, Crop and Weather Reports from every county. \$1.00 per year.

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THE SPIRITUAL OFFERING

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

D. M. & NETTIE P. FOX, Editors and Publishers

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

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages. In No. 1, Vol. IV., of date September a new Inspirational Story was commenced, entitled, "Mysteries of the Border Land; or, The Unconscious Side of Conscious Life," by Mrs. Nettie P. Fox.

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Upon the above terms the OFFERING will be sent for the time paid for, to all who subscribe during the first six months. If our circulation shall have reached 5,000 it will be continued at the same price; if not, the price will be advanced to one dollar and fifty cents per annum. By earnest effort, and the aid of friends, we confidently expect to get at least the 5,000. Address, D. M. and NETTIE P. FOX, Newton, Iowa.

Enlarged from Eight to Twelve Pages.

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THE FINAL ISSUE AGAINST SPIRITUALISM.

For the past seven or eight years Spiritualism, as presented to mortals through modern spiritual manifestations, has been in deadly conflict with so-called Christian Spiritualism within the spiritual lines.

"Wherever we find a counterfeit we may rest assured there exists a genuine. If there were no genuine gold dollars, there could be no base imitations or counterfeits.

"Whoever has carefully searched the Scriptures cannot have failed to see that while God throughout all past ages has condemned evil and sin in their various forms, and warned his children, both 'Israel after the flesh' and all the spiritual children, (the Gospel age Church), of the danger and bad results of evil, yet He has never the less permitted evil and good to stand side-by-side before the people for their choice.

"God is the head and fountain of goodness and truth, and the Scriptures teach that Satan is at the head and fountain of all evil and error—the father of lies' (deception). Both of these are spiritual beings. 'God is a spirit,' and Satan, as we have heretofore shown, was once an angel of God—the chief or prince of 'those angels which kept not their first (sinless) estate.'

Now if that is not substantially what is taught by every phase of what is called, Christianity, so far as such a theology exists; we utterly fail to comprehend the plainest meaning of language.

up and conceal the facts, that the probation of man does not end with what is called death, but continues through all time; and that the spirits of the so-called dead can and do continue, directly or indirectly, to exert a powerful influence, for good or evil, upon those who still live in the physical form on the earth.

Such having been the effect of so-called Christianity, is it not amazing that men can be found, professing to be Spiritualists, who seek to remit the world to the Christian darkness, that has enshrouded it for so many lingering, wearying centuries? And yet such is the deplorable fact.

Such is the Christian hash which Christians, under the cloak of Spiritualism, would serve up as the standing fare for free and independent searchers for spiritual truth.

"In our day, when knowledge is so great, and morality (called Christianity) so popular, Satan must if he would continue to oppose truth, take the religious cloak; and so he does. To-day, Spiritualism ranks itself among the religious sects. [The synagogue (church) of Satan, truly.]"

While this is in no sense true as to the general spiritual movement; it is especially so of those who like Hudson Tuttle, J. M. Peebles, J. Rodes Buchanan, Henry Kiddle, Luther Colby, Eugene Crowell, A. E. Newton, and Samuel Watson, who have taken 'the religious cloak' in which to envelop Spiritualism.

"Spiritualism though refined and modernized, is yet the same it ever was, in ages past. Its object is not the inculcation of truth, nor of love for God the Father and our Lord Jesus Christ.

As a matter of course, this does not apply to the great bulk of those who are identified with the Spiritual movement; as quiet and unobtrusive workers for its advancement; but to that noisy, pretentious and inconsistent class, comparatively few in numbers, who most unwarrantably claim to represent the aims and objects of that movement.

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the power of Christian ecclesiasticism, our Christian writer continues:

"Nor is this power of Spiritualism difficult to account for, if we take the Bible as our authority and recognize it as the work of Satan, whom Jesus designates 'the prince of this world.'—Jno. xiv. 30. 'The prince of the power of the air (spiritual power), the spirit that now worketh in the children of disobedience.'—Eph. ii. 2. And the same book is our authority for saying that 'Spiritualism' has not yet reached the climax of its power; its powers are to increase wonderfully."

"Peter (ii. 4,) and Jude (vi,) tell us, that when cast out of God's presence as evil angels, they were bound with 'chains of darkness,' unto the judgment of the great day.' Many scriptures have shown us that the closing part of the Gospel age is to be upon the living a time of trial and trouble, preparing them for the coming of the Millennial reign of Christ, and is called 'the day of the Lord'—'the great day'—'the day of his wrath,' etc.

"We suggest again, then, that every counterfeit is proof of a genuine; second, that none but valuable things are counterfeited; and third, that a counterfeit must resemble the genuine very closely, or it would not deceive.

All this is addressed to those who, professing to be the representatives of Spiritualism, put on the cloak of Christianity in fear of the ostracism and enmity of what is known as Christianity.

We have waited in vain to hear what the Banner of Light's "editor-at-large" would have to say in reply to that Christian allegation, that Spiritualism is the work of the Devil and his legions; but he has remained as dumb about it as a "dead dog."

But, after all, there is some excuse for Dr. Brittan not caring to meddle with the Christian muddle into which the Banner, Journal and the Two Worlds have plunged over their head and ears.

keep-out of the way of the crash which he knew would come, if Spiritualism should be switched on to the track down which Christianity is rushing to its doom. There is, however, no excuse for the three papers we have named, trying to avoid the effects of the collision they have sought to bring about.

OUR ANSWER.

The following letter was received more than a month since, and filed for special attention, which we have been unable to give it until now:

Beloit, Wis., Oct. 31st, 1881.

BRO. ROBERTS:—1st. You advocate the hanging of Guiteau. Would it not be better to imprison him for life? If not, why not? Is judicial murder any more justifiable than any other murder?

2d. If your comments on the Garfield communication are just, and I do not say that they are not, why do Mrs. Richmond's guides not prevent such handling of their chosen instrument?

3d. Do you believe it right for any spirit to influence a medium to the medium's detriment, as they do sometimes, giving as a reason for such control, that it helps the spirit so controlling? Ought any medium to be so controlled by any spirit?

4th. How should earth-bound spirits, or "spirits in prison," be helped out of their unfortunate condition?

A few friends have argued these matters pro and con, and want your opinion of the same. Believing they are questions of sufficient general interest to your readers, they are respectfully submitted.

Yours truly, WILL C. HOGE.

We will answer the questions and propositions in their order. We have not, so far as we know, specially advocated the hanging of Guiteau; We have, from the time he brutally shot down the President, regarded him as guilty of one of the most cold-blooded, heartless and villainous murders that was ever perpetrated by a selfish, reckless scoundrel; and this in the full consciousness that the penalty for his monstrous crime, if called to confront the offended laws of his country, would be death to the body whose hand was used to commit the bloody deed.

We do not believe that Guiteau ought to be imprisoned for life, for such is not the penalty prescribed for his crime. He is guilty of the crime of murder, the penalty for which is death—not imprisonment for life; and we say, justly and rightfully death, for that is the only punishment that this wretch dreads.

We do not regard the hanging of convicted murderers as "judicial murder," or any other kind of murder. Murder is the unlawful killing of people, not the lawful killing of them. It is not murder for the patriot to take up arms and destroy the invader or enemies of his country.

ual, when assailed and in deadly peril, to kill the assailant. Had President Garfield known the deadly intent of his assassin, where is the man fool enough to say he would not have done right, and performed his highest duty to himself and his country, had he given the assassin his death blow before he could have executed his purpose? Had any of the bystanders seen Guiteau draw that murderous weapon upon the President, who would have been fool enough to regard them as murderers, had they saved the President's life by killing the assassin? Who would be regarded as a murderer who, in trying to defend the lives of innocent and helpless persons, should kill their murderous assailants? We venture to say, by right thinking people, no one. The law that pronounces one kind of killing murder, pronounces another justifiable homicide; and it is just as irrational to call the taking of life in the interest of public safety, in the cases we have stated, as it would be to call the lawful extinction of murderers, murderer.

Those who cannot see this distinction, and who regard Guiteau as worthy to escape the legal consequences of his crime, because he was not killed on the spot where he committed his heinous act, are but one shade less murderers than himself. We say, without qualification, that we are in favor of inflicting the penalty of death, under all proper rules of law, upon all men and all women who commit the crime of deliberate murder. Public safety demands it, and even the good of those who are prompted from any cause to commit that monstrous crime, demands it. This we say as a Spiritualist, who as highly values human life as any one who morbidly sympathizes with and would screen murderers. We do not so little value the lives of innocent and useful people, as to weigh them in the scale with the guilty and worthless lives of murderers. Our sympathies are with the former—not with the latter.

We do not know why Mrs. Richmond's guides did not prevent the spirit personation of General Garfield through her; we only know that he was so personated, for that the spirit communication or address was not rightly reported. In either case, justice to Mrs. Richmond and to Gen. Garfield's spirit required that the words and sentiments put into her mouth should be questioned. It must have been manifest to any one who attentively read that communication, that it was in no sense characteristic or worthy of the great brave soul to whom that address was attributed. Such was our judgment of the spirit performance in that instance, and there we leave it.

We do not believe it right for any spirit to influence a medium to the medium's detriment; and any spirit that does so, is guilty of as mean a crime as if in the body, and guilty of the same injury to such mediums. Indeed, we think their crime is all the meaner and greater, on account of their selfishness and the insidious means of working that injury. If such spirits cannot be taught any better than to do so, they should be compelled, by proper psychological resistance, to keep away from mediums. We speak whereof we know, when we say that spirits can be compelled to act properly by mediums, if experienced persons are present when they control, or seek to control them to their injury.

We have ourselves discovered that we can compel any spirit, however strong or obstinate, to yield the control of a medium, by making rapid upward passes within the aura of the spirit controlling, which extends several inches outside of the person of the medium, at the same time concentrating our whole will force in opposition to that of the spirit, and emphatically commanding him or her to leave the medium. So well is this understood by those spirits, who have been convinced of their inability to do with mediums as they please, that it is rarely indeed they will attempt it in our presence. The only way we account for the spirit's inability to hold the medium is, that it is by the greatest effort of the will of spirits that they can come and keep within the surroundings of the medium who is passive to their will; and when met by a positive will and disturbing magnetic force exerted against them, they are forced upward, away from the medium, and the spirit of the medium resumes possession of its natural dwelling place. Any one can satisfy himself of these facts, if he will practice the course suggested.

The last question would require more time and space than we can now give to it. We will make it the subject of a special editorial as soon as time and circumstances will permit.

We know that we are not in accord with the views of many Spiritualists on the subject of capital punishment for the crime of cool and deliberate murder, and are perfectly willing to have the matter discussed in MIND AND MATTER, especially in the light of the teachings of the facts of Spiritualism. We were at one time opposed to the death penalty for murder, but are no longer so; believing there is no other remedy that will protect human life against the hand of the deliberate murderer.

PROF. SAYEE, of Oxford, has recently paid a visit to Jerusalem, to examine an ancient Hebrew inscription, discovered in a conduit or tunnel leading into the Pool of Siloam. The characters are identical with those of the famous "Moabite" stone, but the substance of the inscription gives evidence of still greater antiquity. A pamphlet is about to be published, giving a translation of the inscription with the particulars of its discovery.—*Harbinger of Light.*

THEOLOGY BREAKS OUT IN A FRESH PLACE!

Our Brother Washington A. Danskin, in the *Spirit Telephone*, of Dec. 3d, under the heading of "The God of the Hebrews," says:

"As a history of the progress of the Jewish people from bondage in Egypt, to great power and conquest as a nation, it is perhaps as truthful as history generally is. The only fatal error which we find in it, is the misconception or misapprehension of the character of the God who was their guide and counsellor. Whether the Jewish writers made this error originally, or whether it came through mis-translation in after years, we have no means of knowing, but we think it will be apparent to any intelligent reader who will lay aside the prejudices of education, and treat the volume as he would any other from which he wished to obtain knowledge of the past."

After this manifestation of critical acumen, Bro. Danskin makes some citations from the Jewish Scriptures, to show that the Jewish God "was only one of many gods whom the people were willing to obey as long as they could obtain benefits from them." And then he concludes as follows:

"We wish to continue this subject and cite instances throughout the pages of the Bible, showing that our position is correct. That the God who was leading the Jews from their captivity to their establishment as a nation was a finite spirit, aided and assisted by other spirits, but was not, even in the estimation of the Jews, the Supreme Power of the Universe, but like other gods, who were worshipped by the heathen, only more powerful and wiser than they."

When we read such irrational, inconsistent, purely absurd, and wholly irrelevant attempts as that, to mix Modern Spiritualism up with ancient idolatry and demonology, by the conductors of journals that purport to advocate Spiritualism, we are induced to ask, what is the cause of this class of journalism outside of the enclosures of a mad-house. We can find but one rational way of accounting for it, and that is the combined influence of the spirit enemies of truth, exerted upon those who claim to represent and advocate Spiritualism, whether as editors, speakers, writers, or mediums, to make them appear as unreasonable and absurd as possible, in order that their influence for good may be destroyed. We have had Dr. Buchanan, Dr. Peebles, Dr. Crowell, Mr. Kiddie, Mr. Watson, and others, insisting that Jesus Christ was a human medium, who was more or less directly aided and controlled by divine, not human spirits, to do and teach the things that are attributed to him in the Christian Scriptures so-called. It is true that there is not a particle of real evidence to show that Jesus ever lived, or that he was either inspired by divine intelligence, or by human spirit beings. Mr. Danskin has improved upon this groundless theological fallacy, by just as groundlessly asserting that "the God" who was leading the Jews out of captivity, was not a god at all, but only "a finite spirit, aided and assisted by other spirits." Poor God! what a pitiful time he has of it, to be sure, between Christian devotees and Christian shams. All this nonsense comes from people who imagine themselves friendly to truth, raking among the dry bones and ashes of the dead theological past, to find some trace of living spiritual truth. Why do not the editors of Spiritual journals (so-called) act upon the practical injunction put into the mouth of Jesus, and "let the dead pass bury their dead," and instead of trying to resuscitate the old dead and stinking corpse of theological fraud and deception, turn toward the living light and life of truth, and follow it without fear of stumbling or falling by the way?

We may seem to some to be unduly harsh in our criticisms of our contemporaries; but if those who think so, knew how dead and callous had become the spiritual consciousness of these fossilizing friends, they would then see and know that nothing short of the current from a powerful galvanic battery can make them show signs of animated life. We propose that Spiritualism shall not be paralyzed by and with them, and hence we shall take a lively hand in doctoring the worst affected parts of the spiritual body. It may for the time hurt, but in the end it will help and even cure every abnormal disturbance of any of its parts. The main feature of our medical system is to secure the most complete and thorough circulation of the life-giving and life-sustaining fluid of Spiritualism, with its phenomenal facts, and hence our assiduous cultivation of mediumship as the only channel through which to obtain a supply of that vital element of spiritualistic life and health. Let Christians continue to squabble over their theological pabulum until they grow sick of it, and desire to know and enjoy truth; but let Spiritualists at least avoid all such worse than useless expenditure of force, and hasten the day for a general awakening, by making the way as broad and easy as possible, over which the wise and good in spirit life may come to the earth. The spirit world needs mediums to perform their beneficent work. Let it be the first, last and united effort of all true friends of Spiritualism to develop, foster, protect, support, and in every possible way encourage mediumship. This is the great need of Spiritualism: If it is answered, there will be no time nor occasion to give any attention to the doings of Jews, Christians, Materialists, or to their vague and profitless speculations. At all events drop theology. It was played out as an element of human interest, when Katie Fox held that talk with old "Split Foot," and found he was a true friend and not an enemy of humanity.

If Bro. Danskin will not take our advice, and

drop his threatened theological screeds, we would suggest that he first show us that the Jews were ever led out of bondage, before he shows who did it. The whole story is an astro-theological fiction, invented to humbug the Jews by a set of cunning tyrants and priests, who sought to use them for their unholo aggrandizement. That Exodus was an event that is repeated every year in the starry heavens, and not upon the earth—that and nothing more.

A MISERABLE PEDANTIC CHARLATAN.

In the *Religio-Philosophical Journal*, of December 3rd, is published a communication from Wm. Emmette Coleman, who at present hails from Presidio, San Francisco, California. It is headed "Bogus Spirit Communications Exemplified." Alluding to the series of remarkable spirit communications which we have been publishing in MIND AND MATTER for the past eighteen months, which were given through the mediumship of Alfred James, this egotistical ignoramus says:

"For some time past a series of bogus communications from illustrious spirits of all ages, given through a purported medium, who has been several times detected in fraud, and who perjured himself in connection with his last detection, has been publishing in one of the Spiritual journals. The medium(?) being very ignorant, as a natural consequence these 'messages' are full of blunders, historical, scientific, philological, geographical, etc. To show the true character of these pretended communications, two palpable instances of these blunders will be specified."

This egotistical fool and liar undertakes to discredit one of the most remarkable mediums that has appeared since Spiritualism had its inception, by such dogmatic lying as that; and thinks the public so wanting in discernment as to accept his silly *ipse dixit* for indisputable facts. This only shows what a fool a man may be, when he tries hard enough to accomplish it. People who have read any number of the communications to which Coleman refers, know that the spirit communications pronounced bogus by him are not only genuine and authentic spirit communications, but the most instructive and interesting that ever came through any one medium. The fact is, that the medium, Mr. James, is, it is true, "very ignorant" of all the matters to which the communications given through him relate; and it is this fact which renders the spirit origin of those communications so positive and unquestionable. It is not true, however, and indeed is, to our personal knowledge, a wicked, groundless falsehood, that Mr. James was ever detected in any fraud. For truthfulness and honesty, we know Mr. James to be as far before Wm. Emmette Coleman, and all others who accuse him of being otherwise than truthful and honest, as light is before, darkness, or virtue before vice. In four years of intimate acquaintance with Mr. James, we have found him to be a man of unexceptionable integrity as to honesty and truthfulness. The insinuation of Coleman, that we have ignorantly or intentionally been publishing a series of "bogus communications" in MIND AND MATTER, is beneath our contempt. It is a criminal lie, that Mr. James ever perjured himself, and the infamous wretch who uttered it would have his proper place were he looking through prison bars.

For eighteen months Coleman alleges he has known that the communications given through Mr. James, and published by us, were "bogus"; and yet, never did this cringing cur dare to, so much as whine that he so regarded them, or attempt to impeach or discredit them. He now, under some incitement to action that he has thought it best to conceal, comes forward and seeks to discredit two out of two hundred and fifty communications, that are embraced in the series of which he speaks. The first of these two communications was published in MIND AND MATTER of May 28th last, seven months before he, Coleman, could muster courage to assail it. It was as follows:

"GOOD DAY, SIR:—In my mortal life I was a Catholic—a Roman abbot and librarian in the Vatican, between the eighth and ninth centuries, and I come here to endorse what the last spirit (Ammonius, the Peripatetic,) said, for I know that the various meetings or councils of bishops had for their object the suppression of all books that were in any way damaging to the Christian religion. Although they did every thing they could to destroy all accounts of deified men called gods or saviours, yet enough is written upon the temples of antiquity to enlighten any inquiring mind as to the fact that the Christian religion was the outgrowth of the schools of Alexandria, from A. D. 50 to A. D. 200; and that this fact can neither be doubted nor questioned by any honest unprejudiced man. Two books, similar to those attributed to Matthew and John, were taken bodily from a Greek author, commenting on or writing about Prometheus and the teachings of the followers of that god, after his supposed death; and this Greek book was well known and extensively read at Alexandria, and a few copies of it were extant in my day, but whether they are yet so, I cannot tell; for each pope who came after my time, did what he could to interpolate or destroy such ancient works. There are priests around me here to-day who gnash their teeth and howl as spirits to see me certifying to the truth; but, as an honest spirit, I cannot stand back and endorse that religion that I know to be utterly and entirely false. There is no evidence—there was none in my day—not a scrap of authentic writing, to show that such a man or God as Jesus Christ ever existed; but there was this kind of evidence, and plenty of it, to show that the real Jesus of Nazareth was Apollonius of Tyana, the Cappadocian Saviour; and those priests who openly worshipped Jesus of Nazareth were constantly engaged in collecting the sacred relics of this Apollonius. All the portraits, pictures or statues of Jesus of Nazareth are but the copies of basso-relievos of Apollonius; and when you open your

modern Bibles, and see the picture of your Jesus, you are looking upon the face of Apollonius of Tyana. No pope nor Catholic king, no noble nor scholar that is well informed, can truthfully deny what I here assert. The time has come when the world is ripe for the truth. The time is approaching when popes, emperors and kings must go down before the universal rights of humanity. Each man and woman must become their own priest, with none to go between them and the only true religion—simple and truthful spirit communion. This communication will live, and will sound the bell of liberty long after you and the medium have been transferred to spirit life. My name was Anastasius, surnamed Bibliothecarius—so called on account of my biblical knowledge, which is not of much account now."

Such was the communication given through a man, who Coleman himself says, is "very ignorant," and who, we know, never so much as heard the name of Anastasius mentioned in any connection whatever. It is of that communication that Coleman says:

"A message was published from a noted character of the middle ages (sic—He meant Middle Ages) surnamed *Bibliothecarius*. He was Librarian of the Vatican" [he meant Vatican] "Library at Rome as the 'message' correctly states; but the spirit goes on to say that he was called *Bibliothecarius* on account of his proficiency in biblical studies or words to that effect. The ignorant medium, not having the remotest idea what *Bibliothecarius* really meant, thought it had some connection with the 'Bible' and 'biblical.' *Bibliothecarius* is really derived from *bibliotheca*, which means a library, and he was called *Bibliothecarius* because he was the Pope's Librarian."

Mr. Coleman in his desire to show how much he knows about a thing he knows nothing of; tells us that Anastasius "was called *Bibliothecarius*, because he was the Pope's Librarian. He only shows that he is as ignorant as to the reason for Anastasius receiving that surname, as was Mr. James who knew nothing more than the chair on which he was sitting when that spirit communication was given through him. It was because of the vast knowledge possessed by Anastasius' bibliographical lore generally that he was called *Bibliothecarius*, and so the spirit doubtless meant to say, as we understood him at the time, but owing to the almost exhausted state of the control, it seems he could not force the word *bibliothecal* through the medium's organs of speech, and it was given as biblical instead. In that good faith which we have ever observed with spirits and mortals, we did not feel at liberty to substitute a word of a different meaning for that actually spoken by the spirit. No other part of that remarkable and important historical communication did the sapient, or rather sap-head Coleman dare to question, and there it stands and will stand to confound the lying time-servers of to-day, as the spirit said, long after the medium and ourself are transferred to spirit life. But as further evidence of the literary charlatanism of Coleman, he refers to Anastasius as "a noted character of the middle ages" (sic); when in fact for some reason that has hardly been thought worthy of mention in the biographical collections of the past or present, the only matters we have been able to find relating to him, are the following facts. McClintock and Strong's *Cyclopedia of Ecclesiastical Literature* says:

"Anastasius (*Bibliothecarius*) librarian of the Vatican, and abbot of St. Maria Trans-Tiberinum, at Rome, a celebrated and learned writer of the 9th century. The dates of his birth and death are unknown. He was on terms of intimacy with the learned men of his age. Especially with Photius and Himerius. He was present in 869 at the eighth council of Constantinople, where Photius was condemned. He translated the acts of the Council from Greek into Latin. He wrote a *Historia Ecclesiastica*; but the most important of his writings is a *History of the Popes*."

The *Nouvelle Biographie Generale* refers to Anastasius as follows:

"Anastasius, surnamed the Librarian, a learned writer, lived in the 9th century, under the popes Nicholas I, Adrian II, and John VIII. Some biographers have fixed, but in an arbitrary manner, the date of his death in 880. Named cardinal in 848, he was sent to Constantinople by the Emperor Louis, to negotiate the marriage of his daughter and Basil, Emperor of the East. It was during this embassy that he assisted at the eighth general council at which Photius was condemned. Anastasius translated a great number of works from Greek into Latin. His style is rude and semi-barbarous."

If Anastasius was so noted a character as Mr. Coleman ignorantly pretends and alleges, is it not strange that neither the time of his birth, nor death should be known. It would seem that his intimacy with the learned Photius, the condemned schismatic, was the cause of his being so slighted as a Catholic writer and authority. He certainly had not figured in those respects as the "noted character" that Coleman ignorantly says he was. The communication indicates that Anastasius lived probably in the eighth century, as he was doubtless a man of mature years when created Cardinal in 848, and chosen as the representative of the Emperor Louis, as stated, in the Embassy to the Emperor of the East. We thank Mr. Coleman for his blundering attempt to impeach that communication, as it has enabled us to show our readers, the impotency and worthlessness of the criticisms of such rattle-brain ignoramuses as he is. We want all those communications criticised, but we want it done by those who have at least some little qualification for that undertaking, and not by those who are naturally stupid and ignorant. Quibbling over words is the business of people who have not capacity to deal with thoughts and facts.

Coleman, referring to a communication given through Mr. James, purporting to come from the

spirit of Apollonius of Tyana, and which was published in MIND AND MATTER of June 11th, says:

"A bogus communication from the semi-mythical Apollonius of Tyana, has also been published, in which Apollonius asserts that he is Jesus Christ, Paul and John the Apostle, all rolled into one, that he wrote the Revelation of John and Paul's epistles, and that our Gospels are based upon some Hindoo Gospels concerning Krishna, which he brought from India and translated!!!"

Now, to show what a miserable liar Coleman is, we will quote what the spirit did say. Here it is:

"Nine epistles were made a present to me by Pharoates of Taxilla, India, or rather between Babylon and India, who was a satrap in those days. Those epistles contained all that is embraced in the present epistles claimed to have been written by St. Paul. And from what I have learned as a spirit, I conclude that I am both the Jesus and St. Paul of the Christian Scriptures. Flattering enough to my vanity, but the ruin of my happiness. It is my duty, here, to confess all I can bring to recollection, in order that spiritual darkness may disperse and the light of truth shine in. * * *

"Farther, I have this to say: I retired voluntarily, for I was neither ostracised nor banished for any thing I had done, said or written, to the same island to which, as is alleged, the St. John of Revelations went, in the years 69 and 70 A. D. I there wrote what occurred through me in a trance state, not knowing what I wrote, an almost identical story with that attributed to the so-called St. John the Revelator. That story was nothing more than an attempt of the spirit world to give the truth of the spirit life, through a mortal organism, in a day and generation that was not ripe to receive it. That is, the medium chosen for the expression of the teachings of spirits was too much imbued with the mysticism of Judea and neighboring countries to be well suited for their purpose. * * *

"Now and here, I declare that the Christian Gospels were all preached by me—preached at Jerusalem, preached at Ephesus, preached at Athens, preached at Philippi, preached at Rome, preached at Antioch, preached at Alexandria, preached at Babylon. In all those countries I preached; and, by manipulations and certain qualities developed in me, I healed the sick, restored the sight of the blind, and in the way herein set forth, even raised the dead. * * *

"It is my opinion, from all I can learn as a spirit, that all the Christian Gospels are borrowed from, and in fact that their origin was, the books that I brought from India, obtained in part from Pharoates, who was king of Taxilla. I think those books were used by the Platonists, Eclectics and Gnostics of Alexandria, about one hundred and fifty years after. * * * The originals of the four Gospels I obtained through one Hiram Ermandi, of Taxilla, who took me forward into Farther India. They were written in characters not unlike those used by the Chinese on their tough paper. They treated of the four stages of the life of Buddha. The first to his incarnation and birth, the second to his childhood and youth, the third to his mature life, and the fourth to his old age and death. These books I obtained at Singapore, at the extreme point of India, on the strait between India and Sumatra."

Mr. Coleman did not dare to quote the communication of Apollonius, and let his readers know what he did say; nor did he dare to criticize it. He was content to misrepresent the spirit, and to subside with three exclamatory points—the natural expression of a confounded and dumbfounded fool. Like the queer Irishman, who, when hunting through a field of pumpkins, happened to scare up a hare, sung out at the top of his voice, "I have found a mare's nest! a mare's nest!" So Coleman manifests his joy at what the poor fool thinks "a mare's nest" after this fashion.

"I would here remark that in 1866-72 was published a collection of the works of the early writers of the Christian Church, who lived before the assembling of the Nicene Council, translated into English. This work was called by the publishers the 'Ante-Nicene Christian Library,' and very appropriately so called. This title has been abbreviated by the public generally to 'Ante-Nicene Library.' This form dates no further back than 1866, and is applicable only to this collection of translated Patristic writings. During the past few years a number of references have been made to this work in liberal journals, and the medium seeing the Ante-Nicene Library spoken of, evidently supposed it to mean, not a book, but a veritable library like the Alexandrian Library, the Vatican—[The ignoramus means the Vatican]—Library, etc. Accordingly, we find Apollonius of Tyana, in his spurious 'message,' talking about the Ante-Nicene Library as an ancient Library of books or manuscripts, and saying that there are some works still extant which were in that old library, which prove the truth of his nonsensical falsehoods about Jesus, Paul and John."

This smart ass follows this manifestation of his egotism and ignorance by pointless sneers, which he regards as wit. It was well he had his laugh when he did, or he would never have gotten it. The poor simpleton went banging away after the supposed Jennie donkey's foal. Now let us see what the spirit of Apollonius did say. Here it is:

"What is known to your moderns as the Ante-Nicene Library contained documents, some of which are still extant, that fully warrant you in challenging the translators of to-day as to the correctness of their production. Let them examine, if they dare, the manuscripts referred to, and they will find what is now being published, erroneous in many particulars. They have followed too much what their ancestors translated, without having translated for themselves."

The spirit doubtless meant just what he said, when he referred to the *Ante-Nicene Library*, for that was formerly the designation of a collection of anti-Nicene writings, that are now included in one of the departments of the Library of the British Museum, in London. We presume it was to that collection that the spirit referred, as it was largely made up of Neo-Platonic or Anti-Nicene works. But even if that were not the fact, the spirit might have alluded to the Library of the Palatine Apollo, which was so largely made up of Anti-Nicene writings, that Gregory VII., known

as Gregory the Great, caused it to be burned in the latter part of the eleventh century, to rid the world of the damning evidence it contained against the Christian church and religion. Speaking of that Library the Encyclopædia Britannica says:

"The Palatine Library was added by Augustus to the temple of Apollo, which he had erected on the site of that part of the Palatine House which had been struck by lightning. There, were deposited the corrected books of the Sybils; and from two ancient inscriptions quoted by Lipsius and Pitiscus, it would seem that it consisted of two distinct collections, one Greek and the other Latin. This library having survived the various revolutions of the Roman Empire, existed until the time of Gregory the Great, whose mistaken zeal led him to order all the writings to be destroyed."

It is hardly likely that the vandal-like order of Gregory was completely successful, and no doubt some of the works that he intended to annihilate escaped. Such were no doubt the works or manuscripts which were formerly called in England the Anti-Nicene Library, but which name was dropped when they became the property of the English government. And so ends Coleman's hunt after the Jennie donkey's foal. It would be quite natural for the Ass of Presidio, San Francisco, to take a California Jack rabbit for a juvenile of his own family, when hunting for a mare's nest.

But while we are about it we will ventilate Coleman's pretensions to honesty and scholarship a little further. He says:

"No trace can be found in Hindoo history or literature of the existence of Krishna legends in India, similar to those of Jesus in the bible, before the Christian era."

Any person who has investigated the legendary accounts concerning the Hindoo god "Krishna," knows that nearly all the marvelous and miraculous events related of the Christian God Jesus Christ, were very old Hindoo legends in relation to Krishta, (as a Hindoo Brahmin priest gave the name to us personally,) not Krishna as Christians spell his name, to conceal the Hindoo origin of their mythical Christ; nor Krishna as others mistakenly give the name. I questioned the Brahmin Priest, whom I met at Eagle Wood, near Perth Amboy, N. J., in 1865, especially upon that point, and was assured that the proper name of the Hindoo deity was Krishta, thus very plainly showing from whence the Christian name Christ was derived. But to show how little Mr. Coleman cared to represent anything he undertook to criticize, correctly, he has been guilty of the falsehood of seeking to deceive his readers into believing that the spirit Apollonius had in some way spoken of "Krishna" as identified with the writings brought from India to Antioch by him. Nothing could be more untrue. Apollonius spoke of those writings as relating to the different stages of the life of Buddha. They were Hindoo Gospels and Epistles relating to Buddha canonically authorized by the Buddhistic priesthood, in duly appointed Councils, in all respects anti-typical of all that was done centuries afterwards by their Christian plagiarists and imitators. These are facts fully born out by the ample evidence we have already published concerning them. But as if Coleman felt that he had not sufficiently shown his ignorance and assurance, he speaks of Apollonius of Tyana, as a semi-mythical personage; one of the grandest and most influential men; that ever trod this earth, if not without an equal within the limits of history. If Apollonius is in any sense semi-mythical, what becomes of the purely mythical Jesus, Paul, and their equally mythical coadjutors, one and all? Comparisons are sometimes odious to those at whose expense they are made. In charity therefore we refrain. There lies the donkey of Presidio, San Francisco. Over his remains we inscribe "*Requiescat in pace.*" After months of brain racking and book hunting, he thought he had found two mare's nests, but like the Irishman referred to, he wasted his powder for nothing. Alfred James stands fully vindicated against this attempt to lie him out of good name, and the spirit communications given through him are made all the stronger for this absurd and silly attempt to break their force. Coleman has said all that can be said against them and it amounts to just nothing.

A Spiritualist's Appeal in Behalf of the "Spiritual Offering."

Benjamin Fisher, writing from Richmond, Ind., says: "I desire, through the columns of MIND AND MATTER, to speak a word for the *Spiritual Offering*. In three months the price is to be raised to \$1.50 per year, if there are not 5,000 names on its subscription list. Now, will the Spiritualists—those who are enjoying the blessings which the knowledge of spiritual truth gives—allow the price to be raised? Or will they send subscriptions in number sufficient to enable the proprietors to continue it at \$1.00 per year? Should this increased price be made, many would be obliged to do without a Spiritual paper who would pay \$1.00 for one, but are not able to pay more. I am personally acquainted with a few earnest and honest Spiritualists who are hungering and thirsting for Spiritual literature, but are not able to pay, or at least think they cannot afford to pay more than \$1.00 a year for a paper. Now I do hope the readers of MIND AND MATTER will have sufficient sympathy for this class of Spiritualists, to cause each one to exert himself or herself in trying to procure the required number of subscribers to sustain the *Offering* at \$1.00 per year."

Christmas Dinner.

A dinner will be served at Pence Hall by Annie Stewart, manager and directress, December 25th, 1881. The smiling faces and leaping hearts of the little ones collected by Mrs. Stewart from the ranks of the destitute, witnessed at Pence Hall on last Christmas, and the Christmas before, presented a spectacle ever to be remembered by gentle hearts with lasting gratitude to the managers. The desire for a repetition of the above scenes induced the friends to secure the services of Mrs. Stewart, who has kindly consented to superintend and conduct the festivities to be served as stated. To aid Mrs. Stewart, the interested friends are requested to report at her rooms at Pence's block the names of the destitute children of twelve years and under, who will be furnished with invitation tickets. Donations solicited. Contributions will be thankfully received in behalf of the poor at Pence Hall by the superintendents. The celebration closes with a public seance. Admission free, large hall Pence's block, 7 p. m. sharp. Tickets furnished in advance by the Pence Hall committee.

ALLEN PENCE,
JAMES HOOK,
SAM'L CONNER,
Committee.

It gives us great pleasure to reproduce the above notice from the *Terre Haute (Ind.) Express*. It is unfortunately too seldom that we have occasion to notice moves of this sort of public and concerted charity—no, not charity, that is a word we despise in this connection—of benevolent duty, within the defined limits of the Spiritual ranks; which gives those who regard Spiritualism as a religion and Spiritualists as a sect, a fair ground to institute comparisons with church and other organized benevolent associations, and ask the question, What have Spiritualists, with all their boasted higher light done, and what are they doing, to ameliorate the condition of suffering humanity—to feed the hungry and clothe the naked? This question may be very fairly and easily answered, but the discussion of it is hardly in place in a notice of this nature; suffice it to say, that no comparison can properly be made, between the public acts of a body of people, the great majority of whom are possessed of a very meagre share of this world's goods, and whose acts of dutiful kindness to their fellows in need must necessarily be of an individual and private character, having no organized associations among them to blazon their deeds to the world; and the sectarian builders of magnificent churches, and the wealthy leaders in other public "benevolent" and "charitable" associations, who are for the most part members of such churches. There is room however, wide room in our ranks for a much more active assertion and palpable illustration of our principles, in good works; and we trust that this modest undertaking of our good sister Mrs. Stewart and her backers will be heartily sustained, and will lead some of the well to do in other localities to go and do likewise.

EDITORIAL BRIEFS.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

A translation of D. D. Home's book, "The Lights and Shadows of Spiritualism," is about to be published in the French language, a lady having provided the necessary funds.

We are in receipt of a letter from our friend A. L. Hatch, of Astoria, N. Y., in reference to the Giteau murder and trial, which we shall publish next week with our comments thereupon.

We have one copy of J. M. Peebles' "Round the World," and one copy of Giles B. Stebbins' "Bible Revelations." The above books are in good order, and will be sold very cheap—less than half price.

THE Vermont State Spiritualists Association, will hold its winter quarterly convention at Essex Junction, Vt., Friday, Saturday and Sunday, January 6th, 7th, and 8th, 1882, M. S. 34. W. H. Wilkins, Secretary.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

Mrs. OPHELIA T. SAMUELS, of Chicago, Ill., writing from Detroit, Mich., informs us that she is speaking in that place, to full houses, and seemingly to the satisfaction of the people. She will remain there until the 19th or 20th of December, and then return to Chicago for the holidays.

PROF. WM. DENTON, delivered a lecture on the evening of the 17th of October, at the Athenæum Hall, Melbourne, Australia, on the subject, "Ancient America, Its Mound Builders and its Copper Miners." *The Harbinger of Light* of Melbourne, for November 1st, repeats the lecture in full.

SPIRITUALISM IN DETROIT, MICH.—We learn from a correspondent in that city, that the Spiritualists of Detroit, have quite a flourishing Society, and have secured Barnes' Hall, corner of Woodward and Grand River Avenues. For the past two months, the rostrum has been occupied by C. Fannie Allyn, who has dispensed the beautiful truths of the spiritual philosophy with good acceptance. Last Sunday being her closing lecture, the Hall was filled to its utmost capacity; the sub-

jects for lecture and poems, given by the audience, were handled in a masterly manner. The remaining Sundays of the month, the platform will be occupied by Mrs. Samuels of Chicago. Mrs. Maud Lord is also expected to visit Detroit, and will meet with a warm reception. It is reported that a prominent Spiritualist of that city intends building a temple for the use of Spiritualists.

BROOKLYN CONFERENCE.—We have received from the secretary, Miss Sara Williamson, a full synopsis of the proceedings of the Brooklyn Conference, at Everett Hall, Sunday December 11th, which we have not space to give in extenso. Prof. Dean spoke according to invitation, upon the subject of Spiritualism, and the meeting was also addressed by Mr. Haslam and Mr. Miller, the latter reviewing the late attack of Prof. Phelps, of Andover, upon Spiritualism. He also announced the opening of a new hall by the E. D. Conference, at the Cosmopolitan building, South Second and Fourth Streets, where meetings will be held every Monday evening, instead of Wednesday as heretofore. Mrs. Muhlig read a psychometric reading from Mrs. Decker. Deacon Cole upon invitation spoke upon the subjects, "Know Thyself," and "The Hour and the Man." The conference was further addressed by Mr. French, Capt. Davis, Capt. Duff, Mr. Johnson and Mrs. Henry.

PERIODICALS RECEIVED.—*The Household Companion* for December. A magazine for the home circle. Vol. 4, No. 12. Boston: Hovey Publishing Co., 259 Washington street. A very attractive number; well worth its price, 15 cents—yearly, \$1.50.

Wide Awake, for December. "An Illustrated Magazine for Young People." Ella Farman, editor. London: James Clarke & Co., Publishers. We have received from the American publishers, Messrs. D. Lothrop & Co., Boston, No. 6 of Vol. 13 of this handsomely printed and finely illustrated magazine, which is very much in the style of, and will compare favorably with *The St. Nicholas*, and should take its place by the side of that favorite of our young folks, in every family where young readers are to be found. We have also from the same publishers, specimen numbers of *The Pansy*, edited by Mrs. G. R. Allen; *The Little Folks' Reader* and *Baby Land*, edited by Editor of *Wide Awake*; all attractive illustrated publications for the little ones of different ages.

NOTICE.

In commencing our fourth volume, we find it necessary to withdraw our offer of clubbing subscriptions with the *Spiritual Offering*, finding that we cannot afford so great a reduction of the regular price of our paper, which is already lower than any other, containing a like amount of reading matter, before the public. We do this regretfully, and with the kindest wishes for the success and increased usefulness of our highly deserving contemporary.

Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Friday evening at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. Admission twenty-five cents, for the benefit of the medium. The public are respectfully invited.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

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will give examinations made by lock of hair at a diagnosis given. All should try the Magnetic Bilious Powders.

SPECIAL NOTICES. MR. AND MRS. JAS. A. BLISS of Providence, R. I., will hold Materializing Seances every Saturday and Sunday evenings.

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AMERICAN HEALTH COLLEGE. Spring Term commences first of March, at which Physicians, Healers and Mediums can graduate with highest Distinction and fullest protection.

GOOD NIGHT.

How lightly said, how carelessly spoken,
When friends depart with joy unbroken,
And hand meets hand with this last token—
Good night! good night!

How slowly said, with sweet delaying,
When love for yet more love is praying,
And heart meets heart, while lips are saying—
Good night! good night!

But tenderly, with what new meaning
From agony and anguish gleaming,
We whisper, o'er a sick-bed leaning—
Good night! good night!

And to the weary spirit winging
Its flight beyond all earthly clinging,
Is death, perchance, an angel bringing
Good night! good night!

How Ackerlys Became Spiritualists.

BROOKLYN, N. Y., Nov. 28, 1881.

Editor of Mind and Matter:

DEAR SIR:—I see you speak in defence of my son in your valuable and much esteemed paper. I shall ever be grateful to you for that act of justice and kindness toward a defenceless medium, while all the Spiritual papers near home have grabbed at the poison, and are flinging it to their own jealous content. I am surprised that the editor of the *Two Worlds* would make his paper a tunnel for Pittsburg to blow their smut through. Mr. Bundy speaks of "the Keeler and Rothermel school of swindlers." The whole three of them had spirit manifestations separately before they became acquainted with each other, but they were not developed in any particular phase until they were attracted together by the aid of spirit influence. It was in a very peculiar way that it would be impossible for me to explain.

I will give you our experience—how we became Spiritualists. If you think well of it, give it a place in your paper. Converted and convinced by spirit phenomena, not by investigating, nor by personal influence, nor by listening to the teachings of Spiritual philosophy. Treating Spiritualism with contempt—being rolled up in the webs and meshes of church creeds—I would not listen to our spirit friends when I knew they were in our midst, trying to make themselves known. Often I have heard them, but have not heeded them. I thought it could not be possible, clinging as I did, to the Church and its dogmas as my redeemer and saviour, and the cunning devices of the gods of the church, until they redeemed my last farthing and saved it for their own use. But still more I had to endure before I was made to listen, or acknowledge their own presence; and that was through the conflicting agency of a malignant disease that fastened itself on my eldest son and hurled him from earth; and then again I sank in bitterness, cursing God for afflicting me. I could not comprehend the instruction of my spirit friends, when they would give me consolation of seeing my loved ones in the near future. I thought it was a fancy or a myth, or that it came from the evil one giving me false hopes, still cursing a personal God for taking my loving child from me. But I was a slave in bondage, still praying through fear that I had offended God in some way, and that he had taken my son to persecute me for some sin of omission, or censure.

Eighteen months had passed after my son was called away, and the angels were striving with us, trying in every way to make us understand their presence; but I could not be convinced until I saw my son materialize in — street, between De Graw and Sackett streets. The sky was clouded and rainy, and no other person was passing at that time but myself, and suddenly the form of a young man appeared on the opposite side from me. I was bewildered to know how he got there; viewed him from head to feet, and I recognized the clothes as the same worn by my son when alive. I tried to approach him, but could not; but while looking and wondering at him, he turned his left shoulder to me, as he had often done, while alive, to show me the moth holes in his coat. This he did as a test. He had the same quick, firm step, and looked directly into my eyes, so that there was no mistake in my recognition. He walked to Sackett street and turned toward Smith street. I crossed over, still keeping him in sight, when, not seeing where I was walking, I slipped on a piece of ice, and, while recovering myself, he vanished. That was one of my first lessons of spirit return, but still I could not be satisfied, I could not realize it was a truth.

The next convincing proof I had, was the appearance of my daughter, who had passed from earth eighteen months before my son. She came in another way—all strange to me. I did not know the meaning of clairvoyance, but I have found out since that that was clairvoyant sight. She looked very much as when on earth, but was larger and wore her hair different. She looked cheerful and pleased to see me. I felt frightened at seeing her, and thought it was a warning, and so let it pass. I could not understand all this; I am a dumb scholar. The way was open here, and made clear for me to understand spirit return. This was the second time in my experience, and it opened the door for an inexhaustible variety of manifestations. I was led by spirit control to take charge of a large house in a remote part of the city, and there they took full control of our family—three in number; making their presence known by raps, shutting doors, walking heavily up stairs, talking audibly, answering by raps and the alphabet, and instructing us by impressions; giving us tests of their presence in many ways, giving us panoramic views of their beautiful homes, convincing us by heavy noises, making music on the cane chairs, whistling, breathing, and fanning us; taking hold of our arms, lifting our hair, etc. It would take a volume to relate every incident connected with those experiences. My son, the medium, said that I and his sister were clean gone lunatics, ready for the lunatic asylum; but his time was near by.

My daughter and myself had six months' experience before my son came home, being away when we moved there. Our nerves were pretty well shattered, I will assure you. He had a very hard experience before he could get used to the noise. He said if we had common sense, we would not be talking to the sparrows and mice and other noises. But one beautiful morning in February, when sitting quietly reading, my daughter commenced singing, and then they commenced rapping. I began to ask questions. My son, the medium, wanted to know whom I was talking to. I said, to his brother. The raps were on the side of the window. He said they were sparrows. On the instant they came on the door to his right. I told him he had better talk to him. He then began to ask questions, and they gave satisfactory

answers. He was thoroughly convinced. He would talk with them, and they would tell us the object of their visit and who they were; and by degrees, from that time, they have been bringing the medium, Ackerly, into different phases of their physical power. This was two years before he found Keeler and Rothermel, and I think, if I understand right, they had the same experience. All of those mediums are sensitive to spirit presence, and to their wants, as they are to mortals. This is how young Ackerly became a medium.

MRS. M. ACKERLY.

591 Fulton Street, Brooklyn, N. Y.

CHATTANOOGA, Tenn., Dec. 4, M. S. 84.

Editor Mind and Matter:

SIR:—As I sit reading your paper of December 3d, to-day, and reading what you have to say about the Clyde, Ohio, exposers, page 4, I cannot help writing a few lines for MIND AND MATTER, (the only spiritual paper I read now), as I said before in my short letter I was going to stop the *Banner of Light*. I did so, and there are a number more have dropped it to my knowledge—what for—simply for the same reason you are banging away at them for—because they will not stand up for the truth—as one of my spirit friends says, folding up his arms, they want to be respectable. Well let them be respectable, if they cannot see any further, they cannot, that is all.

Bro. Roberts, I will tell you what I have learned about the laws of life. I say what I have learned—not you or any one else—when I am talking to people and they say they should think others would see things different, I tell them, you cannot get blood out of a turnip, neither can you, Bro. Roberts, make the editors of the *Banner of Light*, or any of the other papers, get on any higher plane than the laws of nature take them. It is a fixed fact that progression: is the law, we are in all stages of progression, now you or any one else that is on a higher or intellectual plane, can look around them and at themselves as well, if they will be honest with themselves and see the status of different individuals. But those that are behind you, cannot see from your standpoint, and the lower down or more ignorant a person is the more they will pander to superstition and public opinion. The spiritual papers more or less will get Spiritualism and religion together, or try to, when they are directly opposite, no affiliation whatever, one being facts the other faith—guess so—and not one particle of foundation in the guess so. Incarnation and re-incarnation are a part of the laws of life, consequently the saying is true, "Ye must be born again;" and I think some of the people and editors that you are trying to wake up to a sense of their conditions, will have to be born more than once, before they will get on a plane to advocate the truth as it is needed by many. The Catholic spirits in spirit life are guiding a great many that we might call prominent minds here to-day, but it does seem that with the stripes they get, they ought to throw off that condition, and come out for the truth, but they do not.

As you say Spiritualism has fought its way step by step against odds, yes, and it will fight its way in spite of all its pretended friends can do, as spirit Stephen A. Douglass said to me, "Friend, the car of progress is marching steadily along, and if you do not see to it and get out of the way, it will pass over you, for it will not be impeded in its progress by any individual." This planet earth is inhabited by individuals, and each one has work to do whether they do it or not. I am an individual am studying the laws as best I can, and I have much proof of things as I go along, and I know one thing, if there is any such thing as knowing a thing, that you are right, or on the right track, it is proving itself by every paper you publish; the truths are telling and they cannot be disputed, the papers and individuals cannot nor do not contradict them. I see the spirit world is bearing down harder and harder, and after awhile something will have to give way; one thing will not give way, and that is truth. So the people that have a knowledge of these truths had better look themselves (not others) over and see where they stand.

Now, Bro. Roberts, keep on in the way you are going, you cannot bear down too heavy for you are bearing on truth and you cannot crush it. The time has come when every man and woman should show their colors and give no uncertain sound; but they are not doing so for the simple reason, they must be born again; you cannot get blood out of a turnip.

SYD SMITH.

A Young Lady Cured by Prayer and Married One Year After.

Honesdale, Nov. 29.—The wedding of Miss Lillie Tyler, of Damascus, Wayne Co., Pa., to Mr. John G. Mitchell, of the same town, took place a day or two ago, precisely one year from the mysterious cure of the young lady, which she described to *The Press* correspondent. Miss Tyler has been an invalid for upward of six years with a peculiar disease, which kept her confined to her room most of the time. She was treated by eminent physicians from New York and Philadelphia, but in vain. In October, 1880, she heard of a female in Connecticut, who cured people by prayer, and to this person Miss Tyler wrote, receiving a reply appointing the 26th of November as the day when Lillie should, with her friends, pray for restoration to health. The day came, and Miss Tyler was so weak, she could scarcely raise her head from the pillow. The company included her family, and pastor, Rev. Thomas Wescoat. At noon they commenced their prayers, and before night, the young lady was able to go about the house, and as her cure has been entirely effected, she has just redeemed the pledge made long ago to Mr. Mitchell, and they were married last Saturday by the same clergyman who prayed so fervently only a year before for her recovery. The case has attracted widespread attention, and the story as told by the bride is true in every particular.—*Philadelphia Press*.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$154 08
C. B. Stewart, Montgomery, Texas,	1 00
B. Chadsey, Rushville, Illinois,	1 00
A Friend, Philadelphia,	1 00
Joseph Kinsey, Cincinnati, Ohio,	5 00
Joseph M. Libby, Carrolltown, Pa.,	50

Anonymous Articles in Newspapers.

Editor of Mind and Matter:

I noticed you recently condemned the editor of the Boston *Investigator* for publishing articles with fictitious names signed to them. I have been a reader of the *Investigator* for more than twenty years, and I believe that during that period it has published more articles with false signatures than all the other papers I read put together. For a considerable time I was accustomed to read such articles, but finally concluded to quit it, when I discovered the writers generally concealed their names from dishonorable motives, and often in order to indulge in personalities, or to make use of rude and rough language offensive to persons of good taste, and which grated on my feelings, besides making charges or statements they were afraid or ashamed to put their names to. I often wondered that the editor of the *Investigator*, in view of these evils, did not exclude such articles—articles with fictitious signatures. But I observed he justified and even defended the practice of writing them. And I, have been credibly informed by one of his neighbors, that many of the fictitiously-signed articles are the productions of his own pen, which perhaps furnishes the reason for his justifying the custom. Of course the worst articles were not his. That the practice is a pernicious one, and attended with many evils, I have one of the best witnesses to prove.

Mr. C. F. Clarkson, one of the editors of the *Des Moines Register*, writing on this subject, says:—"Having been inside the curtains for a considerable portion of a long life, it has given me an opportunity to judge of the character and animus of those who write for newspapers over fictitious signatures. I have no confidence in them, and seldom read their productions. They are either ashamed of what they write, or they are sneaking slanderers. It is no honor to any cause to be defended by such writers. Such communications are always suspected and shunned by reflecting men. The writer is either ashamed of what he writes, or is not willing to be responsible for his statements, or he wishes to stab some man's character in the dark, or he knows his own character for veracity is so bad that his name attached to it would be an impeachment of the article. I have made this matter a study for many years, and have found that fictitious writers are suspected men. Any one may therefore look with grave and well-founded suspicion upon any communication in any newspaper without the writer's name to it. This position is sustained by the thousands of articles offered to me as an editor in the last fifty years. They were generally offered by slanderers, or to accomplish an unworthy or dastardly purpose. Editors should not tolerate such things. Any thing a man writes, if it is not good enough to put his name to, is not good enough for publication. The communication itself should not only be looked upon with suspicion, but the man himself should ever after be watched. I have looked over, in my memory, the long list of those who have indulged in the habit. They have generally come to some bad end."

Now I ask is it not strange that the editor of the Boston *Investigator*, with his forty or fifty years' experience as an editor, has never discovered any of the evil consequences here pointed out, of the custom of writing and publishing articles over fictitious names? I rejoice to know that some editors in the United States have taken the stand and adopted the resolution, never to publish an article without the writer's name to it. It will avoid a good deal of bad language and bad feeling, and the paper be more respectable. I wish all editors would adopt the same resolution.

KERSEY GRAVES.

Richmond, Indiana.

Trismegistus.

CHICAGO, Nov. 27th M. S. 84.

DEAR SIR AND FRIEND:—A spirit communication through the medium Mr. James, was reported a few weeks ago in MIND AND MATTER, from the ancient spirit Homer Trismegistus. I have seen this spirit a number of times fully materialized, at the seances of Dr. J. Matthew Shea, 87 West Madison St., Chicago. I was highly pleased to learn something of him, as we only knew him by name, and that he was an ancient Egyptian, his other communication being in an unknown language to us. Trismegistus fully materialized is a giant in stature, standing more than six feet in height, very fine form, wears a loose white robe, the arms bare. He walks clear from the cabinet, holds his arms up straight over his head, turns around several times, talking rapidly in his own language; at the same time the medium can be seen unconscious in the cabinet. This truly wonderful manifestation is a grand test, as sceptics are completely silenced by the remarkable difference in size between the spirit and the medium. Trismegistus has a medium residing in Wisconsin. Fraternally yours, Geo. Mostow.

OMRO, Wis., Dec. 5th, 1881.

To the Editor of Mind and Matter:

We have just closed one of the most interesting and harmonious meetings ever held in this conference, although the services were varied by having the time usually devoted to lecturers partly used by Mr. Frank T. Ripley answering under spirit control, the questions handed to the president by the audience. The tests given through Mr. Ripley were the best ever given in this place, and among the best I ever listened to. The meeting was presided over by Prof. Lockwood in his gentlemanly manner, that makes every one that attends feel at home. The attendance was larger than for some time in the past, and the interest manifested was gratifying in the extreme to the friends. The number from abroad was large; the Omro friends entertaining free all in attendance. The local society of this place was so well pleased with Mr. Ripley, that he was engaged for the Sundays of February and March next.

I distributed what numbers I had of MIND AND MATTER. Some that read your paper in this vicinity, consider it the ablest paper in the Spiritualist ranks. It is too deep for others. But you are sure to succeed. Best wishes.

DR. J. C. PHILLIPS, Sec'y.

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. 939 Carpenter St., Philada., Pa.

Another Vindication of Mrs. Reynolds.

IDAHO SPRINGS, Col., 1881.

DEAR MRS. CRINDLE:—I have just read an account of your trials, in the *R.-P. Journal*, which some friend sent me, I suppose to let me see how I had been taken in. But, dear friend, you are dearer to me than ever, and I say to one and all, if Elsie Crindle is a fraud, then I never saw a genuine medium. You know you roomed with me, I saw you dress and undress, and I watched you, for I did not want to be fooled, and I know what I am writing about. I ask; why do not or have not some of the mediums that attended your seances in Chicago come forward. Maud Lord stated publicly that she saw four forms at the aperture at one time, and when called up drew back with a slight scream, saying the room you were in was full of spirit forms. Mrs. DeWolf said, it was the only genuine materialization she ever saw. I am not afraid to publish this to the world; and many are the names I can give, Griffen, Cannon, Slocum and plenty more. Mr. and Mrs. Williams were present that evening; that Maud Lord saw the forms in such number. They are old time Spiritualists and do not fear the rack. If you were to turn around and claim to expose Spiritualism with your great gifts, how quick the howl would be, you were a good medium, and that was the only way you could expose it. But dear, you are in the same category as Christ, now, for he was driven out and had not where to lay his head. I wish I had been with you that fearful night. How gladly I would have suffered with you! But nearly one month had elapsed before I heard it. I have written to Mrs. Simson what I think of it; she is a friend to you, and if you go to Chicago again, go to her. I am writing in great haste as I wish you to receive this as soon as possible, to let you know that I am ready to do battle work for you, and I have never been called a liar yet.

MRS. STIMSON SMITH.

Thought Reading.

Mr. Rice, whose Thought Reading seances have attracted some attention in the neighboring colonies, is at present in Melbourne, and paid us a friendly visit a few days since. During a conversation in relation to the peculiar power he possesses, Mr. Rice volunteered a test, and successfully gave one to a friend who was present, indicating to his entire satisfaction the object thought of. He then took the writer's hand, and placing it to his forehead, desired him to think of some object in the room. The object thought of was a seal attached to a framed document in the further corner of the room, the precise thought being, "Large seal on diploma." No sooner was the thought formed in the mind, than a quiver or shudder appeared to run through Mr. R.'s frame; and still holding our hand, he led us to the corner of the room, and placed his finger over the seal. The test was thorough, as we had given no external indication of the object thought of.—*Harbinger of Light*.

E. V. Wilson Fund—Subscription for Bonds.

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

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$117 28
B. Chadsey, Rushville, Ill.,	2 00
B. F. Oahoon—Pleasant Lake, Mass.,	50
A Friend, Philadelphia,	2 50
C. O. Thiel, Chicago, Illinois,	6 70

Obituary.

Passed from earth to spirit life, on Nov. 16th, 1881, Ernie Orville Towers, aged 8 years and 9 months.

The parents are firm Spiritualists, residing in this place, and got a very fine test that their little son lived still, through Mr. Ripley; by giving the child's name and description, as well as the name of the father being given by the spirits.

DR. J. C. PHILLIPS.