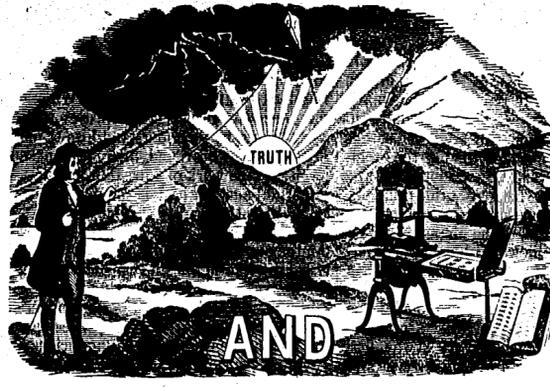


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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, December 16th, M. S. 34.

JONATHAN BEN UZZIEL,

(One of the Writers of the Targums).

I SALUTE YOU, SIR:—I am the Jew that wished to speak to, or communicate with you sometime back, as a contemporary of the so-called Jesus Christ. I was one of the writers of what is termed the Targums. There was only one older than myself, whose writings have come down to modern times. His name was Onkelos. (As in the past, most of the communications have been of a character that bore more particularly on Jesus, my communication to-night is an arraignment of the Old Testament. The legends and traditions of the Jewish people extend no farther than Ezra the Scribe. The marginal notes upon all the ancient manuscripts went positively to show that the whole of what is called Jewish history was stolen bodily from Chaldean history during the Babylonian captivity; and this is proven by the nativity of their great ancestor Abraham, whom their own traditions admit to have been of Uz in Chaldea. All the intervening characters between Abraham and Caiaphas the high priest, in my day, are so intermingled with Chaldean tradition, that it is hard to discriminate between what is Jewish and what Chaldean. In astrology, Chaldea was one of the most learned nations in antiquity. How many of the Chaldean gods and heroes were borrowed from the stars I know not. That the Jewish Jehovah is but a modified (and a bad modification at that) of Jove, I will freely acknowledge, though I am a Jew. I think with all the learned men of my day, that the Jewish Moses was simply used in a typical sense to signify a hero whose antiquity was so remote that there was no means of ascertaining the truth as to his origin. In short, Moses was a creation of Jewish priests, in order to gain power through ceremonial religion. Coming down to my own time, I knew of no Jesus except the one that has been specified in some of the previous communications, and he was Jesus Malathiel, who was not exactly a bandit, but something similar to William Tell of more modern times; and who was executed by Roman javelins in the form of a cross, for what might be termed revolt. He was one of the disaffected toward the Roman government. I would say to the Jewish people as a spirit, that they who wait for any Redeemer or Messias to either restore the Jewish polity, or to save themselves from the consequences of their sins, will wait in vain. The aphorism of the spirit life is, "Every man and woman their own redeemer." I hope this may do good in the promulgation of truth. My name was Jonathan Ben Uzziel.

[The Indian guide said this spirit lived on earth until about A. D. 50. As he claims to have been one of the writers of the Targums, a sketch of those productions may throw some light upon the authenticity of this remarkable communication. He mentions Onkelos as an older Targum writer than himself, which may serve to throw some light upon his own part in the production of those Jewish plagiarisms of Chaldean writings. We quote mainly from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature.—Ed.]

"Targum, (i. e., translation, interpretation,) is the name given to a Chaldean version or paraphrase of the Old Testament, of which there are several extant. The origin of the Chaldean paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public to the people, with the addition of an oral paraphrase in the Chaldean dialect. This ecclesiastical usage, rendered necessary by the change of language consequent on the captivity, was undoubtedly continued afterward. It rose in importance, especially when the synagogues and public schools began to flourish, the chief subject of occupation was the occupation of the Torah. * * *

"At what time these paraphrases were written down we cannot state; but it must certainly have been at an early period. Bearing in mind that the Hellenistic Jews had for a long time been in possession of the law translated into their language, and that in the second century, not only had the Jews themselves issued Greek versions in opposition to the Alexandrian version, which were received with decided approbation even by the Talmudists, as the repeated and honorable mention of Aquila in the Talmud proves, but that also the Syrians had been prompted to translate the Holy Scriptures; it would indeed be strange had not the Jews familiar with the Aramaean dialect also followed the practice, at that time universally prevalent, and sought to profit by it. We have, in point of fact, certain traces of written Targums extant at least in the time of Christ. For even the Mishna seems to imply this in Yadaim, iv., 5, where the subject treated is the language and style of character to be used in writing the Targums. Further, the Talmud Shabbath, fol. 115, col. 1, mentions a written Targum on Job of the middle of the first century, (in the time of Gamaliel I.), which incurred the disapprobation of Gamaliel. * * *

"There is a Targum of Onkelos on the Pentateuch, which has always been highly valued by the Jews. In regard to the author, the notices of him are meagre and uncertain. We now approach one of the most mooted questions as to the identity of Onkelos with Akilas or Aquila. But be-

fore solving it, we must have the different witnesses. The first mention of Onkelos is found in the Tospitha, a work drawn up shortly after the Mishna. From this we learn, that Onkelos the Proselyte was so serious in his adherence to the newly adopted (Jewish) faith, that he threw his share of his paternal inheritance into the Dead Sea. (The writer then goes on to give the several references to Onkelos and Akilas, respectively; the writer we are quoting, says):

"That the Targum Onkelos cannot mean a Targum after the manner of Aquila is also evident, from the fact that while Aquila made a recension of the then existing Septuagint, nothing of the kind can be said of Onkelos. The latter wrote for the people in a language which it understood better than the original Hebrew; the former wrote for polemical purposes, to counterbalance the argument of the Christians who made use of the Alexandrian version against the Jews. That the author of the Chaldean paraphrase was not a proselyte, but a native Jew, is sufficiently proved from the excellence and accuracy of his work; for without having been bred from his birth in the Jewish religion and learning, and long exercised in all the rites and doctrines thereof, and being also thoroughly skilled in both the Hebrew and Chaldean languages as far as a native Jew could be, he could scarcely be thought thoroughly adequate to that work which he performed. The representing of Onkelos as having been a proselyte seems to have proceeded from the error of taking him to have been the same with Aquila of Pontus, who was indeed a Jewish proselyte. * * *

"There is another very important point, which has been overlooked by all favoring the identity of Akilas with Onkelos, and thus putting the origin of the Targum of Onkelos at a late date, viz., the use of the *menara* the same as *logos* by Onkelos; and this peculiarity of the Targum shows that its origin belongs to the time of Philo and the New Testament period. It is not unlikely that, in this respect, Onkelos was followed by the other Targumists, and that his intention was to reconcile Alexandrian with Palestinian theology. John's doctrine of the Logos would be without any foundation or point of departure, if we could not suppose that at the time of Jesus a similar doctrine concerning the Word of God, as it can be deduced from the Targum, was known amongst the Palestinian Jews."

[But now we come to the part which Uzziel had in writing the Targums, and we claim that it leaves no question as to the authenticity of the communication. The same authority we have quoted says:

"Jonathan ben-Uzziel on the Prophets, i. e., Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, stands next in time and importance to Onkelos."

"As to Jonathan himself, we read in the Talmud—(1.) 'Eighty disciples had Hillel the elder, thirty of whom were worthy that the Shechina [Divine Majesty] should rest upon them, as it did upon Moses our Lord; peace be unto him. Thirty of them were worthy that the sun should stand still at their bidding, as it did at that of Joshua ben-Nun. Twenty were of intermediate worth. The greatest of them was Jonathan ben-Uzziel, the least R. Jochanan ben-Zachai; and it was said of R. Jochanan ben-Zachai that he left not [uninvestigated] the Bible, the Mishna, the Gemara, the Halachahs, the subtleties of the law, and the subtleties of the Sopherim. * * * the easy things and the difficult things [from the most awful divine mysteries to the common popular proverbs]. * * * If this is said of the least of them, what is to be said of the greatest, i. e., Jonathan ben-Uzziel?' A second passage, referring more especially to our present subject, reads as follows: 'The Targum of Onkelos was made by Onkelos the Proselyte from the mouth of R. Jehoshua, and that of the prophets by Jonathan ben-Uzziel from the mouth of Haggai, Zechariah, and Malachi. And in that hour was the land of Israel shaken three hundred parasangs. * * * And a voice was heard, saying, 'Who is this who has revealed my secrets unto the sons of man?' Up rose Jonathan ben-Uzziel and said, 'It is I who have revealed thy secrets to the sons of man. * * * But it is known and revealed before thee that not for my honor have I done it, nor for the honor of my father's house, but for thine honor, that the disputes may cease in Israel.' And he further desired to reveal the Targum to the Hagiograpa, and a voice was heard, saying, 'Enough.' And why? Because the day of the Messias is revealed therein."

"There is some exaggeration in this description of Jonathan's paraphrase, but it only shows the high esteem in which it stood. Fabulous as the whole may appear, yet there is no doubt as to the high antiquity of this paraphrase. Many doubts were raised as to the authenticity of this Targum. Some who would not deny the existence of Jonathan, hesitate to believe that he had any share in the Targum commonly ascribed to him."

Our space will not admit of our going further in laying before the reader, the various questions of doubt and difficulty relating to the Targums of Onkelos and Uzziel. We have given enough to show that the spirit who gave the foregoing communication, was perfectly familiar with the true history and nature of the Jewish Targums, and that he lived and wrote at Jerusalem, at the very time when it is said Jesus Christ figured there. In opening he referred to the announcement of his desire to communicate with us some three-weeks before. The whole com-

munication related to matters about which both the medium and ourself were wholly ignorant. If this communication is authentic, then it is very certain that the Jewish Scriptures are nothing more than paraphrases of Chaldean writings, instead of being, which they purport to be, Original Jewish writings. This spirit tells us that "the Jewish legends and traditions extend no farther back than to Ezra the Scribe," only about to B. C. 450 or 460, which is strongly corroborated by their internal evidence, as well as by the general facts of history. The great antiquity of the Jewish scriptures, as they have come down to us, is certainly untrue. As Chaldean legends and traditions, they undoubtedly existed long before they were paraphrased by the Jews. Much of this paraphrasing having been done by Onkelos and Jonathan ben-Uzziel, in the century before and the century after the alleged birth of Jesus Christ, the God begotten son of the Virgin Mary. More than that, the spirit tells us the marginal notes on all the ancient manuscripts, went positively to show that the whole of what is called Jewish history, was stolen bodily from Chaldean history, during the Babylonian captivity; and to show this he alludes to the fact that Abraham the alleged great ancestor of the Jews, was of Uz in Chaldea; and that all the historical characters intervening between Abraham and Caiaphas, the high-priest in the First century A. D. were so intermingled with Chaldean tradition, that it is almost impossible to distinguish how much is Chaldean and how much has been added by Jewish writers. This is very apparent to any attentive well informed reader of the so-called Hebrew legends and traditions. The spirit of this learned and accomplished paraphrast of Chaldean history admits that the Jewish Jehovah was but a bad modification of the older Greek supreme god, Jove. He denies that Moses was a historical personage, but being used by the Jewish priesthood as a typical myth, about whom nothing certain could be known, he was made the basis of their ceremonial religion. This spirit who lived and flourished during the first half of the first century, tells us positively that he never knew of any Jesus, except Jesus Malathiel, an insurgent Jew, who was executed by Roman javelins in the form of a cross. We have no doubt of the authenticity of that spirit communication, and for the following reasons:—1st. It is beyond all question a spirit communication; 2d. It comes from a spirit thoroughly conversant with the history and literature of the Jews; 3d. No one could have been better informed on those points than Jonathan ben-Uzziel; and 4th. We can conceive of no possible reason why any spirit sufficiently well informed to have given that communication should have personated another spirit. It being, then, authentic, we accept it, as being substantially if not literally true. In view of the light thrown by this and other returned spirits upon Jewish theology, what becomes of the foundation of the so-called Christian religion? Let the Christian priesthood answer if they can.

Then followed one of the most remarkable spirit disclosures that ever came to the earth. Before any spirit communicated at that seance, Cha-wan-ska, the Indian guide, said: "Brave Roberts, this is going to be an unusual sitting. A spirit is going to speak who is forced to come here, but he will not speak first." After the first spirit closed, he said: "Now this other fellow has got to speak." It was some time before a word was uttered, during which time the medium's features denoted a firmly resisting will. Then followed these words: "You must come—No, I will not. You shall. The wand of truth will compel you. No, no."

EUSEBIUS, (Bishop of Caesarea.)

"I yield under protest. I hate both my mortal and spirit life. I acted here, and still do act, a living lie. The prince of interpolators, forgers and plagiarists, now inhabits the organism of this man before you. Curse you and your book; but I will have, I suppose, to get my name in it. I have fought these spirit powers during two long years before they got me here to-night. I am fast in the net of truth. I am not, but though I be, the forger of the passage in relation to Jesus Christ, in Josephus I merely copied it. Justin Martyr was the man who did that, in his epistle to Antoninus Pius, begging that he would not persecute the Christians, on account of the similarity of the Christian with the pagan God. In chap. ii of my Ecclesiastical history, you will find the sentence, as near as I can give it through this man, (Curse me if I was not watched, I would lie to you,) that the Epistles and Gospels of the ancient Therapeutae, are the Epistles and Gospels of the present day. And another thing I was compelled to say in my history was, that the Gospel of Jesus Christ was neither new nor strange. There is a book extant that will settle this Anti-Nicene Library question, and what it is and where to find it will be told here to-night by a spirit who will follow me. There is no bishop, archbishop, cardinal, nor pope, that has not tampered with everything that could throw light upon Christianity. It had its origin with, and was founded by Apollonius of Tyana, and its principal exponent, or one who did most to spread it, according to the manuscripts that I copied from, was Ammonius Saccas. I think from my reading of them that he added the Egyptian (Alexandrian) element to the Hindoo originals. That is, he modernized them to suit the Egyptian schools of thought. All the Epistles and Gospels are, in reality, the creation of the Christian priests. Some were named as early as the second century, and some not until the fourth century. (Here the spirit stopped to say: "In

the first place I hate to give this communication." He was urged to do it without reluctance. He answered: "It is a surrender of power. No man likes to give up power." (He then resumed his communication.) "All the Gospels and Epistles of Apollonius of Tyana were in what might be termed the Syriac-Hebraic, or Samaritan tongue, and the Greek writers translated them, in those early ages, to suit themselves. That Christianity and paganism were identically the same, can be proven very easily by the feast in honor of Adonis or Adonai, which the Christians adopted—that is the Catholic Christians—and which is now their Easter festival; and you can see this at Rome on any Easter day. It requires very little learning to see their identity. The original (if ever there was an original,) Jesus Christ was a Hindoo god, known under the name of Christos, or Krishna, the modern way of spelling it, to disguise the real truth. According to documents that were extant in my day, this Christos or Krishna, was worshipped in the temple of Mathura on the Jumna, in the days of Sanchoiathion, 1200 years B. C.; positive evidence of which I think is to be found in some manuscripts, of the time of Alexander the Great, still extant, 330 B. C. I do not come here to-night to confess anything willingly. I am caught in the web of circumstances—trapped by spirits who know more than I do. I have confessed only what their power made me confess. I have had to do it. You know my name." (We replied, Eusebius of Caesarea. He replied.) "I am Eusebius of Caesarea. But to me this is the worst experience I have ever had to undergo. I would rather have spent a hundred years in hell, than to have acknowledged what I have done here."

[At our request the spirit consented to allow us to make an appeal to him to reconsider his past life, as a necessary step to his own happiness, as well as an act of justice to the thousands of millions of spirits who have been kept in darkness, ignorance and misery, mainly through his dishonest and untruthful inculcations. He heard us with attention and patience, and in leaving the control, promised to weigh well what we had said to him, and to return and make known the result. In view of the great importance of that communication, we will give such facts concerning Eusebius as will serve to give it its due weight. Of Eusebius, Dr. Lardner says:

"Eusebius, bishop of Caesarea, in Palestine," says Jerome, "a man most studious in the divine scriptures, and together with the martyr Pamphilus, very diligent in making a large collection of ecclesiastical writers, published innumerable volumes, some of which are these: The Evangelical Demonstration, in twenty books; The Evangelical Preparation, in fifteen books; Five books of Theopneustic; Ten books of Ecclesiastical History; Chronicle Canons of Universal History, and an Epitome of them; and of the Difference between the Gospels: Ten books upon Isaiah; Against Porphyry, who at the same time wrote in Sicily, thirty books as some think, though I have never met with more than twenty; Topics, in one book; An Apology for Origen, in six books; The Life of Pamphilus, in three books; Several small pieces concerning the martyrs; most learned commentaries on the 150 Psalms, and many other works. He flourished chiefly under the emperors Constantine and Constantius. On account of his friendship for Pamphilus, he received his surname from him."

"Eusebius, as is generally thought, and with some degree of probability, was born at Caesarea, in Palestine, about the year 270, or as some think sooner. We have no account of his parents, or who were his instructors in early life. Nor is there any thing certainly known of his family and relations. * * * It is somewhat probable, though not certain, that Eusebius was ordained presbyter by Agapius, bishop of Caesarea, of whom he made a very honorable mention. He had a long and happy intimacy with Pamphilus, presbyter in that church, who was imprisoned in the year 307, and obtained the crown of martyrdom in 309. During the time of that imprisonment, Eusebius was much with his friend. After the martyrdom of Pamphilus, he went to Tyre, where he saw many finish their testimony to Jesus in a glorious manner. From thence, as it seems, he went into Egypt; where, too, he was a spectator of the sufferings and patience of many of his fellow-Christians; where likewise he seems to have been imprisoned. And because he did not suffer, as some others did, it has been insinuated, that he procured his liberty by sacrificing, or some other mean compliance, unbecoming a Christian. But that is a general accusation without ground. No one was ever able to specify any mean act of compliance in particular; as appears from Potamon's charge in Epiphanius."

"Agapius succeeded Theoctenus in the see of Caesarea. And it is the more general opinion, that Eusebius succeeded Agapius in 315. This is certain, that he was bishop of Caesarea in 320 at the latest. After which we can perceive that he was present at most of the synods held in that part of the world. He died in the year 339 or 340."

Speaking of Eusebius's Ecclesiastical History, Lardner says:

"Of all Eusebius's works the Ecclesiastical History is the most valuable, but, as it seems to me, the least accurate of all his large works, that are come down to us in any good measure entire. Some faults may be owing to haste, others to defect of critical skill, others to want of candor and impartiality. For our great author, as well as most other men, had his affections. He was fa-

avorable to some things and persons, and prejudiced against others. 1. He was a great admirer of Origen; in which he was in the right. Nevertheless, he should not have there omitted all notice of Methodius, because he was Origen's adversary. 2. He had a great zeal for the Christian religion; and, so far, undoubtedly, he was right. Nevertheless he should not have attempted to support it by weak and false arguments. 3. Abgarus's letter to our Saviour, and our Saviour's letter to Abgarus, copied at length in our author's Ecclesiastical History, are much suspected by many learned men not to be genuine. 4. It is wonderful, that Eusebius should think Philo's Therapeutæ were Christians, and that their ancient writings should be our gospels and epistles. (P. 55. D.) 5. Eusebius supposed Josephus to speak of the enrolment at the time of our Lord's nativity, before the death of Herod the Great, related, Luke ii, 1-4; whereas, indeed, the Jewish historian speaks of that made after the removal of Archelaus, which is also referred to in Acts v. 37. 6. Our author does justly allege Josephus, as confirming the account which Luke gives, Acts xii, of the death of Herod Agrippa. But whereas Josephus says, that Agrippa casting his eyes upward saw an owl sitting upon a cord over his head; Our Ecclesiastical historian says, he 'saw an angel over his head.' I know not what good apology can be made for this. 7. He transcribes Josephus's account of Theudas, as confirming what is said, Acts v, 36; whereas, what Josephus says is reckoned to be a considerable objection against the Evangelical History. 8. In the Demonstration he transcribes a passage of Josephus relating to the wonderful signs preceding the destruction of Jerusalem, and then adds, 'These things he writes, as happening after our Saviour's passion;' though they did not happen till about thirty years afterwards. To the like purpose in the Chronicle. And in the Ecclesiastical History, Eusebius transcribes largely that passage of Josephus, as giving an account of the signs before the Jewish war. Concerning this matter may be seen Joseph Scaliger. 9. If the testimony to Jesus, as the Christ, had been from the beginning, in Josephus's works, it is strange that it should never have been quoted by any ancient apologist for Christianity; and now in the beginning of the fourth century be thought so important as to be quoted by our author in two of his works, still remaining. 10. There is a work, ascribed to Porphyry, quoted by Eusebius, in the Preparation, and Demonstration. If that work is not genuine, (as I think it is not), it was a forgery of his own time. And the quoting it, as he does, will be reckoned an instance of want of care, or skill, or candor and impartiality. 11. I formerly complained of Eusebius for not giving us at length the passage of Caius, concerning the scriptures of the New Testament, or, however, of St. Paul's Epistles. But he abridges that, and afterwards transcribes at length several passages of an anonymous writer of little worth, concerning the followers of Artemon. It may be reckoned somewhat probable, that Eusebius's aversion for Sabellianism, and every thing akin to it, led him to pay so much respect to that author. 12. I add no more at present. Many observations upon this author's works may be seen in Joseph Scaliger's Prolegomena to the Chronicle. Dr. Heumann intended to write remarks upon the Ecclesiastical History; but I do not know that he has published them.

So wrote the learned and pious Dr. Nathaniel Lardner concerning the famed Ecclesiastical History of Eusebius. From what follows, it will be seen he was equally dishonest and evasive as to the doctrinal views he entertained. Says Dr. Lardner:

"It has often been disputed whether Eusebius was an Arian. It may be proper, therefore, for me to refer to some authors upon this question. The ancients were not all of one mind here. Socrates, in the 5th century, inserted an apology for him in his Ecclesiastical History.

"Among moderns it is needless to mention Baronius, whose antipathy to this writer is well known. Petavius readily places Eusebius amongst Arians. Bull vindicates him. Cave and Le Clerc had a warm controversy upon this head. Cave allows, 'That there are many unwary and dangerous expressions to be found in his writings.' That he has at best doubtful and ambiguous expressions in his controverted doctrine; and that he was reckoned to be an Arian by Athanasius, and divers others his contemporaries, as well as others in the latter part of the fourth century, and afterwards.' Still he says, he did not hold the peculiar doctrines of Arianism. Fabricius and Du Pin do not much differ from Cave. Valesius, too, was favorable to our author. G. J. Vossius says, his works would sufficiently manifest him to have been an Arian if the ancients had been silent about him. Of the same opinion was James Gothofred. Tillemont is clear, that Eusebius showed himself an Arian by his actions and his writings. Montfaucon says the same thing exactly; and earnestly, and at large argues on this side of the question; and that he showed himself to be an Arian as much in his writings, after the Council of Nice, as before it. As for his subscribing the Nicene Creed, he supposes that Eusebius was moved by worldly considerations, and that he did not subscribe sincerely. Which is grievous to think: better had it been, that the bishops of that council had never met together, than that they should have tempted and prevailed upon a Christian bishop, or any one else, to prevaricate and act against conscience."

Such is the testimony of Christian writers as to the dishonesty, worldliness and unfairness of Eusebius as a writer and a Christian bishop. We quote farther from Smith's Dictionary of Greek and Roman Biography:

"The character of Eusebius, and his honesty as a writer, have been made the subject of a fierce attack by Gibbon, who accuses him of relating whatever might redound to the credit, and suppressing whatever would tend to cast reproach on Christianity, and represents him as little better than a dishonest sycophant, anxious for nothing higher than the favor of Constantine; and resumes the subject in his 'Vindication' of the 15th and 16th chapters of the history.' For the charge of sycophancy there is but little foundation. The joy of the Christians at Constantine's patronage of the true religion was so great, that he was all but deified by them, both before and after his death; and although no doubt Niebuhr has sufficiently shown that Constantine, at least up to the time of his last illness, can only be considered as a pagan; yet, considering that his accession not only terminated the persecution which had raged for ten years, but even established Christianity as the state religion, it is not surprising that Eusebius, like others, should be willing to overlook his

faults, and regard him as an especial favorite of heaven. As to the charge of dishonesty, though we would neither expect nor wish a Christian to be impartial in Gibbons sense, (Why not, pray?) yet, Eusebius has certainly avowed, that he omits almost all account of the wickedness and dissensions of the Christians, from thinking such stories less edifying than those which display the excellence of religion, by reflecting honor upon the martyrs. The fact that he avows this principle, at once diminishes our confidence in him as a historian, and acquits him of the charge of intentional deceit, to which he would have been otherwise exposed. But besides this, Eusebius has written a chapter bearing the monstrous title,—'How far it may be lawful and fitting to use falsehood as a medicine for the advantage of those who require such a method.' Now at the first sight, (and why not 2d, 3d, 4th, and any number of other sights?) there naturally rises in our minds a strong prejudice against a person who, being a Christian in profession, could suppose that the use of falsehood can ever be justified; and no doubt the thought was suggested by the pious frauds which are the shame of the early Church. But when we read the chapter itself, we find that the instances which Eusebius takes of the extent to which the principle may be carried, are the cases in which God is described in the Old Testament as liable to human affections, as jealousy or anger, 'which is done for the advantage of those who require such methods.'

We have given enough and more than enough concerning Eusebius, to show his real character. We may now proceed to analyze the communication, which purports to come from his unwilling and resisting spirit. That this captured spirit should hate to face his work as a mortal and spirit, with such a record of evil doing, was natural, and that he should make his confession under protest ought to surprise no one. To realize that he had lived and was still living a lie, was anything but a pleasant necessity. That he should curse himself, and our contemplated publication, was equally natural; and not less so his fear that his unwilling and truthful spirit testimony would be made known to the world. Some idea of the kind of psychological warfare going on in spirit life may be gathered from the fact that after two years of effort, this stubborn and powerful spirit, was compelled to yield to a higher psychological force, and become a passive witness to the truth.

We desire to direct the attention of our readers to the disavowal of the spirit that he forged the passage in relation to Jesus Christ in Josephus's Antiquities of the Jews. It has come to be a general impression among critics, that the passage or section referred to, of Josephus, was forged, as well as interpolated by Eusebius. This the spirit denies, so far as the forgery goes, which he charges upon Justin Martyr, who used it in his epistles or apology to Antoninus Pius. Whether this be true or false, it is a fact that Justin Martyr, did write an epistle to the Emperor Antoninus Pius. Speaking of the undisputed works of Justin Martyr, McClintock and Strong's Cyclopædia says:

"Apologia prope Christianorum pro Antonino Pius, mentioned in the only two known manuscripts of the Apologies, and in the older edition of Justin is one of the most interesting remains of Christian antiquity. It is addressed to the emperor Antoninus Pius and to his adopted sons, Verissimus the philosopher, afterwards the emperor Marcus Aurelius, and Lucius the philosopher" (we follow the common reading not that of Eusebius) afterwards the emperor Verus, colleague of M. Aurelius."

If there was any such language put into the mouth of Josephus by Justin Martyr, in his letter to Antoninus Pius, we cannot trace it. But one thing is very certain, that Eusebius was the first to refer to such a passage in Josephus, and he was no doubt the interpolator of that fraud if not its author. He, as a spirit seems to regard this forgery as worse than any he ever committed. So far as the moral guilt is concerned, one "pious fraud" of that nature, is as bad as another. As will be seen in our extracts from Lardner's works, Eusebius did say, "that the ancient writings of Philo's Therapeutæ were our gospels and epistles." Not only so but the spirit of Eusebius comes back and testifies that such was the fact. The statement of the spirit that he was compelled by the facts to state in his history, "that the Gospel of Jesus Christ was neither new nor strange," is borne out by the following extract from Lardner:

"The title of the fourth chapter of the Ecclesiastical History is to this purpose: 'That the religion published by Jesus Christ to all nations is neither new nor strange.'

"For though," says he, "without controversy, we are but of late, and the name of Christians is indeed new, and has not long obtained over the world; yet our manner of life and the principles of our religion, have not been lately devised by us, but were instituted and observed, if I may so say, from the beginning of the world by good men, accepted of God, from those natural notions which are implanted in men's minds. This I shall show in the following manner: It is well known, that the nation of the Hebrews is not new, but distinguished by antiquity. They have writings containing accounts of ancient men; few indeed in number, but very eminent for piety, justice, and every other virtue. Of whom some lived before the flood, others since, sons and grandsons of Noah; particularly Abraham, whom the Hebrews glory in as the father and founder of their nation. And if any one, ascending from Abraham to the first man, should affirm, that all of them who were celebrated for virtue, were Christians in reality, though not in name, he would not speak much beside the truth."

Now Eusebius lived and wrote three hundred years after the alleged death of Jesus Christ; and yet we have him declaring that the name of Christians was then new, and that their religion and customs were of long antecedent date. Who believes that Eusebius would ever have given such a death blow to the pretence that Jesus Christ had taught or established a new religion or any religion at all, had he dared to face the facts that contradicted that pretence in his day? Who but the spirit of Eusebius would have recalled those annihilating declarations against Christianity made in his history of the Church? He well conjectured that those admissions on his part ought to be utterly fatal to the pretence of the originality of the so-called Christian religion. As will be seen by the communication from the spirit of Sir Thomas Bodley, the fact of the existence of the Anti-Nicene Library to which Eusebius refers, is fully explained. The testimony of the spirit of Eusebius to the fact that Christianity had its origin with, and was founded by Apollonius of

Tyana, as expounded by Ammonius Saccas, is not more important than it is true. That Ammonius Saccas should have given them an Alexandrian coloring was to be expected, and this the spirit of Eusebius testifies was the case. When he says the Christian gospels and epistles were all the work of priests, we understand him to mean that the titles they bear, and their present modified forms, are the work of Christian priests. Equally important and truthful is the declaration of this spirit that the gospels and epistles of Apollonius of Tyana were in the Syriac-Hebraic or Samaritan tongue, and were subsequently translated into Greek by translators who construed them to suit themselves. The spirit testified truly when he said that Christianity and paganism were identical; and that the Christian Easter festival was but the feast of the Greeks and Phœnicians in honor of Adonis, which literally meant Ad the Lord, on the being, and is the fire, or One Supreme-fire Being—the Sun. The confession of Eusebius, that it required very little learning to see that the original Jesus Christ was a mythical Hindoo god called Christos, is a stinging reproach of the Christian clergy who have shut their eyes to that almost self-evident fact. And here Eusebius states a most important and significant historical fact, and that is, that in his day there were documents extant that showed that Christos or Krishna was worshipped in the temple of Mathura on the Jumna, in the days of Sanchoiathion 1200 B. C. We find the following concerning Mathura in Johnson's Universal Cyclopædia:

"Mathura, or Muttra, a town of British India, in the Northwestern Provinces on the Jumna, is a decaying and disagreeable place, but as the birth-place of Krishna, it is highly venerated by the Brahmans, and visited by a great number of pilgrims. The shores of the river are provided with gorgeous flights of steps, and the city contains an immense temple, from which, however, foreign conquerors have carried away the idols of gold and silver with eyes of diamonds. Sacred apes are kept here; they are fed at the public expense, and allowed to do what mischief they like; swarms of holy parrots and peacocks are also maintained."

As Mathura was the reputed birth place of the Hindoo myth Christos, it is more than likely his worship had its rise there, and the statement of the spirit that Christos was worshipped there as early as the time of Sanchoiathion, the oldest of all known authors, 1200 B. C., is confirmed by known facts. For any one to pretend that the medium, an almost illiterate man, ever concocted that remarkable communication is preposterous; and yet there are people who are so prejudiced or lost to all reason as to make that pretence.—[Ed.]

MATERIALIZATION EXPERIENCE.

BY JOHN WETHERBERG.

I suppose articles in extenso on the subject of materialization, particularly descriptions in detail of such seances are getting somewhat monotonous. A person attends one and is satisfied what he sees is genuine, over-flowing then with delight, he writes out an account fit for the paper; another does the same, and then another, and sometimes they are quite expert both in seeing and in writing up what they see favored as it were by the spirits. All this is right and proper. I sometimes think however as readable matter—these accounts as I have already said, by their sameness have become somewhat monotonous, but it may not be so to others; and every new production may meet the eye of some new inquiring mind, and so great good be done. If one, however, reads over these reports which are pretty much after one pattern from the necessities of the case, it will be found that one might be headed Mrs. Bliss or Mrs. Fay or Mrs. Hull or Mrs. Reynolds or Mrs. Ross, or even shuffled, and the accounts would not be in the least inconsistent; varied a little perhaps, by the real or apparent recognitions. To a great many people, even to some Spiritualists, there is doubt of the fact of materializations of forms; people who believe in all other phases of the phenomena, do not feel satisfied with this last and great phase, which is to increase and grow more and more interesting unto the perfect day. Speaking of those who do not quite take it in, the reading of these accounts does not affect them any; they say: we have been there, but we cannot recognize as Mr. such a one does, who sees and caresses wife, children and friends: we have seen them come and answer to some remembered name, but we see no resemblance; it is too dark, and they do not dress as we remember them, or they do not look like spirits and then remembering this detection, and that exposure, feel that they are all of one piece, but not found out. It seems to me this is one of the important things to settle: "Is the materialization of forms a fact?" Don't let any of the fortunate ones say nonsense to this remark, we must remember we are not our brother's keeper. I unhesitatingly say, yes to that question; I am as perfectly satisfied of the fact of the materialization of spirit forms, as I am of any fact that ever came to my knowledge. My *ipse dixit* may not satisfy others, but I think there are a great many Spiritualists who will take my say so, and one man who is a good clear-headed Spiritualist, of the class of whom I have spoken, as being among the doubters of this phase, took my word to-day, as I gave him an interesting experience, and said to me "that fact stated by you Mr. W., has relieved my mind on that point." The satisfaction it gave him, almost leads me to write an account of it, but how would that seem after saying such reports had become monotonous; and whatever else I want to be, I don't want to be monotonous. Still I may work the fact into this sketch before I get through, or when I have framed a setting for it that will disguise the monotony.

My sister who lives in Rhode Island, sent me the other day, the Providence Journal, with a long and fascinating account in it of an apparition display, reported by our experienced old friend, Thomas R. Hazard, and asked me "if she could go and see what that man says he saw?" Now this lady is not a Spiritualist, and if she had been present on the described occasion, I am sure her report would not have tallied with Mr. Hazard's, and yet I believe in Mr. Hazard, and think he saw what he said he did. I wrote to this lady, saying, no, to her query. Said I you would be disappointed, you have not reached yet the Pisgah point of view, but it is all true; you will have to grow to it, feeling your way, and that takes time. Investigation said I, if you are fair and reasonable, will assure you that you are not cheated. I would advise you to go and see Mrs. Bliss, now giving materializations in Providence, for I know spirit

forms have been produced through her. Do you want to know how I know it? I have been permitted to go into the cabinet with a spirit at one of her seances, when I know there was no one in the cabinet but the medium. I thus have been in contact with both spirit and medium at the same time, and witnessed the dematerialization of the spirit. I could say, not exactly with Byron, that

"I saw two beings in the hue of youth
And both were young, and one was beautiful."

Only that there were two presences and one dissipated or dissolved into the circumambient air, and then there was but one and that one was the medium.

Now I want to say a word about Mrs. Fay, and that is the fact that settled the matter with my semi-doubting friend that I have referred to, and I relate it here, hoping it will settle others, for it is both true and important.

On Wednesday the 7th, I attended Mrs. Fay's weekly seance, it was a very good one, the spirits of various sizes and sexes, and nationalities appeared, often instantaneously, so that no change of dress could have been made, had any one supposed the metamorphoses had been the act of the medium. For some cause I do not know why, I was highly favored by the spirits; I had more than my share of their attention. It is possible I am more appreciated by the inhabitants of the "Summer-land," than by those in this mundane sphere, at any rate the feeling is a very innocent gratification, and I will try not to feel proud, or stuck up about it. Several spirits that claimed no acquaintance with me, came to me, many times giving me ample opportunity to see them, and know that they were not the medium, and that was their object. "Auntie" who bosses the job on these occasions, said they were going to try and let the "Wetherbee man" come into the cabinet. I said so do and I will be so glad, and when I am a spirit I will do as much for you. Two or three attempts were made, but it did not quite work, when suddenly a rather vigorous spirit, who seemed to be half a head shorter than the medium, came out briskly, took my hand and led me straight into the "holy of holies," if I may use such an expression. I was in the cabinet quite a while, or it seemed so; I had the spirit, by my left side, I holding one of her hands, and she manipulating me with the other; on my right sat the medium; I felt her head and face and both of her hands with my right hand. I apologized to this angelic presence for acting, perhaps, a little sceptical, but I thought I might when speaking of this incident, be told what I thought was the medium, was only a dummy, (as it was dark as pitch in there, though my eye sight had become a little adapted to the situation, and could see tolerably well the spirit, dark as it was, as she was clothed in white,) therefore I knew the seated person was a living being, and though the angel was voiceless, and I did what little talking was done, the spirit was very demonstrative in her manipulations, signifying that she was as glad as I was to find me satisfied. Something made me think of Jacob while in there; how he wrestled with an angel one night and strained his hip or thigh; so I in a sense, was in contact with an angel, I did not wrestle with her, or it, and feel all the better for this mysterious interview. I don't know as this closing needs any apology, one cannot help one's thoughts, and spirits and mortals both seem very well disposed to forgive any frivolity, which with me, will find expression sometimes even on solemn occasions. This privilege now related was very gratifying to me, and will not be very soon forgotten.

I want to close with a sentiment that at the moment will not come to my mind clearly, so I substitute this which carries the thought:

"Death hath made no breach
In love and sympathy, in hope and trust;
No outward sight or sound our ears can reach;
But there's an inward, spiritual speech
That greets us still, though mortal tongues be dust."

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's 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 their 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.

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,	\$128.98
W. A. Mosby, S. New Lyne, O.	50
Thos. Middlemist, Yreka, Cal.	3 00

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., Philadelphia, Pa.

The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or the Nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community.—James A. Garfield, in Congress June 22, 1874.

"Justice."

Editor of Mind and Matter:

Thirty-four years ago there was born in the city of Rochester the child Modern Spiritualism. With no flourish of trumpets, nor ringing of church bells, was the advent of the new-comer heralded throughout the length and breadth of our land, but humble and meek, seeking kinship with sweet little children, who in loving confidence welcomed the founding who would have been spurned and repulsed by the wealthy and titled of earth. Thirty-four times have the blossoms of June come to gladden the hearts of earth's children—thirty-four times has the white blanket of December been wrapped around the weary form of our Mother Nature while she was taking her needed rest. Anxious eyes in either world were watching day by day the unfolding of the tender blossom. Would it live? was the query of thousands. Would it meet the expectations of those who had toiled for many a long weary year? Or would it, like the religions that had preceded it, be shipwrecked on the rocks of cupidity and pride?

A wall went forth upon the still air from the palace of the rich and the cottage of the peasant. "Our dead—where are they? In some far off heaven, or lying in dreamless slumber, till the angel of ancient mythology shall once more awaken them?" Then the child came, and touching with her mystic wand one here and another there, lo and behold, the dead speak and point us to a grander life. They teach of the soul's unfolding and eternal progression. Thirty-four years filled to the brim have come and almost gone, and during all that time never have the souls that assisted at the advent of this glorious faith ever wearied of well-doing. We have clamored for tests, and the spirit world has given them to us by the thousand, aye, even when it drained the very life-blood from the veins of those who willingly gave their all that mankind might be lifted in the scale of progression.

Yes, I dare affirm that your arbitrary conditions and utter lack of sympathy has sent many a poor sensitive medium to spirit life ere their earth mission was half outwrought. I stand to-day side by side with Bro. Roberts, firm and unflinching, in defence of poor persecuted mediums, and I say, Shame upon you men and women of earth, that after thirty-four years of patient, kind and charitable teaching on the part of the spirit world, you should show the mental incompetency that you do to-day. You, in your little knowledge, presume to dictate under what conditions Truth shall be given to the anxious hearts that kneel at her shrine. You require that these instruments through whose organisms these lessons are given, shall be pure and unstained in their daily lives, forgetting that society, of which you form a part, is one mass of corruption, and they are susceptible to whatever influence you, you in your conceit and ignorance throw around them.

Hy soul repudiates a mean far off little God who will give ear to the daily supplications that go forth upon the pure air of heaven, for the interposition of that power for the reformation of those whom ye term Magdalens and drunkards. One preceded us a few years, who said, "I came not to call the righteous, but sinners to repentance." It is no credit to one to be forever proffering aid to the strong, and leave the weak to fall by the wayside. One might almost fancy a smile of contempt resting upon the countenance of God, as he looks over the battlements of heaven and listens to the silly prayers that ascend to him.

Put your shoulders to the wheel, and if your medium brother drinks of the intoxicating cup, take him kindly by the hand, shed the influence of a pure life about him, and cheer him on to make his life a blessing to himself and those to whom he may carry these glorious lessons of faith and charity. If your medium sister should be led by strong psychological influence, to walk in paths which are sinful for her, but not for her brother, wrap the grand mantle of sisterly love about her, and bid her be of good cheer for perhaps through her own blighted life, liberty shall come to those who follow after in years to come. Be true—be grand—be meek.

Boast not too much of knowledge, But the little that ye know, To the darkened minds around you, Go humbly forth and show.

In conclusion, friends, take these words of advice, and apply them to your own lives. We are prone to apply lessons of life to our neighbors, but that application is on a par with the weak, silly prayers that you give utterance to; a relic of the dim ages ago, and should be laid upon the shelf with the things of the past.

Yours for liberty and justice, FRED. L. HILDRETH.

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.

Table with columns for Name, Amount, and Total Pledged. Includes names like Samuel Graham, Geo. Dodson, J. D. Robbins, etc.

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:

Table with columns for Name and Amount. Includes Mrs. M. A. Manly, Chas. Fix, Jas. Osborne, D. S. Kimball, etc.

On November 14th, a meteoric stone, large enough to have crushed a house, if one had been in its way, fell, with a tremendous report, in the market place of Vevey.

WASHINGTON, D. C., Dec. 14th, 1881.

Editor of Mind and Matter:

DEAR SIR:—Happening to drop into Sheldon Hall last Sunday evening, I was pleased to see a very select audience listening to Mr. E. D. Keene. After his brief lecture, he gave some of the most remarkable tests it has been our pleasure to witness. Mr. Keene is taking great interest in MIND AND MATTER. Our next Sunday evening we are to have the celebrated independent slate writing medium, Mr. Nelson Davignon; both those mediums are giving sittings daily, at 724 E St., N. W. and are doing well. I understand it is their intention to make an extended tour through the South, terminating at New Orleans, early in February 1882. Yours for the truth, S. SYLVESTER.

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.

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.

WILLIAM AND HORATIO JEDDY 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.

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.

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 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 Vitaphathic 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 Laflin 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 Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily. Mrs. E. S. Powell, Business and Test Medium. Sittings from 9 a. m. to 9 p. m., at 927 Race St. Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily. Mrs. S. C. Faust, 936 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. Dempsey, 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. Nuehman, 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, 691 N. 13th St. 3 doors above Fairmount Av. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for slate writing tests and communications. Mrs. Thie B. Beecher, Trance Test Medium, No. 2317 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, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p.m. Consultations daily from 8 a. m. to 6 p. m. Dr. Roxilana T. Rex, Healing and Test Medium, 614 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 2128 Brandywine street. Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 9 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 5 to 8 p. m. Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Private sittings daily. Magnetic Treatment.—Cancers removed specially 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. Poyell, medium. RHODES' HALL.—Spiritual Headquarters, 505 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 IS AN EIGHT-PAGE, 48-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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Postage free to all parts of the United States, Canada and British Columbia, England and Australia.

was, that he engaged and circulated them, and thus shared the guilt and shame of the principal actors. French says he never attended but one seance given by Mrs. Reynolds, and that at the house of Chester Hunter, one of the lying accusers of Mrs. Reynolds; and yet this supercilious fool and egotist says, with no more ground than that for condemning her, "I was satisfied her performances on that occasion were the cheapest kind of trickery, and I do not believe she ever was or ever will be, the instrument of a genuine materialization." Reader, can you doubt the total want of truth and honesty on the part of a man who could stultify himself in that stupid and shameful manner. Say that he speaks what he believes true; and then what do you think of a man who pretending to be a sincere public advocate of Spiritualism, would sit still when satisfied a medium was practicing the cheapest kind of trickery in his presence, and at his and others expense, and he never so much as to make a word of objection to it, or take any step to inform the public of such a mediumistic disregard of the rights of the public. If Mrs. Reynolds had been guilty of what this lying slanderer alleges, she would have had the poor excuse of gain for her duplicity, but what excuse had the gossamer French for conniving by his silence for a space of five or six months, concerning a fraud which he was as much satisfied of then as now? Believe what he now says, and regard him to be an honest and truthful man and sincere Spiritualist if you can? His opinion that spirit materialization has not taken place, and can never take place through "Madam Crindle," as this foppish blackguard calls Mrs. Reynolds, shows how utterly worthless any opinion French may form of any body or anything, is, and must necessarily be. Thousands if not tens of thousands of persons who have witnessed what French denominates the "cheapest kind of trickery" on the part of Mrs. Crindle, know what an ass he makes of himself by such a stupid falsehood.

We will, for the purpose of showing him his proper status, condescend to notice the demagogical attempt that French makes to enlist the prejudices of the people of Clyde, who had no hand in the outrage perpetrated by some eight or ten of their number, upon Mrs. Reynolds against us. It is a stupid dodge at best. We did call the town of Clyde, a God-forsaken place, and had a right to feel it was so, until we found there were many people there that as cordially despised the conduct of the actors in that outrage as we do ourselves. That the guilty wrong doers should find it necessary to swear to the truth of their slanderous and groundless allegations against Mrs. Reynolds, shows at what a low estimate their simple word is held by those who know them. How they mended the matter by swearing to that which was no more true after it was sworn to, than it was before, we cannot for the life of us see. Mrs. Reynolds says that the whole of the statements, sworn and unsworn to, by Chester Hunter, Wm. A. Hunter and G. E. Sweetland, that in any way impeached her integrity and honesty as a woman and a medium, is wholly false, and maliciously untrue; and from the amplest opportunities we have had of witnessing what takes place at her seances, we have no reason whatever to doubt her statement, and so will every other unbiased person who has had similar opportunities of judging between Mrs. Reynolds and her dishonest and self-convicted accusers. We hope every one who wants to know where the truth lies, will either read the so-called sworn statements of the Hunters and Sweetland, or attend Mrs. Reynolds seances and judge for themselves. If they will do this, Mrs. Reynolds will need no word said in her behalf, to set her right.

Before criticising those affidavits as published in the *Journal*, we want to show the recklessness of French's statements, when he says Mrs. Reynolds "had been caught at her tricks, and had plead guilty to the same in open court." To show how utterly false these allegations are, Mrs. Reynolds is not aware that she was ever charged with committing any offence whatever, legal or otherwise. There was but one offence she could have been charged with, and that was of obtaining money under false pretences. The Hunters and Drowns and Sweetlands, the only persons who were present at that seance, do not pretend that Mrs. Reynolds or her son charged, or intended to charge anything for their services; and if they confessed to such an intention, they would have done so untruthfully. It is certainly false that Mrs. Reynolds and her son plead guilty to obtaining money that no one paid to them, or thought of paying to them. What were called legal proceedings in that affair, were the most criminal disregard of official duty; and such as none but the most stupid Dogberry would have been guilty of. No, A. B. French, Mrs. Reynolds did not plead guilty to anything, and you knew that when you falsely alleged otherwise; and yet you have the unblushing effrontery to call yourself a man. Shame! shame! But enough as to the leader; now for the rank and file. And first we will pay our respects to French's "Handy Andy" endorser, Colonel Bundy. The latter, commenting upon French's letter, says:

"It is not surprising that Mr. French, in common with other Spiritualists (!!) of Clyde, should say: 'I do not now believe she was, or ever will be, the instrument of a genuine spirit materialization.' In this opinion Mr. French and his townspeople will find themselves supported by thousands of Spiritualists (!!!), and thousands

who are inquiring. Yet the *Journal* believes, from the evidence in its possession, that Mrs. Crindle is a medium for form materialization, and that often some very small portion of her customary exhibitions is bona fide materialization."

Is there among our readers any one who can read that infamously insidious attempt to obviate the self-neutralizing lie of French, by conceding that Mrs. Reynolds is a medium for genuine spirit materializations, and who will not spurn that dishonest and hypocritical sheet in which it appears; if there are such, we ask them, as an especial favor, that they will never again insult us by reading MIND AND MATTER. The dirty brute who wrote that malicious slander, has not the decency to recognize the fact that the woman he seeks to injure, is Mrs. Elsie Reynolds, formerly Mrs. Elsie Crindle, of San Francisco. It is such contemptible meanness as this that demonstrates the innate "cussedness" of that enemy of decency and truth: But as we can in no other way make known the nature of the "Spiritual" vermin that we are about exterminating, except by letting them display themselves, we will pollute our columns with another specimen of the skunkish stench, that is a natural concomitant of this beast of the *Journal*. He says of Mrs. Reynolds:

"'Crindle,' with just enough of the genuine to serve as varnish for her wares, trades upon the sacred love (!!!) of the living for the dead." [Vile hypocrite!] "With the coolness of a devil incarnate," [Mark the fiend's brutality.] "she plays upon the strained heartstrings of her dupes until she has excited their imaginations, and then deliberately proceeds to display to their longing, blinded eyes a few old rags, masks, and sleight-of-hand tricks, and walks among them as a materialized spirit form, aided possibly by some spirit confederate, for whose acts she is responsible, and usually with perfect immunity from all danger of detection, so skillfully does she play her part."

The brute who wrote that, claims to be the editor of a paper devoted to the propagation of "pure, moral, truthful and honest Spiritualism." Where is the God that dealt so unjustly by Ananias and Sapphira! He must be asleep, or such lies as those would never be published by John C. Bundy again. We do not remember to have ever read any lies against mediums, in any paper hostile to Spiritualism, that would compare, in unscrupulous and reckless malice, with these. There is such a thing as a man lying himself out of all countenance, and that feat Bundy has this time accomplished. This liar has not the hardihood to pretend he ever attended one of Mrs. Reynolds's seances; not even once, as did his worthy coadjutor in falsehood, A. B. French; and yet he has the impudence to pretend he knows all about what there occurs, and that those who have attended those seances, and who will not see things with their eyes, as he pretends falsely to see them without eyes, are a pack of idiots who cannot tell the difference between a bundle of rags, a few masks, and sleight-of-hand tricks, and that which is the most absolute manifestation of spirit forms. Is it possible that Spiritualism is so completely at the mercy of the devilish spirit influences that animate the Guiteau assassins of Spiritualism, such as the Leslies, the Childses, the Bundys, the Frenches, et id omne genus, that it cannot cast them off and out? We will not believe it. We are credibly informed that the circulation of the *R.-P. Journal* has dwindled down, until it is less than fifteen hundred; a very large proportion of which is made up of delinquent subscriptions, which Bundy dare not cut off, to save appearances. A few more such vile attempts to injure Spiritualism, and he will reach the end of the rope, for there are not enough hypocrites in the Spiritual ranks to float one, much less two or more of such "spiritual" publications as the *Journal*. As straws showing its coming doom, we quote the following wails from the last issue of the *Journal*:

"A welcome Christmas present to the editor and publisher would be the payment of arrearages, and a renewal from those who are owing the *Journal*."

Does not Col. Bundy there concede that he has no just claim for arrearages from those who are on his subscription list? He well knows, as Spiritualists they owe him nothing for his wholesale and continuous lying about mediums, Spiritualists and Spiritualism. He dares not attempt to demand or enforce payment, and therefore goes to begging them to overlook his bad faith.

Again, he appealingly begs for help in the following whine of an impecunious country "patent outside" paper:

"How many of the warm friends of this paper will send a Christmas offering of a new yearly subscriber. The editor waits response to this inquiry of the publisher."

Well, "this paper," as Bundy calls his sheet, if it had any warm friends to begin with, they have been long since frozen to death by the cool and refrigerating impudence that claims it to be a Spiritual publication. Bundy has himself become so nearly benumbed by the low temperature to which he has brought things by his impudence, that he does not know whether he is one or two persons. In the other appeal, he claimed to be publisher and editor; in this, he begs as publisher and waits as the editor, who he imagines another fellow. This all comes from his lying until he doesn't know himself. "Warm friends of this paper," let him freeze to death and be done with it. It is the best thing you can do for him. Should he continue to live and suffer, he will only load his conscience with a greater amount of guilt and moral turpitude, and that would be to damn him

forever. Spare him, and let him die now. It is best he should go to the other side, in company with Guiteau. They can afford each other company, on the principle that misery loves company.

Our space is occupied, and we will have to defer our comments on those affidavits until a future time. We are impressed to do so, besides, by the promise of the *Banner of Light*, that Mr. Adams, its representative, will play its hand in the Clyde affair in this week's issue of that paper.

THE ASSASSINATION OF PRESIDENT GARFIELD AVOWED BY SPIRITS AS DONE UNDER THEIR INFLUENCE.

The following letter from our respected friend, A. L. Hatch, will explain what we mean by the above heading:

ASTORIA, L. I., N. Y., Dec. 11th, 1881.

Mr. ROBERTS:—My wife and I were told of the coming death of President Garfield, on the evening of July 1st, by our "spirit daughter" Lizzie Florence, as she sat materialized conversing with us—also through the declarations of a large number of spirits, after the President had been shot, that he would not survive his wounds. To us it is quite a remarkable history; and what is more, has, in many respects, been verified.

Perusing the spirit messages given through Mr. James, in your journal of December 10, I noticed one as coming from "Orange Phelps," of West Hero, Vt. In my boyhood days, I knew of a Mr. Orange Phelps of South Hero, Vt. Have written for particulars.

I have been prompted to send you the enclosed spirit messages, after reading your editorial upon the message of Dr. Story, or Dr. Parry. If we are correctly informed by the spirits, your views, as expressed, would differ from the wishes of the "spirit world," for they expressly declare, that they do not wish Guiteau to come to spirit life yet; and, to me, it does seem wrong that he should be killed or hung now; for by so doing his spirit would most certainly be one more of the countless evil spirits who would most certainly desire to return and obsess some other poor mortal with a bad and mediumistic organism, to go and do acts similar to those committed by the spirit, when in life.

I would ask you to read the fourth paper in "Experiences of Samuel Bowles in Spirit Life." It expresses more fully my views, on taking the life of the condemned here. Send them not to the spirit world to return to earth again, but incarcerate them in some suitable place away from the contact of the outside world, where, in time the better may control, and allow such to live out their natural lives, so that when the spirits take their departure, the kind and loving friends that had gone before may meet and greet them; and the spirit, freed from its enthrallment condition, shall rise into a higher and brighter life.

I would ask you to compare the messages of the spirits given us, to the declarations of Guiteau, as to his being forced to take the life of President Garfield. To my mind he was possessed by the spirit of an assassin, and the spirit world used him as their instrument and they will protect him, as they have declared.

Unfortunately the press of the country are calling for Guiteau's death. How much better for all, and how much greater punishment for the assassin, would it be, to incarcerate him in an asylum for life. I do not think his life will be taken now, for it certainly seems that the spirit world have and would protect him. I note this morning, that one of the jurors is sick, and the case is not likely to proceed. I may be mistaken in what the spirits seem to desire, but I hardly think so, from the many things that have been given us.

You will excuse me from trespassing upon your valuable time, and believe me,
Yours in sincerity and truth,

A. L. HATCH.

The spirit messages to which Mr. Hatch referred were as follows, and were received as stated by him.

"The following are copies of spirit messages that were spelled out by the little table in our parlors, on the evening of September 25th, 1881, whilst the body of General Garfield was lying in State at Cleveland, Ohio. During the delivery of these messages there were seven persons present; and just prior to the giving of the communications, the subject of our conversation was the death of President Garfield."

FIRST MESSAGE.

"The fettered soul is now at rest. We took him for we thought it best, and Hancock shall solve the rest."

SECOND MESSAGE.

"The organism of Guiteau was such that the spirit world could work through him to remove Gen. Garfield."

THIRD MESSAGE.

"There is a general feeling in the spirit world, that the assassin shall be protected and shall not come to the spirit life (yet). We used him as our instrument and we will protect him."

Mr. Hatch then adds:

"You will please notice how forcible the expression used by the spirits, and at this day look back and note how far they have made good their declarations as above expressed. Three times has the bullet missed him. Why should not we, one and all, strive to save him, Guiteau, from the hangman, when even the spirit of Gen. Garfield is asking that he should be saved? See Garfield's first message through Mrs. Richmond, in Chicago."

We cannot express the pain we feel in having to waste our time in defeating such spirit devilry as is manifested in the delusion into which the spirit enemies of Spiritualism are throwing some of the most prominent Spiritualists of our land. We allude to the spirit pretence becoming so common that one spirit, or one band of spirits, or one class of spirits, however wise, or however advanced, or however numerous, is competent to represent, much less speak for, so vast a spirit host as people the spirit world. Any spirit who undertakes to do that, or any band or class of spirits who undertake to do that, convict themselves of falsehood, and are entitled to no credit or confidence whatever. This is a position that we defy spirits or mortals to successfully

deny or shake. Tried by that test, what becomes of the "messages" or communications given to Mr. Hatch and his friends, by some unknown, deceiving and untruthful spirit or spirits, as given by the "Spirit World." They will serve to point a lesson that if Spiritualists will heed, spirit villainy and lying will become much less frequent than they are. We have time and again heaped up facts mountain high, all showing, that, in spirit life, priestly Christian spirit bigots are banded together to perpetuate the theological fraud in which they were engaged when on earth; and having learned the importance, to that end, of a concentrated psychological power, they flatter their ignorant and deluded followers that their welfare depends upon implicit obedience to the will of their priestly masters. The latter hate and dread nothing so much as truth and liberty, and hence keep up a never-ceasing war against both; in which they stop at nothing to make good their demoniac purpose. Inasmuch as Modern Spiritualism is the embodiment of truths that are utterly destructive of the falsehoods they represent and uphold, these Christian spirit enemies hate Spiritualism and Spiritualists with more than mortal hatred and enmity; and hence, labor incessantly to cast reproach upon them by every means in their power.

Now to the spirit communications which Mr. Hatch regards as of so much importance. The first "message" sets out with a positive falsehood, as every well informed Spiritualist must see. When General Garfield's spirit took its flight from his emaciated form, it was not a fettered soul, but a freed soul; and instead of being at rest, it was, in all human probability, more active and alive to the realizations of the immortal life than it had ever been while fettered by the earthly form from which it had been released. This spirit says, "We took him for we thought it best." For whom did this spirit speak; and why did he and they conclude it best to take him from the high and important position to which the American people had appointed him? Had he told us this we would have known something of the true nature of the infernal purposes and intentions of the spirit instigators of Guiteau's crime. It would seem, the spirit knaves and fools imagined that General Hancock, the defeated candidate for the office, from which Gen. Garfield was removed by their murderous tool, would come into control of public affairs. In any sense that "message" may be viewed, it certainly comes from spirits who are at war with public order and the perpetuation of republican government.

The second "message" is a high-handed spirit declaration that the murder of Gen. Garfield was the result of psychological influences exerted by the communicating spirit, and those spirits he represents, upon the organism of Guiteau. It would have been well had these murderous spirit devils proclaimed their identity. That they represent the spirit world is certainly false. They were undoubtedly spirits who are bitterly opposed to the institutions of this country, and who desire nothing so much as their overthrow, and the substitution of social chaos, or unlimited spiritual and temporal domination of impious priestcraft.

The third "message" is an attempt of these spirit murderers to escape the soul-damning guilt that will rest upon their already crime-cursed consciences, if they should be compelled to face the deeply wronged spirit of their tool Guiteau, and confess to him that they were the Deity who had impelled him to commit his awful crime. It is because these murderous spirit devils who come back here and avow their hellish work, do not want Guiteau sent to spirit life (yet), that we insist that they shall confront him at the earliest practicable moment. What murderers, whether spirits or mortals, do not want done in their cases, is what every friend of humanity should insist upon being done. We for one, are just as unwilling to be dictated to or ruled by spirits, whether high or low, as we are unwilling to be ruled by mortals, whether of the Guiteau stripe, or the impious black gowned upstarts who assume to govern their fellow-beings in the name of God—or of Jesus Christ, or of any other theological scarecrow. To the deepest Plutonian darkness, every one of you; and there remain until you learn the value of the light of truth, and the necessity of justice as the only means to your emancipation from spiritual wretchedness. Inasmuch as you used Guiteau as your instrument, and declare your purpose to protect him, we will send him to you, where you will have a better chance for doing it than you can have while he remains here in his conscienceless murderous organism. We advise you to be a little less demonstrative in your work of murder, for so far from its serving the purpose which you intend by it, you will find it will only make the work of that portion of the spirit world which you do not represent, and which is as far before you as light is to darkness, all the more easy of accomplishment. Remember, MIND AND MATTER lives, and defies your malice, your lies, and your enmity. The man who writes this, reads your every purpose, and will meet and defeat you in all your devilish attempts to delude and deceive those whom you aim to use against the interests and welfare of humanity.

To show that the spirits who gave those devilish communications to Mr. Hatch, are still deluding and influencing Guiteau, we copy the following from a written statement given to an agent of the National Associated Press by Guiteau, and pub-

lished in the *Times*, of this city, on Sunday, Dec. 18th, instant:

"Judge Cox I consider just the man for the case. He is able, conscientious and careful, and is disposed to give a wide latitude to all parties. I think he believes in my idea of inspiration, and he is a high-toned churchman, and therefore is disposed to do absolute justice to Deity and myself. Without the Deity's presence the President never would have been removed. This presence destroyed my free agency. The Deity compelled me to do this act just as a highwayman compels a man to give him money after placing a pistol to his victim's head. The victim may know it is absolutely wrong for him to give money that his wife and children need, but how can he help it with a pistol at his head. This irresistible pressure to remove the President was upon me for thirty days, and it never left me. When awake, it haunted me day and night. At last the opportunity came, and I shot him in the Baltimore and Potomac depot. I would not do it again for a million of dollars. Only a miracle saved me from being shot or hung then and there. But the pressure on me was so enormous, I would have done it if I had died the next moment. If I had not been instantly hurried away by the police, I would have been shot or hung in five minutes. The Lord protected me then, as he has on three other occasions since July 2nd, when I have been assaulted. The gradual way the Deity removed the President, is a confirmation of my original inspiration, and I am well satisfied with the Deity's conduct of this case thus far, and I have no doubt but He will continue to father the act to the end, and so that the public will sooner or later see Providence in the act."

Now, here we have Guiteau repeating the same course of reasoning as did Mr. Hatch, except that with Mr. Hatch the spirit devils avowed their responsibility, and with Guiteau they were compelled to come to that poor fool in the guise of Deity. We question whether anything in the shape of spirit diabolism has ever approached this case of the murder of President Garfield. We insist that it shall be the last piece of devilry of this character. This "deity inspiration" business must be stamped out, and all who go into it be made sensible that prompt and certain death is the consequence. Let these spirit hounds of hell, who for weeks have been behind that travesty of justice in a United States court, have the care and protection of their "instrument," where they will not be allowed to insult and offend every principle of propriety and decency, as they have been doing through this guilty, worthless wretch, Guiteau, ever since he committed his infernal crime. Guiteau must die. The safety of humanity demands it. Drunkenness is rightfully regarded as no proper excuse for crime, and this "Deity inspiration" business should be equally impotent to save those who are wicked enough to indulge in its intoxicating effects. Why need we say more to show where we stand, at least? What has any other so-called spiritual paper had to say upon this subject? Nothing, so far as we have seen. As silence is sometimes rightfully construed as consent, these spirit personators of Deity and murderers of Presidents, can claim with much show of reason, that they have the consent and approbation of the so-called spiritual press.

We are coming more and more to believe that MIND AND MATTER is the only fearless, independent and impartial defender and upholder of true Spiritualism. That the so-called spiritual papers should avoid as far as possible, the recognition of MIND AND MATTER as a spiritual publication, shows one of two things, either that they are conscious of their own hypocrisy, or of our unanswerable claims to be regarded as the true exponent of Spiritualism. The *Two Worlds*, a namby-pamby weakly weekly, contains a list of what it calls spiritual journals, among which MIND AND MATTER finds no place. We thank A. E. Newton and Dr. Crowell for this unintended compliment and manifestation of their high appreciation of the work we are doing. If MIND AND MATTER should find a place in that list, we would be sure there was something wrong with us. We want no one to consider us dead just yet.

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.

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.

Vick's Floral Guide for 1882.—The most complete, beautifully printed and finely illustrated catalogue of flowers, plants, ornamental grasses and vegetables which has come to our table, containing a world of valuable information for amateur gardeners and lovers of the beautiful things

In nature. James Vick, florist and seedsman, Rochester, N. Y.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

MIND AND MATTER, entering Vol. 4th, Nov. 26, continues its vigorous exposure of mythological superstition, whose stronghold in Christianity few Spiritualist editors dare even attack. Its wonderful communications from ancient spirits, through the mediumship of Alfred James, are alone worth the annual price of the paper, \$2.00, and greatly help to rationalize thought relative to Bible traditions and Christian pretention. Mr. Roberts' arduous, timely efforts should be sustained. Address 713 Sansom street, Philadelphia, Pa.—*The Word, Princeton, Mass.*

PROFESSOR TICE, the distinguished Meteorologist and Weather Prophet of St. Louis, has issued his "Annual Weather Forecasts for 1882," in which, besides foretelling the weather for every day in the year, and clearly explaining the theory on which his predictions are based, he gives much other information concerning atmospheric phenomena—the whole designed not only to give the facts as to the weather, but to teach the masses the facts determining weather changes. Other matter concerning the farm, garden and household, of special interest, is added—the whole serving to make it the most complete and practical of his long series of annual issues. Its value to everyone, and especially the farmer, is apparent. For sample copy and terms to the trade and to agents, send 20 cents to Thompson, Tice & Lillingston, of St. Louis, Mo.

We had the pleasure of attending a seance given by Mrs. E. K. Joseph, at the hall northwest corner of Eighth and Buttonwood streets, on Wednesday evening, the 21st inst., at which we received the most convincing evidence of that lady's mediumship. Flowers were brought, several pencil-drawings made, independent voices addressed us, and numerous communications given in English, French and Latin, written in entire darkness. The writing was done in various distinctly individual styles, having not the least resemblance to each other. Mrs. Joseph gives a seance this (Thursday) evening, at the same place. We hope she will receive so much encouragement as to be induced to remain longer. The tests by flowers and writing from our spirit daughter were very gratifying to us.

Brooklyn Spiritual Conference.

EVERETT HALL, 398 Fulton St., Dec 11, 1881.

Dr. Henry Slade announced that his presence in Brooklyn was to arrange for the delivery of his lecture on next Saturday evening, December 24. He gave his experience as a lesson of encouragement for newly-developed mediums not to falter or fall by the way. The doctor spoke of his trials and sufferings, and of the exceeding great reward of those who are faithful; of the comfort of Spiritualism, and of its mission to heal the sick, to raise the fallen and give hope of life beyond the grave. The doctor announced that his niece would accompany him, and give a musical accompaniment to the lecture.

A drawing was then arranged for the quilt which was gotten up by the ladies of the society to increase their funds. The quilt, which is a brilliant composition of scarlet and white, was drawn by Mr. J. Boush, who presented it to the Guardian of the Lyceum, for the benefit of its finances.

Prof. Dean spoke in complimentary terms of Dr. Slade's mediocrity and of the evils of intemperance, and referred to a temperance society which had been formed by himself and some others, and announced a concert to be given for its benefit.

Mr. Haslam also spoke upon the subject of intemperance, and of the degrading influence of the appetite for liquor.

Mrs. Gridley addressed the meeting, expressing her sympathy with and interest in this and all other conferences and similar meetings every where; and predicted that Dr. Slade would be given physical demonstrations upon the rostrum; and also touched upon the temperance movement, and her own labors and those of her sister, Miss Tingley, in the cause.

Mr. Watson, of Middle Village, spoke of the horrors of intemperance, and of the uplifting work of Spiritualism in overthrowing its power.

Mr. Swackhammer gave an interesting account of a seance with Dr. Slade, and endorsed all that had been said on the subject of temperance. He commended the movement for establishing a home for wornout and destitute mediums, now in progress under the inspiration of the spirit world.

The conference separated at a late hour, after a very interesting session.

SARA WILLIAMSON.

Letter From Vineland.

VINELAND, N. J., Dec. 20, 1881.

Editor of Mind and Matter:

Mrs. Colby, together with Mrs. Smith, has just closed a very successful engagement with our society. Her influences are iconoclastic, and still somewhat formulative. She was listened to with marked attention throughout her course of lectures, and no doubt much good was accomplished. We hope to get her here again during the Spring months.

A. C. COTTON,
President of Society.



CHILDREN'S COLUMN.

DOT'S CHIMNEY.

BY MRS. A. E. THOMAS.

Briskly fell the snow's white plumage,
Tossing o'er the barren moor,
While Kris Kringle's jolly features
So belied the weight he bore.
Fast the pearly flakes were falling,
Glad his hoary head to crown,
Making darkness light about him,
As though angels dropped them down.

Sings his heart his sweetest carol,
Twinkles his gray eyes so bright,
As he pictures the sweet children
In their happy-homes to-night.
What cares he that snow is drifting,
And the cold is so intense,
When he sees dear Dottie's chimney
Peeping over yonder fence.

Down the chimney now he's creeping,
Dark and sooty, dim and drear,
Yet his heart is light, though heavy
On his back lies Christmas cheer.
"Quite a journey I've accomplished,"
As he shook himself quite free
From the soot. "Now where's Dot's stocking?
Here 'tis. But what do I see?"

"Whose is this, and this, and that one?
One last year, but now three more.
I am old, just turned of eighty,
But can count—one, two, three, four.
Well, I'll fill them," said Kris Kringle;
"Maybe Dottie wants a pile
Of nice goodies. How they go in.
—Now, my boy, you're fixed in style."

He guessed rightly; Dot was greedy,
For he did love candies so.
This was why he hung so shyly
Four bright stockings in a row.
Morning came! Dot was in raptures.
What a pile of luscious things
Hung within that old black chimney!
But hark! now the door-bell rings.

In came Neighbor Gray a-sighing,
Times, he said, were very dull;
And his little Sam grew weaker,
—Gave his heart was very full.
Wife, he said, had watched beside him
Through the cold and bitter night,
And he came to ask for something—
Only "just a little mite."

Up jumped Dottie with a stocking,
Bursting with its festive bliss,
"Here," he said, to that poor neighbor,
"Give dear little Sammy this.
Just then came the widow's children—
Pretty, but so very poor—
Mag and Mamie, newly frozen,
Travelling o'er the barren moor.

"Come in quick," said little Dottie,
"What's the matter? pray explain."
"We are going for the doctor,
'Cause the baby's got a pain."
Mag and Mamie each had a stocking
When they left the farmer's door.
Oh! 'twas well that little Dottie
In his chimney hung up four.
—Harpers' Young People.

Max Rander's Adventure in Berlin.

BY MATTHEW WHITE, JUN.

A few days after my war experience, we moved to Berlin, where Thad and I managed to have a more cheerful time of it, as father allowed us to walk by ourselves as far as we pleased in either direction on "Under Ten Linden," which was the way my brother pronounced the name of the main avenue.

We used to wander up and down this street for hours, watching for Emperor William, although as soon as his carriage came in sight, I always hurried Thad around the nearest corner, for fear he might be in the way of somebody who wanted to shoot the Kaiser. So we never saw anything more than the horses' heads, and the sun shining on the helmets of the officers.

I had now become very suspicious of these Germans and their queer customs, so when mother heard from some friends in another town, that one of the young fellows in the party had been compelled to join the fire-company because he was over a certain age, and had lived there six months, I determined to keep my eyes open wider than ever.

Yet after all I got mixed up in a dreadful way before I had been in the city a week, and this is how it happened:

One morning Thad and I had walked a little further than usual, when we suddenly came upon a lot of people crowding about the entrance to a large building in a way that was so enticingly suggestive of a circus that we could not resist the temptation to join them.

As the Germans haven't yet invented any outlandish fashion of making figures, it did not take me long to find out the low price of admission from the sign before the door, and telling Thad to keep fast hold of my jacket, I began working my way inside.

I soon found that the crowd was not as dense as it had seemed, and in less than two minutes I had bought my two tickets, and was waiting my turn to pass through the narrow space where a man was taking them up. I gave one to Thad, and as I went in ahead of him, handed my own to the door-keeper, who looked at it and at me, then suddenly seizing me by the shoulders, turned me completely around, at the same time shouting out something that made everybody rush up and stare at me as if they never had seen a boy before.

This lasted for about five minutes, during which time I kept crying out in the most broken sort of English I could talk:

"Let me go. I'm an American, and haven't even seen your Emperor. Besides, I never shot anything out of a pistol but peas in my life. Oh, don't somebody understand?"

But nobody offered to help me, and as two fat men with red faces came up and prepared to march me off between them, I could only resign myself to my fate, first begging Thad, however, to run back to the hotel as fast as he could, and tell father that I had been arrested.

All this while the crowd had been very merry at my expense, and when the two fat men began to walk off with me, loud laughs and cheers were heard on every side. In this humiliating manner, then, I was taken from one end of the building to the other, but to this day I can't remember what was in it, although I am sure there were neither horses nor clowns.

I had felt somewhat easier in my mind since sending after my father, and was now expecting to see him rush in, "haggard with anxiety," at any minute, when I was suddenly walked out through a side door, and marched off in a direction directly away from my hotel.

"Hold on, there! Where are you taking me?" I cried, struggling to free myself, with the sole result of making my captors grip tighter and laugh louder.

The next instant they turned into a photographer's, and signed to me that I was to have my picture taken.

"Well, it's all over with me now" was my despairing thought, as there came to my mind faint recollections of having somewhere heard that a certain class of prisoners were always photographed before being sent to jail.

While the artist was getting things ready, I had a desperate idea of refusing to sit still, but as I sadly reflected further, that by so doing I would only add to the malice of my enemies, I determined to remain passive, and let them do with me as they would.

But wasn't I just boiling over with wrath inwardly! To think that a free-born American should be seized in this shameful manner, and treated like any common criminal, was outrageous, and in spite of the terror I was in I felt like shaking my fist at the whole party, and letting them know that New York had a Seventh Regiment that could whip their entire army—at least I should think it could from the way I've heard Cousin Walter talk, who's a member of it.

As it was, I could do nothing but sit there like a statue, with my head pinched by the iron frame behind me, and the artist in front of me fussing around his cannon-like arrangement, which had it gone off and killed me on the spot, I thought would be in no way surprising in this land of surprises.

In five minutes the picture was taken, and then as the two red-faced men came forward, I resolved to make one last, bold dash for liberty.

Giving a sudden spring, I bounded from the chair, rushed for the door, and—plumped straight into my father's arms.

"Well, Max," he began in the calmest tones imaginable, "I see they haven't quite taken all the life out of you yet," and then he went on talking in German with the fat man, who soon grew redder in the face than ever as they shook all over in fits of laughter.

And what do you suppose all the fuss had been about? Just this: I had happened to be the millionth visitor that had entered the building, and that person, whoever it might be, the managers had decided should be treated with great honor, conducted in state through the exhibition, and finally have his photograph taken as a souvenir.

I brought one of the pictures back to America with me, and the boys at school all think it's a big thing; but then I've never told them as many of the particulars as I have just confided to *Young People*.

PUEBLO, COL., Dec. 13, 1881.

Editor Mind and Matter:

I have just returned from Kansas, and find my subscription to MIND AND MATTER has expired. Many thanks for kindness in sending it to my address since, as I would dislike to miss a number. Your bold, manly, defence of our media, fills my soul with gratitude. When a lady, sensitive and true, like Mrs. Stewart, of Terre Haute, Indiana, is assailed by designing whelps, mis-called men, she needs the strong arm of God to sustain her, and the need has been supplied through you, sir.

I desire your attention a moment, directed to another great fraud, J. V. Mansfield. Several years ago, I was living in Mobile, Ala. A Spiritualist was naughty, the good people thought. I could not help talking about it, however, naughty as it was. After a time, Hon. L. J. Fleming, who at that time, was General Manager of the Mobile and Ohio Railroad, was called to New York, and being a gentleman not likely to be deceived, the good people wanted him to visit J. V. Mansfield, to convince me that I had been duped. Mansfield did not know such a man as Fleming existed, and vice versa. He did exist though, and was father to three deaf and mute children, two in the form and one in heaven. He was very fond of the two in the form, and used to teach them to make block letters, little thinking he was at the same time teaching the one he supposed in heaven. He went to see Mansfield, who they say is a fraud, and received a long communication signed by his father. Whilst reading it, another came, signed by his mother, and yet another signed in block letters by his little daughter. It was enough. He went away a better man, and to-day Spiritualism in Mobile is popular and J. V. M. worshipped.

Enclosed please find two dollars for subscription to the best paper on earth.

Respectfully,
D. C. GILE.

Thomas Middlemist, Yreka, Cal., writes, with remittance: "I think you are filling a place no other spiritual editor can, and you are doing it thoroughly, too. I subscribe for ten spiritual papers; they are all doing their work, and I wish you success in yours."

Ch. A. Trasdorf, Athens, Ala., writes, with remittance: "In my judgment, you are the best and noblest and bravest editor for the defence of our persecuted mediums, and in clearing away the barnacles from the true doctrine of Spiritualism. Your paper is worth every cent of the money, and may the good spirits stand by you, to help you in your noble cause."

Thomas Wardall, St. Ansgar, Iowa, writes, with remittance: "MIND AND MATTER, is liked out West, where creed is criticized, authority ignored, and fearless thinkers are in demand, in spite of Madam Grundy. The great question with us out West is, 'Is it true?' rather than, 'Is it popular?' In my heart I thank you for defendidg Mrs. (Crimble) Reynolds and all other persecuted media, who so much need protection and encouragement. May angels ever prompt you to dare and do right."

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.

COMMUNICATION FROM THE SPIRIT OF
STEPHEN GIRARD.

DR. AMOS G. PIERCE, MEDIUM.

"To the Editor and Readers of MIND AND MATTER:—Do you wish to read a few words from a spirit that, in days gone by, used to be well known in Philadelphia, Pa? If you do, the following few lines are at your service. When I entered upon the remarkable scenes of spirit life, (for I could name this sphere in no other expression) I said to myself, "What a remarkable dream I am having! It seems to me as real as life." I asked myself, "How long can this continue?" This question, and many more, I asked myself, in relation to what I saw and heard and thought I understood. It seemed to be a long—long time—that I was having that splendid dream. All of my old well known friends came to me; or I found them—I did not then know which. My father and mother, brothers and sister, who died in infancy and youth. Men, women and children, whom I was familiar with in my youth and early days came also. The scenery, likewise, was as natural as life, and as familiar to me as it used to be when I was a boy and a young man. All the acts and scenes I had ever passed through; social affairs—business affairs—and everything I had ever done—I saw and realized, as if as natural as the very life. "My memory and thoughts," I said to myself, "must be very acute, to keep for ready use all of these affairs so long." Persons whom I had thought dead long ago, conversed with me the same as though I was living. They told me wonderful things—related remarkable incidents that made my dream, as I thought, appear more and more astonishing. How long I had been in this state I do not know. At last, after seeing and understanding many affairs, I considered it a dream; for I had not the least idea but that I was living in the human form as I had ever been in the past. My mother, as natural as life, came to me, and in course of our conversation, which was also every way as natural, in voice, gesture and expression, as when in earth state, ascertained my condition, as I have stated it to be. Then she said in great apparent surprise, for now I think being a spirit that she knew all about it before: "My dear son, Stephen Girard, your body is dead, and you are in the beautiful spirit world, with me and your father, and others who have once loved you, and lived as you and I have lived, in the mortal state, to die no more, and to be separated from me and your friends never again." I could not then understand her. My state was but that of a conscious life-like dream, that I would soon wake from, as I had done many times before; and would arise from my slumber to go about my business avocations. "No, no," she said, "Stephen, you are a spirit now, and you will never again occupy your material form." But notwithstanding all she said, I could not be convinced of the truth of her statements.

"Then, seemingly to help mother, one whom I had known and then thought of with great pleasure, and who had great influence in shaping my course formerly, came along, attracted by the sound of my voice, I thought, and the conversation we were having. After our mutual recognition, being informed by mother of my state, he told me of my error, at the same time laying his hands upon my head, and afterwards making a few upward and side-way passes over and about me, I awoke, as I thought, and in great consternation, to find myself under the care of these friends. This did not, however, convince me of my spirit state. I had many doubts; so much so, that I felt as though this was the most curious dream that ever had occurred to me.

"This state of spiritual aberration continued for some time, when my friend observing my state as being very much unchanged, said to me: "Come, you must be convinced, if at all, it seems, through your own reason and mortal understanding, observation, and reflection." Following my friend, in a few moments I was at my former place of business. Noticing many changes that had occurred since I went to sleep, I questioned my employees as to the matter, as was usual with me when anything had occurred in my absence that had not been ordered by myself. I said, in a loud voice (for no one seemed to notice me at all): "What have you been doing here?" They still took no sort of notice of me whatever, or of what I had been saying. Such treatment amazed and disturbed me very much. I was so confused with these strange proceedings that I hardly knew what I was about. Why! many affairs had been completely transformed so as to be all different from the manner I had formerly directed them to be done. "What could this mean?" I thought. Hence my surprise and loud expression. To my greatest amazement, my true and faithful associates and accountants and friends, (in and about my place of business,) took no notice of me; whatever. Perplexed, astonished and irritated, more and more, beyond endurance, I stepped forward for the first time in all of my business experience, and gave my accountant a smart slap upon his cheek. Still he took not the least notice of it, but kept right on about his business, making figures and writing as fast as he could scratch. I gave him a push, but with no more effect. "What," said I, "in the name of God does all this mean?" No one appeared to hear me. Now I think they did not, for they kept diligently about their business. My friend who came with me, heard all this, and laughed in great glee at my confusion. "Are you not convinced yet," he said, "that you are in the spirit, and in a state that the world material call dead? I think you should be." "Spirit!" I said, "what is that?" irritated at my friends' remarks and my own confusion. "I think," my friend said, "you will soon find out. Come with me, please." He led the way along through familiar streets, squares, and parks to the place where my body lay, reposing. "Look," he said, "there is the material body you used to once occupy, but which is inanimate, dead, and is considerably decayed." I did look and consider, amazed! but was not yet convinced that my then self was a spirit any more than ever I was; because I remembered of dreaming before, in a similar manner, from which I awoke to the normal condition of earth, and to the common affairs of life. But I was puzzled at what this dream could mean; indeed, if there was any meaning at all to it. I thought I should soon be normal again, when morning came, and I began to tire of my situation. This I plainly told to my friend. "No," he said, as if reading my thoughts, as I gazed around in bewilderment at the appearance of death and decay all about us. "Let us go from here," I said, "It is enough." Ah! bah! said he, "you were a medium to spirit influences and

have no been all of your days." I thought and wondered what he could mean. "I a medium! What is that?" "It is very strange to you now," he said, laughing at the peculiar state I was in. "Oh!" he remarked, "I understand you died under the strong influence of some narcotic. Opium, doubtless, to produce sleep or alleviate pain,—one or both." "Yes," I replied, I have been accustomed to take opium when sick. It is the common drug used by physicians in about all disorders. It is so soothing, and produces such ecstasy of mind and thought with me, that I much like to make use of it." "I do not doubt that," my friend said, "but you could not have done anything so bad for yourself—for your intelligence, and mental and spiritual understanding. Again, said he, "Come with me." Following with the swiftness of thought for a few moments, as it appeared to me, we came suddenly into a beautiful forest, clad in all the beauties of spring and early summer time. Birds were singing all about. Every tree and bush seemed to be full of them, flitting here and there, enjoying themselves with the greatest delight. To say I was charmed with the scene and prospect would be a feeble expression indeed. I was filled with such thrills of happiness, enjoyment and pleasure, as I never had a thought of before. And such lovely flowers! pinks, roses and trailing fragrant vines. These exquisite beauties and the lovely scenery, all combined, made me forget my former self; and I stood before my friend in transported ecstasy of delight. Then he said, "See yonder fountain of never failing crystal water; go bathe therein—your head first and then your spine and back freely; then your limbs, so as to give them a thorough tingling of flushed living flesh." "Yes," said I; and I was soon busy in my ablutions. I had bathed my head freely, and was about to apply the strangely refreshing liquid to my spine and back. It had scarcely touched my person before my heart seemed to leap in its casing, and the blood flew through my veins with astonishing speed. A nervous thrill pervaded my entire organism. Suddenly starting, and as it appeared to me, a cloak or covering was thrown off that had kept me bound as though I was in bonds.

"Then for the first time I felt conscious of being awake. A strange feeling seemed to work within me, and everything appeared new and beautiful to me. All dread, doubt, fear and bad feelings left me. So I informed my friend. "Where am I?" was my earnest question. At this stage of affairs, my mother appeared instantly at my side. I recognized her loving face. I knew she had been long since among those the human world considers as dead. To my inquiries as to what all this could mean, she informed me with such accurate statements, reminding me of my visit to my earth form, and other affairs, that I felt sure that it must be as she said; for I could not doubt, though until that time I had no previous comprehension or conviction upon the subject.

"Upon the certainty of the correctness of this information, surprise and gratification, alike, absorbed my mind. I knew I was surely dead, as the phrase goes. But what a curious death! thought I. Now a spirit! alive! more sensible than ever before! How strange! A spirit! I! My God! A thing like me! A ghost! How could I have ever believed such a thing possible! Never, in all my life, did I believe such a thing! How can it be possible! Yet, here I am, and I have indisputable evidence that I am a spirit, and that the body known on earth as myself is dead, dead! Oh, how strange! "Yes, my son," spoke both father and mother at once, for my father now came and stood near me, whom I at once knew, and was filled with joy from his presence.

"New scenes began to appear; new thoughts and methods of action, of understanding, of pleasure and employment, flowed freely through my intellect. The beauties of this state began to appear. They were more than trebled to my sensations. I am relating this as of an immediate occurrence, but which, measured by earth time, months and years have intervened since I came to a full and agreeable consciousness of my spirit state.

"Now I am very happy, and am greatly delighted with this delightful and glorious plane of life. I have enjoyed years of this new state of comfort, investigation, travels, and the privilege of the best opportunities with educated spirit minds and advanced spirits from the higher planes of angel life. The journeyings to other planets such as Saturn, Venus, Mars, and Jupiter, enables me now to have a knowledge of spiritual conditions, that bestows valuable acquisitions—more than I am able to state at this time.

"These gifts I would most cheerfully impart to others, and by liberal instruction educate away all the theological teachings of every order, name and degree, as utterly superfluous, erroneous, and greatly damaging to the growth, culture, and understanding of the material and spiritual mind. It hampers and clouds it—fetter it with insurmountable obstacles to lug about, and to be obliged to get rid of, as matters that are wholly unnecessary; and which never had an existence except in the romantic and acquisitive departments of the human mind. Having this actual knowledge, and being aware, from numerous indications and remarks, quite too certain to be overlooked, that affairs pertaining to the Girard College were being conducted differently from what was agreed upon at the commencement, is why I have, from my home in spirit-life, concluded to write you about it, so you could, thinking it proper so to do, as it relates to yourself, publish my writings in your spiritually admired journal, that you have named MIND AND MATTER. We, myself and the band of freedom and liberty-loving spirits—my friends and associates—hope you will publish all of this communication, including my remarks, as follows, about Girard College, without delay; and you may rest assured that I and we all will ever remain yours in spirit life.

Very truly and fraternally,
"Stephen Girard."

"Now, as to the College, say: It may and it may not, appear strange to you, and to many others, that I, the once 'old rich sinner,' (but richer now by far), should desire to write to you. Yet it is a fact. Because I wish to say with emphasis, to those persons who are managing Girard College: Desist from your infamous undertaking, to introduce therein, either directly or indirectly, any of the ecclesiasticalism of this age, or any age, in any of its forms or ceremonies whatever.

"I abhor it all. It is, and ever was, a base deception and falsehood from its first dawn. Its first inception was a deep laid scheme and a fraud. My mind remains altogether unchanged as to the conditions upon which the college was founded and established. I simply desire to let

these designing priestly hypocrites understand that, though the body I once wore and occupied, I have not much knowledge about; yet I still live; and am able to see and to understand much how matters in general are moving, and to what direction they are tending to incline. Therefore I must, in the name of the immortal world, which, as far as I know, loves truth, liberty, justice and right, true knowledge and wisdom, forbid it; and beg that the agreements and pledges made to me, to my heirs and legal representatives, as to the management of this institution, shall be strictly and faithfully carried out, in letter, line, precept and principle, as it was agreed upon; and that I intended it to be; which the records will correctly and faithfully show, I presume.

"Now, Mr. Roberts, will you see to it, that my requests are faithfully regarded, and also act as my spiritual agent upon the earth plane? Your reward will be great from all liberal-minded, liberty-loving and free-thinking spirits. They being now your friends, is my reason for coming to you in this manner, through this medium; having been recommended so to do by spirits on this side of life.

"Pray, Sir, pardon me for this intrusion upon your valuable time and patience, and accept as my excuse for doing as I have done, my love for truth, right and humanity.

Yours truly and spiritually,
"STEPHEN GIRARD."

[We take the following sketch of the life of Stephen Girard from the American Cyclopaedia.—Ed.]

"Stephen Girard, an American merchant and banker, born near Bordeaux, France, May 21st, 1750, died in Philadelphia, December 26th, 1831. He was the son of a seaman, and sailed about 1760 as cabin boy to the West Indies and New York. Rising by degrees to be master and part owner of an American coasting vessel, he accumulated in the course of a few years a sum sufficient to establish him in business as a small trader in Philadelphia in 1776. He married about this time the daughter of a ship builder of that city, but the union was unhappy. Mr. Girard applied for a divorce, and his wife ultimately died in an insane hospital. Meanwhile Girard trafficked with the West Indies with variable success, until his maritime ventures were suspended by the war of the Revolution. He then opened a grocery and liquor shop, at first in Philadelphia, and during the British occupation of that city, at Mount Holly, (we presume in Burlington county, N. J.), where he drove a profitable trade with the American soldiers. In 1780 he resumed his dealings with the West Indies and New Orleans, and some time afterwards was in partnership for a few years with his brother John. The connection was dissolved in 1790, Stephen having gained while it lasted about \$30,000. The foundation of his subsequent wealth, however, seems to have been a lease which he took of a range of stores, at a time when rents were much depressed by the war; these he under-let at a large profit. Another source of gain was the negro insurrection in Haiti. Two of his vessels were then in one of the ports of the island, and many of the planters placed their treasures in them for safety, but were afterward cut off with their entire families. About \$50,000 worth of property, whose owners could not be found, thus remained in Mr. Girard's hands. With a remarkable capacity for business, and a habit of strictness in money matters, he rapidly multiplied his wealth, and before long came to be recognized as one of the richest merchants in the city. During the prevalence of the yellow fever in Philadelphia in 1793, '7 and '8, when it ravaged with a violence never before seen in America, Mr. Girard not only gave money liberally, but performed in person the duties of physician and nurse, undertook the most disagreeable offices in the hospitals, and for two months kept charge of the hospital on Bush Hill. In 1812, having purchased the building and a large part of the stock of the Old United States Bank, he commenced business a private banker, with a capital of \$1,200,000, which was afterwards increased to four millions. Besides the benefit which this institution proved to the national currency, it enabled Mr. Girard to make heavy loans to the government in times of public embarrassment; and during the war of 1812, when out of a loan of five million dollars proposed by the Secretary of the Treasury, only \$20,000 could be negotiated, he subscribed for the whole amount. He was active in procuring the charter of the second United States bank, of which he became a director. He contributed liberally to all public improvements, and adorned the city of Philadelphia with many handsome buildings. He was frugal and parsimonious, but not avaricious; profuse in his public charities, but stern in exacting the last fraction that was due him. His kindness to the sick was extraordinary, but he never had a friend. His appearance was very plain. He was uneducated; was a free thinker in religion, and an admirer of the school of Voltaire and Rousseau, after whom he was fond of naming his ships. His property at the time of his death, amounted to about \$9,000,000. Comparatively little of it was bequeathed to his relatives. To the Pennsylvania Hospital he willed \$30,000; to the Pennsylvania Institution for the deaf and dumb, \$20,000; to the Orphan's Asylum of Philadelphia, \$10,000; to the Philadelphia public schools, \$10,000; to the city of Philadelphia, for the distribution of fuel to the poor each winter, \$10,000; to the Society for the relief of distressed masters of ships, \$10,000; to the Masonic Loan, \$20,000; to the city of New Orleans, a large amount of real estate; to the city of Philadelphia, for the improvement of its streets, buildings, etc., \$500,000; for the improvement of canal navigation in Pennsylvania, \$300,000. His principal bequest was \$2,000,000, besides the residue of a certain portion of his estate out of which some legacies were to be paid, together with a plot of ground in Philadelphia, for the erection and support of a college for orphans. The most minute instructions were given for the construction, size, and materials of the building, which was begun in July, 1833, and opened January 1st, 1838. * * * The cost of the edifices was upwards of \$1,930,000. As many poor white male orphans as the endowment can support are admitted between the ages of six and ten years; fed, clothed and educated, and between the ages of 14 and 18 are bound out to mechanical, agricultural, or commercial occupations. In a recent report, the directors say that the apprenticeship system, as it existed in Mr. Girard's time, having become obsolete, the execution of that part of the will has become difficult. By a provision of the will of the founder, no ecclesiastic, missionary, or minister of any sect whatever, is to hold any connection with the College, or be admitted to the premises even as a visitor; but the officers of the institution are

required to instruct the pupils in the purest principles of morality, leaving them to adopt their own religious opinions. The officers consist of a president, secretary, two professors, five male and five female teachers, a physician, a matron, a steward, and a superintendent of manual labor; and there are about five hundred beneficiaries."

We are not aware in what respects the trustees and officers of Girard College are disregarding or violating the conditions of the trust under which they are acting; but we have reason to believe in introducing religious instruction and religious forms, observances and ceremonies, erecting a chapel or place of worship outside and apart from the moral instruction which was to be a principal feature of the system of education contemplated by the testator, and made obligatory on the part of the officers of the college. We will send a copy of the communication to each of the trustees, to the president and secretary, with the request that they strictly observe the terms of the trust, which is all we can do at present; but should we become, as we expect to do, a citizen of Philadelphia, we will demand that the anti-sectarian provisions of Mr. Girard's will, shall in good faith be enforced. Whether that communication comes from the spirit of Stephen Girard or not, there can be no propriety whatever in evading or in any manner disregarding the intentions of the testator. But if it does not come from the spirit of that benevolent old gentleman, it is very strange, to say the least. The medium through whom it is given lives in Lewiston, Maine, and knows nothing whatever about the Girard Trust, or that there has been any infringement of the conditions of the trust.—Ed.

LOUISVILLE, Ky., Dec. 12, 1881.

Editor of Mind and Matter:

It gives me great pleasure in writing you the following account of how and in what manner I obtained the spirit likeness of our ascended Bro. E. V. Wilson, a copy of which I believe you have in your possession. Mrs. Lizzie T. Evans, the wonderful medium for spirit photography, now residing in our city, is the chosen instrument through whom I obtained it.

Being at Mrs. Evan's residence, No. 1224 W. Walnut street, some four or five weeks ago on a Sunday morning, after having taken some negatives from photographs she said her guides wished her to place my photograph before the camera on a ferrotype plate. After the exposure was made and developed, on the plate was found a communication, to this effect:

"DEAR FRIEND:—I will try and give you my picture on Tuesday, if you will grant me the privilege."
E. V. WILSON.

I asked to indicate by raps at what time; 12 raps were given. I sat precisely a 12 M. on Tuesday, at Bro. Byington's gallery on Market street, between 2d and 3d streets, and you have seen the result. I was partially under control whilst sitting and after. A number of persons of our city and Jeffersonville, Ind., recognized Mr. Wilson's picture immediately.

Mrs. Evans also has some wonderful results obtained in the dark—communications and likenesses. Several of the latter have been recognized. Photographed on Ferrotype plates, sensitized and manipulated the same as any photographer does every day in practicing his art. I have seen these results time and again obtained on marked plates fresh from the store and cut from the sheets for the occasion, and some one (a sceptic) allowed to see the manipulations from beginning to end.

These results in the dark are obtained in a walnut box, which I made from directions given me by the guides of Mr. T. R. Evans. Said box is 18 inches long, 10 inches by 12 inches in width and height, and lined with mirrors, except the aperture on one end for putting in the shield containing the plate to be exposed. The opposite end is formed like the apex of a pyramid—six inches from the end—by four triangular pieces meeting to a point in the centre of the end directly opposite the plate exposed; there being no lens and no natural or artificial light, (the box being covered with cloth as soon as the exposure is made). No light could get into the box, however, if the cloth were not placed over it.

The question is, Where does the light come from to make the photograph, and whence the intelligence and the originals of the pictures taken? Light, more light!

Yours for truth and justice to all.
JOHN HOSKINS.

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.