

Mind



Matter.

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

VOL. V. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, DEC. 2, M. S. 35.

{\$2.00 PER ANNUM. Payable in Advance;} NO. 2.
Single Copies Five Cents.

{FOR MIND AND MATTER.}

KILL JESUS.

BY CHARLES THOMPSON.

Kill Jesus—let him reap eternal death;
Kill Jesus—yet have not a single life,
From the minutest insect to the great I Am—
The crowning glory of all existences.
Give each and all a scope their destiny to fill,
But kill the Christian's myth that has no being,
Save in the fiction of an age of blood—
The offspring of blind fear and conscious guilt,
That has outlived his day—the Juggernaut
Of despotism, to ride in regal pomp
And crush the souls of men beneath his car,
Reason, faith, love, and justice crush to earth.

Awake! oh slumbering millions, for the night
Of spiritual storm and tempest is now o'er;
The Sun of righteousness is risen indeed,
And sends the beams of truth adward the sky,
Revealing the enormity of night's debauch
And urgent duties of refulgent day.
Too long has reason waned from her throne
To lend her aid to devastating powers;
Too long intelligence has been enslaved
By an idolatrous code enforced through fear
Of present ostracism and eternal death.

Awake! strike for the right; let man go free,
With power to extricate his soul from hell,
Go sound the ringing tocsin of reform
In all the prison-pens of damned souls.

Arise! strike off the fetters of the damned,
And lead the way to heaven's gate,
Which every soul will find where duty's dove,
Yet held there are beneath the broken law,
Where countless spirits writhe in pain,
Until from wrong they flee to seek the right.

But, oh! remember, soul, that thou art free
Henceforth to choose thy course; and heaven or hell,
Whichever you desire, is to be earned
By your own work, and by no other means.

Go pray and perish, if no better choice
Within the scope of thy conviction lies;
But, all the universe is yours to win
By earnest labor in the cause of truth.
The noble deeds that win the highest prize
Within the gift of the eternal source.

Kill! oh, kill Jesus—bury his effects
Down deep among the relics of the dead.
Consign the gods and creeds to their consuming hell,
And make an end of war, and crime, and strife;
And each for each, the brightest good secure,
And hand of fellowship extend to all.

Ho! all ye valiant souls of earth and heaven;
The bugle sounds the call "To arms! To arms!"
Rush to the light in solid phalanx packed,
When the last foe of man's eternal peace
Is slain, and buried deep—no'er to arise,
Proclaim eternal peace, and crown the same
With fruits of justice in the abodes of men.
And, if you want a god, build up the man;
For gods from men must grow as men from babes.
If devils and hell you fear, cast out the one within,
And welcome angels to the throne of life,
And make the temple of thy soul a holy place,
In which pure spirits will delight to dwell;
But slum the path where evil doers tread,
Then all the heaven you can contain will be
Attracted to your sphere, to lend you up
To higher motives and still nobler deeds;
For such is the true end and aim of life.

St. Albans, Vermont.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 24, M. S. 35.

LEONIDAS LEPRIDIGO,
(Naples, Italy.)

GOOD MORNING.—I have just learned your dialect, and if I make some mistakes you will excuse me. I come here under, perhaps, very difficult circumstances. It seems as if every one else ought to do the same. I'm looking over and trying to understand what is meant by the thing called spiritual control; I find that persons living in the body do not begin to realize or understand the importance of the subject—simply for this reason. It would be impossible for them to conceive the possibilities of spiritual control. You have not only a physical organization to confine you to localities, but you also have a social system controlling your acts that holds you within bounds. But we are not confined to any such conditions. We can go where we please, and think, and act as we choose; and by experience we learn what nature designed us to be. Really you have little conception of the possibilities of the future, looking at and surveying society by your own powers of observation; but when you call in minds that have investigated and studied the forces that exist around you; you then begin to understand there is a possibility beyond your conception. To-day you may feel that you have a wonderful opposition around you. Heretofore it has not only been confined to spirits in the form, but spirits holding on to old ideas have returned, and have endeavored to crush out your earnest efforts to reform society, and make you a thing of the past instead of a living substantial thing of to-day. Now it is well for you to begin to consider what your position will be when the opposition ceases, and the world acknowledges that you have been working for a condition that they themselves had no power to conceive of. It is not an ideal sight to the eyes of the seeing, to see the ecclesiastical powers congregating together, holding long, rapid, earnest and determined debates, to battle down and bury in the earth, all the semblances of what was once called the power of the world, that is the Christ crucified and elevated into the other life, for the sake of redeeming humanity. All around the Christs are coming down and being buried deep, deep, into the earth, never to hold the human mind in thralldom again.

Now the laborers who have assisted us to bring about this one great event, must look forward to

a time when their labors will not only be appreciated; but they will be given opportunities to do a still more important work. When I come in rapport with the conditions of the minds that lived in this nation, I see a revolution arising that will make the conditions that I speak of. It will not necessarily be of blood, but one of controversy and deep thought; and we, being earnest individuals, will work with the minds who are willing to sacrifice their own purposes for the benefit of the masses. You can learn wisdom from the most simple circumstance, and you can also create misery out of apparently nothing. It is not so much how you are surrounded, but the condition of mind to accept and appreciate the wisdom that exists around you. I am not here to impart much wisdom to you, but I am very anxious to be able to grow into a condition that will make me useful to men and women struggling up the causeway of life-striving to understand some of the mysteries of the past—striving to gain knowledge through every avenue. And I come here, knowing that through this channel I may reach many earnest workers. I will say to them, it matters not how great the gloom, or dark the way that seems to gather around your souls, the sun is about to penetrate the clouds, to make the conditions brighter and fairer for you—not for one individual but for all. And the earnest leaders who look forward to the time when they can feel more in harmony with themselves, and feel that they have not lived and worked for the cause of humanity in vain, will soon have reason to rejoice that their struggles have ceased, and they will find themselves in a condition to do greater good than they have ever done in the past. You may take down my name as Leonidas Lepridigo, of Naples.

LENNIE HOPQUIN.

(Paris, France.)

I am trying to penetrate this great mist which seems to surround me wherever I go. For a time, it seemed to me as though I was in a condition that it was impossible for me to understand. Everything seemed dark; but it was not a condition of unhappiness, only a sense of darkness, being unable to penetrate or see through an apparent mist. But, to-day, I begin to find what I really never understood before: That while I inhabited a physical organization, I was used by departed spirits to convey ideas to individuals; and when my spirit left the body, I was not sustained or held by the same power, and was left for a time to gravitate or grow to know what my real identity was. I felt such an assurance that everything would be well with me—that the world understood me to be earnest, truthful and honorable in every direction. But when I found myself in another state of existence, I found out I had been sustained, protected, and led by intelligences that never once made themselves known to me in the form; and I made many, many errors, or at least they promulgated doctrines through me that were false in themselves; and knowing that I was earnest and true, they left me, fully aware that I would not submit to a condition of falsehood longer. Now, I come here for the purpose of trying to impart a little knowledge to other individuals, who are, like I was, subject to spirit control. If they once learn of any way of knowing that they are held by an intelligence outside of themselves, it would be best for such instruments to try to gain all the strength that it is possible for them to possess—to abstain from all vices whatever, and hold themselves in a condition to be controlled by minds that are capable of using them for the benefit of humanity. It is hard to stand here to-day, knowing that I, possessing an organization equal to doing a great deal of good, was confined by the views, or held by bigoted minds to promulgate principles that never could bring happiness to the human race. Now I do not expect any one here to know or understand me, because I came out of the church an earnest truthful Christian, to all appearance, when in reality my mind or individuality had been led to act as I did. I possessed no more goodness, no more purity, and no more righteousness than any one else, under conditions independent of the forces that held me; and I find that human nature is nearly the same all over the world. The highest object to be attained is the desire of human souls to be themselves; and if it is possible for forces to control the mind and lead it in a false direction, then they will exert their influence in that direction. But when people are as fortunate as you appear to be, and have power to reason and discriminate between the different influences; there is no possibility of leading you into the snares into which I have been led. Now all men and women are necessarily more or less mediumistic; but some move on and live out their lives without being aware of any influence or force controlling them, simply for this reason. They have a great deal of positiveness with a strong physical organization, or determination of character, and spirits of that nature can control them, so that such individuals feel they are living out their own lives independent of foreign influences, when in reality they are only the mediums of the powers that control them to do their wishes. I do not understand why it is I come here, or why I am held in the particular way I am; but I see, after standing here awhile, the light begins to grow, and I gather from your brains something that will give me power to throw off the yoke that has been holding me so long; and the dark-

ness will disappear when truth entirely enters into my possession, and I will live in future a life of usefulness, and in real contrast to the masses that are around me. You have a large body of spirits around you, each one striving to give you some evidence of their presence. It is, however, impossible for every one to use the instrument as I am using it. So, while I do not comprehend how it is, I am only too grateful to come into your presence and be able to give you a little information, if it is possible for you to receive any through my thoughts or knowledge; for I do not claim to possess any more than you do, if as much; only I am free of an organization, while you retain yours, and can do very important work with it. I suppose it is necessary to give the name, and it is Lennie Hopquin. I come from Paris. I was not accustomed to speaking your language, but the guide educates or fits us to say very nearly what we wish; and I think I have said what I want to, as near as I understand how. Ques. What was your occupation in earth life. Ans. I followed dress making, but I took an active part in the Catholic church.

IKE RATTERMAN.

(Mississippi Valley.)

For the Lord's sake! does a body have to stay here? [Just stay as long as it pleases you.] It seems mighty pleasant here. [We are glad to have you come, and we suppose you know where you are.] I don't know whether I do or not, only I know I am comfortable. [You are in the office of MIND AND MATTER, and what you say is going to be printed in the paper.] Well, I wish I could talk better than. [You will talk good enough.] Does everybody have to come here to get shut of their sins? [They can get rid of them here a good deal quicker than anywhere else.] Because they said I was a hard customer. But I don't know whether I was or not; I don't seem such a hard customer while I am here. [This is a very good place to unload anything that is on your mind.] I don't know that I done anything so dreadful bad, only people thought I was not right honest sometimes, and when a man lives out in a condition without any land, when people have got big farms, I don't see that it is any great harm to get a few pigs off of them, and get enough for myself to eat, anyhow. But they said it was very wicked. They didn't look upon me as anybody much, and I guess I was not. I want you to know I don't come in here to tell you I liked to work, for I didn't. If other people chose to plant corn and let it grow, I had as much right to use it as anybody else. [I think there is where you made a mistake.] We don't see things alike in this world. [If everybody should sit down and not plant any corn, there would not be any for you or them.] But everybody don't. [I think all ought to help to plant a little.] Well, I don't know but I got along as well as other folks. [You were brought here this morning to throw off this lazy fit, and to go to work and do something.] I don't think I would have had such a fit if I had been brought up right. But I tell you when your dad and mam don't make you do anything, and you live where you haven't got any land, what are you going to do? I didn't want to be a slave to anybody else; I wanted to be a free American citizen. But I guess I made a mistake. Don't you think so? Because when I look at myself, I look coarse, lousy, and full of whisky, and neither God or the devil would have me. So you see I got a chance to come back here and let the world know my sins, and now I will have a chance as well as anybody. I expect I seem awful ugly to you, but I can't help being what I am. But the General [Dr. Franklin] says I can help being what I am in the future. He is a sharp sort of a feller, and he is gathering up just such critters as I am and fetching them around, and he has to give us a regular combing before we are allowed to come in here and throw off our sins. I don't want you to take any of the sins. I wish I looked like you—then I would not feel afraid. [You only see the outside of me; you do not see the inside.] Mister, there is where you are mistaken. I tell you one thing, when you commit an error, you know enough to seek to rectify it; but I did not, for I thought I was doing right. People worked and lived off of what they done, so I was the biggest slave after all. [We are very glad to have had you come here. You have taught us a very important lesson.] But, Mister, let me say to you, I never had a chance to do different from what I did, and now I guess I can get along all right, and maybe the next time you see me I will be something better. [No doubt about that.] Most people tell you where they lived, but hang it if I can hardly tell, for I travelled up and down the Mississippi and had a shanty wherever I found a good farm to pick. That is the way I done business. I had a boat and I could go up and down, and they called me Ike Ratterman.

JAMES MONROE.

(Fifth President of the United States.)

In taking hold of the instrument, I feel I am once more an actor in the affairs of the United States government. It looks to me as if it was time for some man understanding something of finance to take hold and wield this mighty mass of wealth in a way of usefulness and benefit to the human family. When men grow rich rapidly, they seem to lose the power to make the right appropriation of that great wealth, and men use and control it as an instrument of destruction instead

of beneficence. How many hours are spent by men that hold positions and strive to make conditions for the men and women of this country to know how to place themselves, to obtain a great portion of the wealth of the country without seeming to the world to be dishonorable or unworthy of trust! Now it matters not how much material wealth individuals have, so long as they are unable to appropriate it, it makes them poorer instead of richer. Individuals must learn this important truth, that after they take all that nature demands for them, they have no right to withhold from the rest of humanity that portion which naturally belongs to them. I am not one who is desirous of making individuals indolent, or without a desire to toil in some way or other for a subsistence. Individuals are born with needs, and one of the conditions of happiness in physical life is labor. No individual can live and be happy without going through an adequate amount of labor, in some direction or other, and the world seems to have gone mad over the thought that it was an honor to hold wealth and to be independent of the necessity of labor. But no one, it matters not how much wealth they possess, is independent, because labor is a necessity to his or her happiness—a necessity to their individual progress; and the sooner men and women learn this, the better for a country that is overflowing with all that the soul of man needs to desire. Out of the conditions of the present there seems to be something growing stronger and more powerful every hour that men live. The monopolists of to-day are in a condition that need not excite the envy of any man, simply for this reason. The forces are working and making a condition for the monopolist to grow weary of the burden he has got to bear, and it will be thrown out to the public to be appropriated in a natural manner, for the use of all. Now, when we look at coming events, and know that the future holds something for humanity that it is unable to understand, or has not the faintest conception of, I feel a desire to be able to impress upon a few minds the importance of the physical life's mission. When you are able to make conditions that will reach the abode of all men and leave not a sting there, you may know that you are growing into a condition that will make it possible for the departed of the past to dwell constantly with you; and that you, each one, will unite your interests and work for the elevation of one another. Selfishness will disappear from the minds of men, and benevolence will grow in proportion as the need of it may arise. You have in your councils a combination of forces. One seems to incline you to protect yourselves—another makes you see the necessities of others; and in working sometimes you grow discouraged and think that every effort you are making amounts to nothing, in regard to relieving humanity of suffering. But to me, seeing and understanding the working of the mind as I do, I know the great difficulty that has arisen in the past. In the first place this country was undeveloped, and individuals living in earlier years were compelled to labor and prepare for the future, and in so doing they magnetized their minds to a condition that holds them in slavehood. It is not really a natural condition of the human mind. No right conditions, or necessities arising, cause individuals to grow selfish. Year by year, and after many years, some men can appropriate enormous wealth to themselves and be unable to give to others, simply through the magnetized condition of their own minds, forced upon them from the necessities of their youth. Now the future will be something different from this. The resources of the country are equal to the necessities of every man and woman that lives upon this planet, and individuals will learn to maintain a system whereby they never will come to want and misery; and the necessity of hoarding up and laying away something to be used by themselves and others in the future, will disappear, and individuals will not only have time to cultivate their minds, but hours to enjoy and see the beauties of nature; and the railroads that now seem to reach from ocean to ocean are destined for the use of the people. First, it was the question to get them built, and it was not the work of the government, but individuals, through a selfish motive, or a desire to gain power, which is selfish, went to work to build road after road, and to-day it looks as if every acre of ground was to have a railroad constructed upon it. Many see, or think they see an excess in that direction; but to me it is all as it ought to be, because it is a need of the people. In time these roads will belong to the people, and the people will be the government instead of a few tyrants at the head. You all give your strength for your lives' sustenance; and each individual has some right to live and enjoy what his or her organization will permit. To say that all grades of happiness will be alike, would be to state what is not correct; but to say that all individuals will have the power to enjoy all they are capable of, is stating a fact that the future will give evidence of, and in not a very great length of time. You are day by day unfolding and making a condition for greater perfection; and as you give us opportunities to come to you and speak, and give you what knowledge we possess, you are making a condition for us to gain greater power to do more important work. Left to yourselves, you would further your own interests; but left to our guidance, and with the knowledge that we are able to acquire, we can make a condition for you to have no real necessities for the future, only to labor sufficiently to supply the wants of your body; and the earth, prolific as it is, will produce

such abundance that there will no great necessity for many hours of labor. Individuals will gravitate to their own plane of existence, and many men and women who now seem low in the scale of progress, will naturally ascend to a higher plane; and many men who fold their garments around them with the feeling that they are better than anybody else, will sink down to a plane lower than they really anticipate; but such are the natural events of progressive movements; and as time unfolds, you will see the truthfulness of the words I utter. James Monroe.

Mrs. JACKSON.
(Wife of Pres. Andrew Jackson.)

Once more I return and control an organization; and it brings to me so many events of my life, that I live in perfect harmony with the conditions that seem to surround me. I see you are working to alleviate humanity, or trying to reach every inquiring mind, and it is a mission that you have reason to feel proud of indeed. And you have the sympathy and assistance of so many earnest spirits that you are unable to appreciate this, as it appears to others. I am not speaking now of individuals that would wish to break down your progressive movement. There are persons trying to crush out this beautiful gift of mediumship, by crushing the instruments used to convey messages from the spirit land; but your able pen has done a great deal to liberate, and enable the world to understand how to treat individuals; for mediums are individuals, they have their necessities and rights of citizenship, and should have the respect of the people. I have for a long time contemplated coming and giving a communication; but in my physical life I encountered some difficulties that it is not necessary to state here, because history, perhaps, will give you an idea of it, although historians did not understand my real experience, or understand me as I was. But the world never could be induced to look upon me as I would state myself to be. So it is not necessary for me to seek to change the history of the past. But I am here to-day for the purpose of trying to give you some encouragement, and also to state to you that you are surrounded by spirits of an order that mean to work for your very best interests and needs. We are about to aid you in a way that you have no conception of now. In a way that is yet to be a means of placing you in a position where you can wield a greater power than you do to-day. As you have undergone so many difficulties, I want to see you placed in a position where all the obstacles will disappear that seem to surround you; and there are many earnest women working with the talented minds of the country to bring these conditions as fast as possible. We want your pen to reach every portion of the United States, and we want every home in the country to have one of your papers, that we may be able to reach every human soul, and give them that little light we possess. I am, to-day, very anxious to use the instrument correctly, for I expect to do some work through her organization; and it is necessary for me to try and adapt myself to her, as nearly as possible, so that I may know just how to act. This lady here (Mrs. S.) has got her work to do, and she need not make preparations for anything, for the way will be opened for her to do her work. She hesitates, and ponders, and reflects, and never comes to a satisfactory conclusion. I am, not here to give you an idea of the powers I really possess. I have come merely to get accustomed to coming, for I have an important mission. You need not give any name particularly, but say the wife of General Jackson controlled the medium and gave this communication. [We are really glad, madam, to have had you come.] I never was understood in life, but I hope that my communication will be comprehended. Ques. Has not your coming here this morning been in accordance with Gen. Jackson's desire? Ans. Certainly, it was his desire. Ques. And, what you have said to me, especially, here, has been what he desired you to say for my information? Ans. Certainly. It is simply this way. We understood each other better than any one else understood us; and with all his peculiarities there was a true unity between him and myself. My early life I will not speak of.

THOMAS HAMMOND.
(Graduate of West Point.)

I am here for the purpose of giving you some little idea of who I was. I was educated at West Point, and went to Mexico with General Scott, and was shot through the heart in battle; and my name was Thomas Hammond. I think my wife may recognize me. Ques. Of what place is she? Ans. I don't know where she is now, but she lived in the South. She is travelling. Ques. At which of the battles, or do you remember, you were shot? Ans. I cannot say now, but will come and tell you. I had the misfortune of being a bashful man.

WILLIAM BOUND.
(Philadelphia City.)

I come in here to take a survey, and see the possibilities of the spirit control of a human organization; and to say that I am somewhat astonished at what I see, and the power I possess—so much so that I scarcely know how to find language to express myself. Individuals do not understand that they are leading a two-fold life through one avenue—their own bodies—and acquiring knowledge, and that they are sustaining millions of others unconscious to themselves. To me, at first, this seemed to be something unjust to humanity; but as I stood and looked through the masses, I found it was a high grade of justice; and I will explain to you the reason why. Now, no individual is questioned as to whether they shall be born or not, or in what country they shall exist. Events control individual lives, and men and women are necessarily just what they are. And if we questioned that power which creates and brings all things into existence, men and women would be inclined to pass judgment on the creative mind, for making it possible for individuals to suffer and endure what millions of men have endured. Now, when I begin to understand that it makes no difference how coarse or ignorant an individual may be, if there is never a condition in his earth life to improve, or to grow in refinement, as soon as he lays that physical organization by, if the conditions are equal, he begins to rise or grow into a condition of purity. As a matter of course the condition would not seem to be very grand to you, but to me, seeing the result of the feeble effort, I see what men and women fail to see, that is, that no created object is useless—

that eventually every power of the earth will be utilized and beautified—that there will be no such thing as coarseness or inharmony in any created thing. If even we go into the lower grades of nature, or into the animal kingdom, everything is in complete harmony with the conditions that exist, so far as I can understand. As there is not knowledge enough at the present time to change the conditions, we will naturally conclude that all nature is in harmony with itself. That does not necessarily convey to you the idea that you must cease inquiring and trying to reform yourselves or improve your condition. Now the present situation is a necessary result of present conditions; but that does not debar you from using every available opportunity to improve and enlighten yourselves, so as to be able not only to make a condition for your own happiness, but also a condition of happiness for all humanity. Men and women are, we may say, but one, and to judge from the appearance of the face of the earth, you would say there were two powers that controlled them. Even when united in the holy bonds of matrimony, it seems as though there was a conflicting force. Each one sees and understands things differently from the other; and the way minds have been trained, it seems as though there were two spirit bodies in one habitation. For individuals learn to be themselves and guide themselves according to their own influences. Now, I believe the time is very near when there will not be such discrepancies in the union of the sexes—that men and women will so learn to be themselves that they will understand the real motive of each individual, and the acts of the physical organization will not further anything contrary to their interests. Many men and women are working faithfully, and they cannot see alike; yet the general object of each is to work for the greatest interests of each one and for one another. Now the physical organization hides so much, and the mind has not gotten control enough of its nature to see and appropriate, one with another, that there seems to be a great diversity, when in reality there is a complete unity. And you know, from your own experiences in life, that individuals hearing of you, or reading your paper, have arisen in arms against you, but when you come in contact with them, and they become fully acquainted with you, you find that you are working in the direction that they are working, only each one gives a different expression to his thoughts, and the views that seem to you opposed to your greatest interests, to the world are not so much out of harmony. As it appears to the naked eye, it is only a misunderstanding of interests or aspirations; but when you begin to look down into the human soul and see the motive and understand why individuals act, that feeling will disappear, and you will all become as one. And, when that time arrives, you may look for mighty forces to surround you, and make your interests theirs; and your hopes may be the means of lifting up, not only embodied spirits, but disembodied spirits that have never had one favorable condition in their physical lives. They are not to be condemned for that, and you are not to be condemned for not understanding the conditions that surround you. But, as time unfolds, you make conditions, and then there will be complete unity, even among the ecclesiastical powers and the progressive minds. Each one is working for the good of humanity. Some are in error, while others have more light to move on by. The time is coming when the light will become universal. William Bound of Philadelphia. I studied medicine here, and was I suppose, a student beyond my years, and I died young.

DR. ISAAC HOUCK.

Yes, yes; it is a fact. I have come back. I promised my daughter to give a communication for the paper, I died in Pittsburgh, while I was on my way here to Philadelphia, and was buried there. I would like to be able to control the medium and talk a great deal, but I could not talk for a number of years while in the physical form, on account of palsy, and I will come some other time. I was a Spiritualist and a medium. Give my name as Isaac Houck. I was known to this medium.

JENNIE LATHORN,
(South Bend, Ind.)

This is a real nice place to come to. [I am glad you feel it so.] But it makes my head ache. [That is not so nice.] I did not feel it at first, but now I feel awful sick. [That will all pass off. This is the place where, when people feel sick, that feeling will all pass away.] I am not big and strong, I was awful sick, and did not like to take medicine. You don't give any here, do you? [No, we cure without medicine here. The air people breathe here, cures them. Don't you feel stronger now?] Yes, I guess I do. [I think you will feel strong enough now to tell us all you want to?] I don't know what it was. I guess it was brain fever wasn't it? [Perhaps it was.] I want to tell you all about it, but my head hurts pretty bad. [You will feel better soon.] Were you ever at South Bend? [I know where it is. In Indiana.] I lived there and I was ten years old. Ques. What was the name? Ans. Jennie Lathorn. [Now Jennie, go on, and tell what you have to say.] I haven't got much to say, because I don't know what to talk about. They said I was dead, but I am not dead a bit. Pa and ma, they cried, and I wish they would not cry any more. I have got a little brother here too, in spirit life. Ques. Is he with you? Ans. Yes. Ques. What is his name? Ans. His name is Henry, we called him Hennie. [You will feel better for coming here. It will cure all that head trouble. Do you know you are controlling a medium?] It seems to me I am a big woman now. Ques. You are not a little girl now, are you? Ans. I am not very large. Ques. How old is Hennie? Ans. He is eight years old. [We are very glad you have come here. You will find this a very important step you have taken.] Ques. Can you tell us how you came here? Ans. There was a gentleman fetched us. He said if we came in here we would feel better, and would begin and learn big lessons; and I want to be real smart. [Well, you will begin from this time, and you will learn very fast. You must come back sometime, and tell us all about it.] I'm going to take Hennie with me also. [Yes, that is right.] Ques. Was he sick at the same time you were? Ans. We were all sick, but I am not a bit dead. I thought when people went under the ground they staid there all the time. But here I am. [It is a good deal better than you thought it was.] Yes, and there are such nice people here and such nice flowers; and

and they have got birds, and they have got music, and that is nice isn't it? [Yes, indeed.] I don't think I want to stay here all the time. [Oh! no. You will not, as a matter of course. Now when you go back, the singing of those birds will seem nicer to you.] I would like to have people know that we have nice clothes and don't get scolded for tearing them.

GEORGE SHUMAN.
(Bristol, Pa.)

You who are acquainted with the history of the United States, know the progress made was not very rapid at first, but the greatest stride has been made in the last fifty years. You owe nearly all the improvements, and a great amount of knowledge to this last period; but I will say, the last twenty-five years has moved you on in a way that has seemed marvellous; and I am here for the purpose of telling you that the next five years will produce more to make men happy, intelligent and useful, than all the years that have gone before. And I would tell you how this is to become possible. You have been held or confined in a very narrow limit by the ecclesiastical powers of the earth; and century after century has passed, and individuals have left the forms of society and gone into another state of existence. They have held on, after that, through their old prejudice about seeking salvation through Jesus Christ; and up to the present period the prejudices of departed spirits have held them in subjection. But, through the kindness of individuals subjecting themselves to our control, we have made a condition to all minds held in bondage, to lay down their cares and stand up independent of any religious prejudices. Now this seems to be a startling revelation; nevertheless it is the truth. They have not laid down their prejudices, or given them as a voluntary offering, but the accumulation of facts become so strong that they have found no place to hide themselves behind from the light of truth. And to-day, what once held you in bondage, and caused you hours of misery, is to be made instrumental to aid you in your work in life. Now, men and women will not hold themselves willingly in a condition of darkness, but there have always been conditions existing that retarded their minds from throwing off the yoke that held them. This seems to be a new order of things, and the power that you once feared is likely to be the one that will aid you the most in doing an important work. Around, throughout society, there seems to be one outwelling cry, and that is for something to come and relieve the mind from doubt and misgivings. Heretofore there has been a power always holding the mind in fear and dread, but from this time the future will be freed from such existing conditions. Now, to say to you that individuals who have been made by facts to acknowledge error and lay aside their prejudices, will work in a systematic manner and do the amount of good that you would wish them to do, would be to state an impossibility. But you will have the sympathies of the forces that you used to have the opposition of, and that will be the means of giving you strength beyond anything that I am able to describe. Now, the last fifty years has brought this country into a wonderful state of usefulness; or, at least, it has produced material enough for every human being inhabiting it to be happy when it is rightly appropriated. And now, when we take into consideration that all the forces that want to crush out the progress of the human mind are crushed themselves, and made a condition for elevating and improving, you may expect the next five years to be full of fruits, of benefit to the human family. You have no reason to dread any influence or power from departed spirits at the present time, because there are intelligences enough to hold all men and women in subjection, and they have gained knowledge enough to know that there is wisdom in their subjugation. You cannot expect light from where there has been total darkness; but you can expect at least, the darkness to disappear until it becomes a thing of light. I am anxious to see you still on a greater road of usefulness, and also to see you placed where you will be able to work with all your heart in a work that your whole sympathies are enlisted in. And I wish to see you placed in a position in which you will have no restraint, or not be under the necessity of considering the ways or means to accomplish the important object; and we are working to bring such conditions about, and soon you will realize, that our efforts have not been in vain. Ques.—Who is it that communicates? Ans.—George Shuman. Ques.—Of what place? Ans.—Bristol, Pennsylvania; but not of very late years.

M. THIERS.

(President of the French Republic.)

I seem enveloped in a light of such magnitude, that it seems to encompass my whole being, and gives me strength to speak to you. When taking an interest in the affairs of men, I did not for one moment realize the importance of the labor that I was performing. I was in earnest—truthful to my highest impressions—but even they were feeble in what labor I performed. Now, I wish to say to you that men do not die—do not give up their interest in human life; but live, hoping that through some means they will be able to fulfil the mission they were called upon to perform. Some men are writers by nature, and the gift is one that none need to scorn when it conveys to the minds of men correct principles, and makes a condition for men to progress. How many of us have struggled through the pathways of life without being conscious of the presence of the illustrious dead, yet have striven to imitate their perfections; and often taking their vices instead of perfections upon ourselves. Men of to-day, you live surrounded by intelligences that are able to mould you as clay in the potter's hands, to work out a condition for society such as the world, in its highest flights of inspiration, never conceived. You are in earnest in your work—determined to overcome opposition, and to place the principles of truth before men; and I, seeing your condition of mind, will exert my influence to perfect the object that you are striving to obtain. From this hour there will come conditions to make you an instrument in the hands of intelligent minds, which, with your own intellect enlightened, will bring a condition that the world has looked for, century after century, until "hope deferred has made the heart sick"; and these conditions will be when all humanity shall harmonize and live in perfect bliss, without a care or doubt in regard to their future welfare. Work on, brother—for so I will call you—you are

consummating the designs of many. And may the light that is shed around your head, give you eternal joy! is the desire of M. Thiers.

The Reform Burial Association.

Editor of Mind and Matter:

Will you publish the following for the benefit of our common humanity?

The Vineland Reform Burial Association was organized June 12th, 1882. It was incorporated March 27th, 1881. The officers elected were A. C. Cotton, President; Ellen Dickinson, Vice President; R. M. Adams, Secretary; and S. H. Cornell, Treasurer.

ARTICLE OF ASSOCIATION.

We the subscribers being satisfied of a moral wrong, both in principle and practice, which has long been fostered and cherished, perhaps for ages, to the disadvantage and discredit of our race tending to enslave both body and mind—to cultivate rather than suppress pride—to distress the poor, and in no way to benefit the rich; hereby declare that we will be free and no longer countenance the wasteful custom of expensive show and fashion at funerals, either for ourselves or others. The dead body is of no more consequence than the clothes that covered it, and nothing should be wasted on the dead body while there is so much ignorance and suffering among the living.

At our demise we will do all we can to have all forms and ceremonies avoided; especially emblems of mourning, processions to the grave, and expensive caskets. Such irrational customs rest on fashion and superstition—certainly not on reason and common sense. We hereby pledge ourselves by solemn agreement that our caskets shall not cost to exceed the sum of ten dollars, to be made of pine or other inexpensive wood; and we will have no more carriages employed than are necessary to convey the women and assistants to see the body properly laid away; and we will contribute any money we may have to spare over the sum of ten dollars, for the benefit of the poor in the purchase of bread, fire-wood, or other articles needed. And we will recommend the same course to others. The property to be deposited with the treasurer.

Here follows the names: Riley M. Adams, Mary E. Tillotson, Betsy M. Newhall, Anna E. Smith, Ellen Dickinson, R. P. Fellows, William French, Lucy A. Wood, James Jennings, Georgianna E. Webster, C. B. Campbell, F. Rowell, C. W. Taylor, Mary M. Van Cliff, Maria R. Johnson, Wm. E. Johnson, E. J. Stoughton, C. Stoughton, A. E. Price, D. P. Morrill, J. Dix, Martin Lauer, J. Swindall, Gertrude Swindall, Carrie Cascone, Charles C. Lamb, C. E. Loomis, Marquis Worden, J. B. Duntton, A. C. Cotton, Rebecca Cotton, Jesse Ames, Laura S. Bryant, Wm. H. Love, P. C. Matherson, R. D. Cobb, Wm. Skillon, Mrs. Dr. Spear, O. E. Hall, Edroni Penton, Lucy Brown, John Wilcox, Mrs. Martin Lauer, B. P. Foster, Alfred Morgan, John Duffie, Jay Chaapel, M. Donbavan.

The above is a true copy of the preamble and signers of said association.

RILEY M. ADAMS, Secretary.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.
" Maria Bayley, Yardleyville, Pa.
" Kate Bayley, Ocean City, N. J.
" Joseph Willard, 1620 South St., Philada.
" Cordelia Myers, 1702 Brown St., Philada.
" L. J. Walters, 732 Parrish St., Philada.
" Mary Ellen Van Kirk, 1702 Brown St.
" Ann Heasley, 937 Buttonwood, Philada.
Mr. Sam'l Bayley, 2721 Cambridge St., Phila.
Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.
Dr. J. W. Woodworth, Healing Medium.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,
Prof. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

(Continued from the Eighth Page.)

Persians and fought them fearlessly; but of all the people that I ever met whilst in the material form, there are none whom I invoke the gods to curse more fiercely, than those things called Christians. Why should I hate them so fiercely? You shall have my testimony. Oh! ye gods, what a patchwork this Christianity is. It is made up of the theories that they stole from all Pagan mythology and Pagan precepts, and combined them to construct that damnable refuge of theirs, to throw their sins upon an innocent person—that is they created a myth, and then cheated their fellowmen with their God-man. In spirit life, where can you find in all the spheres of all religions that ever existed, such a nest of hypocrites, as the so-called Christians. It was myself who, through my powers as a general in the Roman army, made Diocletian issue his famous edict against the Christians. Because, not open to controversy, like the pagan priests, they shielded themselves behind that damnable mandate: "Thus saith the Lord," and wanted to combine church and state. I fought for my laurels. I gained them by overcoming the enemies of my country, and I wanted no meddling priests between me and legitimate power, won by my own good right arm. The destruction of Rome was achieved through Christianity, and I a Roman Emperor, feel it my duty to say that these scoundrels, the Christians, were begging favors for their religion in every court where they could get an entrance. For all men of intelligence knew the story of Jesus Christ was nothing but the old story of Christos or Krishna of India revived. And when called upon to show what they believed they could show nothing but the writings of Marcion and Lucian, Romans who stole the writings of Apollonius of Tyana. The Gospel of Marcion, in my day, was stamped with the name of Marcion's heirs in a direct line. For at that time, be it known to you, when a man died and there was no name attached to the writings he left behind him, they were designated by his name. In fighting a Persian general and capturing his camp, I captured the writings of Zoroaster, and Diocletian submitted them to a comparison with the writings of the Christians. The Christian writings were declared to be fraudulent, and therefore his bloody decree against them. There is now an infusion of Spiritualized matter in the air you breathe upon this planet that foretokens the destruction of Christianity; I gave my name through the controlling guide of the medium in order to utilize all the powers possible in this control—Caius Valerius Maximianus Galerius.

[We take the following short account of Galerius from Thomas's Dictionary of Biography.—Ed. "Caius Valerius Maximianus Galerius, a Roman emperor, was a native of Dacia, and of humble origin. From the rank of private soldier he rose to the highest commands in the army. In the year 292 A. D., he was adopted as a son or heir, with the title of Cæsar, by Diocletian, whose daughter he married; and a few years later he commanded the army which defeated the Persian king Narses. The violent persecution of the Christians by Diocletian is ascribed to the instigation of Galerius. When Diocletian and Maximian abdicated in 305, Galerius and Constantius Chlorus succeeded as colleagues in the empire, and the former took for his share Illyria, Thrace, Macedonia, Greece, and the Eastern provinces. His colleague having died in 306, Galerius wished to choose Severus in his place; but Constantine and Maxentius opposed him, and Severus was slain. After he had failed in an attempt to capture Rome, he retired to one of the provinces, and died in 311 A. D."]

Such is briefly the account of the man whose spirit returned after more than fifteen centuries, to explain what has been so carefully concealed by the Roman Catholic and Protestant priesthoods, the true reason of Diocletian's persecution of the Christians through his edict of 303 A. D. In order that the reader may understand the wonderful significance of that communication, we here give an extract from the article "Diocletian" in McClintock and Strong's Cyclopedia:

"The reign of Diocletian was in many respects a noble and successful one, but its glory was stained by the terrible persecution of the Christians which he authorized. The earlier part of his reign was favorable to the Christians, and it was through the weakness and superstition of the prince, rather than his wickedness, that his name is now inscribed on the tablets of infamy as the most savage among persecutors. Galerius represented to him that the permanence of the Roman institutions was incompatible with the prevalence of Christianity, which should therefore be extirpated. Diocletian proposed the subject to a sort of council, composed of some eminent military and judicial officers. They assented to the opinion of Galerius; but the emperor still hesitated, until the measure was sanctioned and sanctified by the oracle of the Milesian Apollo. The emperor gave a tardy consent to the commencement of a plan into which he appears to have entered with the most considerate calmness, though it is also true that during its progress some incidents occurred which enlisted his passions in the cause, and even so inflamed them that, in the height of his madness, he certainly proposed nothing less than the extermination of the Christian name. The influence of the Cæsar Galerius, who was animated, from whatever motive, by an unmitigated detestation of the worshippers of Christ, and who thirsted for their destruction, was probably the most powerful of those circumstances. But the second must not be forgotten. In the disputes, now become general, between the Christian ministers and the pagan priests, the teachers of philosophy are almost invariably found on the side of the latter; and as it is not denied—not even by Gibbon—that those learned persons directed the course and suggested the means of persecution, we need not hesitate to attribute a considerable share in the guilt of its origin to their pernicious eloquence. Diocletian published his first edict in the February of 303. Three others of greater gravity succeeded it; and during a shameful period of ten years they were generally and rigorously enforced by himself, his colleagues and successors."

The communication of the spirit of Galerius, throws a flood of light upon the real cause of the issuing of those exterminating edicts of Diocletian against the Christians. It seems it was not until after the defeat of Narses, king of Persia, by Galerius, that the edicts in question were issued. It

is admitted that Galerius was instrumental in bringing about the issuing of them. It is admitted that Diocletian submitted some propositions of Galerius, concerning the Christians, to a council of military and judicial officers, and not to the pagan priesthood as he naturally would have done had the question been one of religion. And finally, it is admitted that the result of the deliberations of that council, was a judgment that the schemes of the Christian priesthood, included the destruction of the Roman institutions, political as well as religious.

No one can thoughtfully read that communication, by the light of the admitted facts of history, and not be struck with the great probability of its truthfulness, and authenticity. It was natural that Galerius should have felt so bitter a hatred toward a class of men, whom he believed to be the enemies of the Roman civilization. When, as he states, he captured the writings of Zoroaster in the camp of the Persian king, and discovered their analogy to the Christian writings, he determined to use them to expose the fraud of the Christian priesthood, in holding out this plagiarism of Persian paganism to the Roman people as the word of God. It would seem that the fraudulent nature of the Christian teachings were fully made out by the comparison instituted by Diocletian, of the Zoroastrian and Christian tenets, dogmas and doctrines, and hence the wise decree of Diocletian against the monstrous scheme of deception. It would seem that the Christian priesthood have undergone but little change in all the centuries that have since rolled away; for we have them to-day plotting to overthrow the Republican and liberal institutions of this country, as they did the then most advanced and beneficent institutions of the Roman Empire. As we go to press we are made sensible of this fact in the holy day instituted by a demagogical president without authority of law, and in defiance of the express constitutional prohibition of all such acts of pontifical or priestly usurpation. A little more of this toadying to the Christian priesthood will suffice to make American citizens, who appreciate the blessing of religious liberty, hate Christianity with as cordial a hatred, as did the Roman emperor Galerius.

We find it impossible to dwell upon the significance of the communications that are being given through Alfred James, as they justly merit, and as they are given; and, therefore must be content to abide the time when we can do them the justice we feel they deserve.

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. Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

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

5 Dwight St., Boston, Mass., Nov. 13th, 1882. J. M. ROBERTS:—Dear Friend:—Will you please insert the enclosed card and much oblige your friend

M. B. SPRAGUE.

A KIND OFFER TO HELP THE "VOICE."

We have received the following, and hope our friends will, if they feel so disposed, assist the "Voice" in the manner so generously offered by Dr. Mansfield. In writing, direct your letters to the Spirit you wish to hear from, enclosing the same in an envelope directed to Dr. Mansfield. A year's subscription to the "Voice" is included in the offer.

NEW YORK CITY, 100 West 50th Street.

Mrs. M. B. SPRAGUE—Dear Madam:—Inasmuch as you have sent me your most interesting paper, the "Voice of Angels," for the year past, free of charge, you may say to all such as will send you \$2.25, and a sealed letter to be submitted to their dear ones gone before, you to send me the package, I will write to it free of charge, for the month of November, sending the replies to you. Kindly and brotherly,

JAS. V. MANSFIELD.

Special Notices.

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

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

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

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

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

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle st., Brooklyn, N. Y.

Charles G. Page, Medium, 364 W. Madison street, Chicago, Ill., gives private sittings from 9 a. m. to 5 p. m. daily. Public sittings at 335 W. Randolph street, Sunday, Wednesday and Friday evenings.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

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

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

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

Mrs. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds sittings for tests and the development of mental gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S., Leipzig, Germany*. All communications to the above address will no doubt meet with prompt attention.

Mrs. Dr. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

RALPH J. SHEAR informs us that he will hold sittings at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

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

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East-14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prent.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

R. W. SOUR, M. D., and H. F. Bungardt, M. D., have opened a Medical and Magnetic Institute at 16 East Seventh street, Kansas City, Mo., where they treat patients upon the rational plan of helping nature. Chromopathy, electricity, magnetism, and the electro-magnetic, ozone, vapor and warm air bath scientifically applied. Patients treated at any distance, and medicines forwarded to any part of the country, though a personal examination is preferred, as the condition of the system can be more accurately determined. All letters of inquiry promptly answered. Call or address, Drs. SOUR AND BUNGARDT, 16 E. 7th Street, Kansas City, Mo.

FACTS.

A Quarterly Magazine, published by the FACT PUBLISHING Co., P. O. Box 3539, Boston, Mass. The second number of the Magazine contains over one hundred pages, finely illustrated with full page engravings, as follows: Independent Writing in Chinese Characters on Slates. Independent Writing inside a Block of Paper. Independent Drawing on Slates in Colors. Message written in a Blank Book placed in a Stand Drawer, without contact by Eyes. Knot Tied in an endless Cord. Writing without contact on the Exposed Surface of a Slate in Daylight. Price: Single copies, 50 cents; or \$1.50 per year. Address,

FACT PUBLISHING COMPANY, P. O. Box 3539, Boston, Mass.

EVERY PERSON A MEDIUM.

Full and simple rules for self-development. A sure and certain guide to those who desire to come in rapport with spirit influence, and receive positive evidence of a future life through their own mediumship. Sent by mail on the receipt of one dollar. In every case of failure, where the instructions have been complied with, the money will be returned. Address, J. NELSON HOLMES, Box 678 Vineland, N. J.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

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

Fox & Wilson, Publishers. D. M. & Nettie P. Fox, Editors. M. K. Wilson, Assistant Editor.

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

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

TERMS OF SUBSCRIPTION.

Per Year..... \$1 50
Six Months..... 75
Three Months..... 40

By arrangement with Fowler & Wells, publishers of the *Phrenological Journal*, the *Offering* will be sent one year for \$2.75. Should the premium offered to new subscribers by Fowler & Wells, be wanted, 25 cts. extra must be enclosed to cover expense of boxing and packing the *Offering*. The price of the *Phrenological Journal*, formerly \$3 per annum, is now \$2, but, ordered from this office, both it and the *Offering* can be had one-year, postage paid, for \$2.75 or \$3.00, for both, including premium, the *Phrenological Journal*, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address, Fox & Wilson, Ottumwa, Iowa.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month. SPIRIT L. JUDD PARDEE, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Publisher.

Price yearly..... \$1 50 in advance.
Six months..... 75
Three months..... 40
Single copies..... 7

The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed (postpaid) to M. B. SPRAGUE.

THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & CRESCENT CO., 93 W. Park St., Chicago, Ill. HATTIE A. CATE, ARTHUR B. SHEDD, Editors.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$1.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Pence Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometre and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONVENTION AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

it up, declaring that it was impossible to liberate the cord, or even trace it any further. On another evening, when Mr. Wm. R. Tice was present, he asked the privilege of tying the medium in his own way, for which purpose he had brought a supply of neckties. "Red Cloud" promptly assented to Mr. Tice's request, and he proceeded, in the presence of ourself and a number of others, in tying the medium's arms behind him. Each wrist was tied with a separate band, which were fastened together, and then tied to the rounds of the chair. It is unnecessary for us to state to those who know Mr. Tice's skeptical attitude to mediumistic manifestations, that he bound the medium as effectually as it was possible for him to do it, even selecting the folded neckties as a more secure fastening than the cotton clothes-line cord, which he could have chosen. After sending out of the cabinet several written communications (written by the spirits whose names were attached), while the medium was, or was supposed to be, under the imprisonment of Mr. Tice's neckties, "Red Cloud," speaking through the entranced medium, called for an examination of the medium, when lo! and behold, the necktie fastenings (though composed of folded cloth, and which Mr. Tice must have supposed stronger than the clothes-line cord) were not to be found in the cabinet, and the medium had not only been liberated from the Tice fastening, but, under the powerful Indian spirit control under which all these manifestations occur, the medium's wrists were firmly tied (with a strong clothes-line cord) and he was securely fastened to the front rounds of the chair.

We have cited this portion of Mr. Charles R. Miller's account of the mediumship of Mr. Thompson for two purposes: first, to show the spirit possibilities through this recently developed medium; and, second, to show the futility of such methods of attempting to obstruct and prevent the occurrence of spirit manifestations, as is recommended and practiced by the disciples of Bundyism, one of the most noted of whom is Wm. R. Tice, whose "skeptical attitude towards mediumistic manifestations," as Mr. Miller says, is known. What earthly use there was in such a test, as was applied by Mr. Tice in the case of Mr. Thompson, we cannot see. It did not even serve the intended purpose of discrediting the medium. Mr. Tice was doubtless in as much doubt after his defeat as he was before, and no doubt more determined than ever to foil and defeat the spirit force that is behind Mr. Thompson. Why should not this "testing" nonsense cease, and the spirits be permitted to pursue their work without interference from those who would gladly discredit every manifestation and every medium, if they could? Better get out of the way, gentlemen, the spirits are masters of the situation and "don't you forget it."

"THE ROAR" OF THAT WAKING LION.

Mr. O. B. Lisher in a letter to *Miller's Psychometric Circular*, writes from Terre Haute, Ind.: "We Terre Hauteans are rejoicing to-day over the waking up and shaking of the mane of that long sleeping old lion—*The Banner of Light*—whose roar, if we mistake not, is destined to cause dismay in the Bundyite medium-haters everywhere. Glorious old *Banner*! Although you have been sleeping while the wolves and jackals have been trying to destroy the fold, still you are in time to lead the defence, and do yeoman service in driving the howling pack to their dirty lair. Onward! all true friends of truth and the angel world, and let us administer to these fiendish, howling devils incarnate a lesson that they will remember until they have learned that honesty is the best policy."

Mr. Lisher owes us three vest buttons, and needle and thread, to sew them on, as the result of our reading of that appeal to "good" Luther Colby, to wake up and take the work of "destroying the fold" out of the hands of the A. J. Davis wolves, and J. C. Bundy jackals, who have been monopolizing that department of destruction, while he has been asleep from his over gorging when awake, and preying upon the fold himself.

But the funniest thing in this world is the idea that the *Banner of Light*, bears even the faintest resemblance to an old and sleeping lion. What Mr. Lisher could have heard, away out in Terre Haute, from the *Banner of Light*, that sounded anything like the roar of a lion, we are at a loss to imagine. Nothing that we have heard from that quarter would amount to a feeble growl much less a roar. We can almost hear "good" Luther Colby, in his proverbial diffidence and modesty, say to the excited Mr. Lisher: "Why bless your simple soul! I'm not a lion sleeping or waking. I'm only Snugg the joiner! Can't you see I'm only masked as a John Donkey, and what you took for the roar of a lion was only my attempt at a bray." It will take something more formidable than that to affect the destroying performances of the wolves and jackals in the fold of Spiritualism. Mr. Lisher's letter to the *Circular* is dated Oct. 13th. We would be glad to know whether the fertile imagination of Mr. Lisher has enabled him to hear anything further from the "sleeping old lion" in the past six weeks. It would do our ears good if we could even hear a fizzling attempt at a bray from that quarter. Mr. Lisher without personal provocation calls Col. Bundy and his Brooklyn contingent "fiendish," howling devils incarnate. We, with the grossest personal provocation, only called Col. B. a dirty lying, slandering cur, which brought upon us the whole pack of wolves and jackals in a rush. By the aid of Massachusetts justice we beat them back and still live. But what is to become of O. B. Lisher and Charles R. Miller, we do not well see. We tremble at their temerity.

NOTICE.—A widow lady—good housekeeper—wants good home in country, with Spiritualists. Address, Mrs. W. Y. PRISTON, Station D, New York City.

A Letter from London, England.

Editor of Mind and Matter:

Sir:—Some kind friend sent me a copy of your journal, dated Oct. 7th, in which I was well pleased to find such a vigorous and well written article headed, "J. Burns, Spiritualism's Dead Beat," for therein is contained a true estimate of the principles and character of the man.

However, my more immediate object in writing you is, to tender my sincere thanks for the gallant manner in which you write in your issue of the 14th inst., in defence of an honest and powerful medium, to wit: Miss C. E. Wood, of Newcastle-on-Tyne, a lady whom it has been my privilege and pleasure to number among my friends for the past nine years; and were it necessary, I could recount phenomena of the most startling nature that I have witnessed through her mediumship, of which there would be sufficient to fill an issue of your admirable journal.

However, I shall content myself with throwing a little more light on various points raised in your articles headed, "Bundyism in England," and, "It Looks Like War." In the first you express righteous indignation at the one sided treatment given to the subject, by this man Burns. I beg to inform yourself and readers that his partiality is the only unvarying characteristic he possesses, perhaps, with the exception of perpetually cadging in the most impudent manner for his bogus institution, which is simply his shop and dwelling house combined.

In times gone by, this scurrilous writer has defamed mediums whose cheating was beyond a doubt, and that in the face of people who had been associated with them for years. But what is the secret of that defence, and what the explanation of his organ, containing page after page of nonsensical gush from the pen of an enthusiastic and over-credulous old man, whose autograph was, "Resurgam," upon whom he suddenly turned and would have crushed, "if he could." Well, sir, these mediums gave lots of sances for the benefit of his shop, and of course looked up to Burns as the great I. A. M. and the medium as his word, thus the benefits reaped were to a certain extent mutual.

To the everlasting credit of Miss Wood be it said, that she takes up an independent stand and will pander neither to J. Burns, "nor yet the powers that be in connection with that miserable paper, the *Herald of Progress*, which claims to be devoted to the philosophy of Spiritualism, of which more anon." Herein is the ground of her offence towards this man.

That Miss Wood has been exposed more times than he knows the number of, is, "to put it mildly," utterly untrue, and I am positive there is not a medium in this or any other country who has sat under such strict test conditions as Miss Wood, and that most readily.

Burns has the audacity to ask, what has become of Firman? I ask him the question in return, and also who was it that brought him (Firman) before the English Spiritualists with so much gusto, under the name of Mr. Alfred? Who advertised and reported his so-called wonderful powers, also his public materialization sances? The answer comes: "Burns." Ah! but there was money in it then, and it is now that he more keenly than ever feels the want of the "Hundreds of Pounds in hard cash," that he gives vent to his spleen on Miss Wood. Yes, the cash is a very great spiritual consideration to this individual, but I am gratified to find that even when a worthy gentleman of position makes an appeal for him, he cannot raise £50 in three months, to relieve him from the unpleasant entanglements of the English law. (Vide, *Medium and Daybreak*.)

To show you a little more of his inconsistency, I will instance his perpetual attacks on, and denunciation of, the platform work and public speaking in general, unless of course he is "the sublime orator," which seldom occurs outside of his own premises, he now has the hardihood to issue a new edition of the "Spiritual Lyre," for the use of congregations and public meetings. The spiritual part comes in here in the shape of hard cash. I will leave this Burns for the present, and turn to your article, "It Looks Like War." And war it certainly is, which is being waged by a paper which was commenced with the intention of crushing Burns' *Medium and Daybreak* out of existence, but it has gradually taken up a similar position to that of the above paper. The *Herald of Progress* needs a little explanation given on its behalf, as well as that of its nominal editor. It is registered as the property of John Mould, J. Emore Jones, William Hunter, and John Hare, (its editor.) Its editorials, however, emanate from the pens of all, except William Hunter; so yourself and readers will now easily understand, why the incongruities which mark its pages from week to week appear.

This attack on Miss Wood, at Peterborough, evidently pleases them well, as some time ago, owing to their high-handed and ungentlemanly treatment of her, she severed her connection with the Newcastle Spiritual Evidence Society, they using their paper against her, and refusing her the right to reply, which, however, was accorded her by the editor of *Light*. In their hasty desire to have a fling at the Central Association of Spiritualists, (London), they make a deliberately false statement, viz: That this body got Miss Wood up to London. Now the merest tyro knows that such was not the case. The writer in his further endeavor to make the mud stick, blames the executive of the Central Association of Spiritualists, for what occurred at Peterborough, whilst as a matter of fact, not one of them knew Miss Wood was in Peterborough, until this unfortunate affair occurred.

In their endeavor to cajole Miss Wood back to their Society, they say nothing can be further from the truth than that she refused to sit in the Blackburn cabinet. Had it not been for their unscrupulous conduct in suppressing her defence, such an erroneous idea would never have got abroad; and instead of (as they assert) asking for increased remuneration when the funds would not allow, she had self-respect enough, to refuse being moved about like an automaton, and being subjected to new tests without being consulted in the matter.

The mean and cowardly attack (in the same article) on a gentleman, who will be remembered with love and admiration long after the writer of this abuse (to wit: John Mould), has passed on to the other side and been forgotten, speaks for itself. That gentleman is Mr. J. J. Morse, whom the proprietors of this would-be Spiritual journal have attacked in their own paper, and like the cowards they are, refused him a reply. As witness thereof I enclose copy of his suppressed let-

ter. Now, as their arguments are used up, they resort to the proverbial abuse of the other side.

I re-echo your sentiments, and am sorry there is no MIND AND MATTER in England to act as an independent organ of the movement, instead of being made the means of personally attacking every one who happens to differ from them, or who refuses to lay up their treasures in the spiritual institution (where they will never see them any more).

The best journals we have in this country are, *Light*, a weekly paper, which at present only appeals to a class. It has been filled during the past month or two, with letters, *pro and con*, on Miss Wood's case. Were it made more popular its success would be secure. *The Psychological Review* is a monthly magazine of great usefulness and interest to the cause, as it finds its way into families that the ordinary periodicals do not reach. It is ably conducted by Mr. John S. Farmer, whose reputation is widespread as a writer on Spiritualism and kindred subjects. M. A. (Oxon) contributes to its pages every month, which are also kept alive with ghost stories "founded on fact," presented in an admirable and commendable manner.

In the name of Miss Wood, I beg to thank you for your admirable defence, and with best wishes for the success of MIND AND MATTER.

I am faithfully yours,
JOSEPH N. GREENWELL.

London, England, Nov. 1st, 1882.

P. S.—The *R. P. Journal* is just to hand, in which I find a letter from Mrs. Susan G. Horn, who, in referring to her book, "The Next World," says Mr. Burns is constantly under the harrow, financially speaking, consequently "The Next World" is in durance vile, (and is likely to be). He does not understand managing publishing and journalistic business; is always making heart-rending appeals for aid. What a confession for one of his friends and customers to make! If he is an honest man, let him leave the business he does not understand to those who do. Does he expect the public are going to keep supplying him with money to maintain a position he is unfit for; and who also never renders any account of what he gets and where it goes. No,—no. She hopes the movement now on foot to sustain him will succeed, as he is an active worker. Mrs. Horn may think so, but the large majority of English Spiritualists know better, and the effort to sustain him has not succeeded.

Mrs. Horn also deems it her duty to have a fling at Miss Wood in passing. I do not know Mrs. Susan G. Horn, but I big leave to tell her that other people have good sense and high natures, quite as good as hers, and powers of discrimination quite as keen, who have systematically tested Miss Wood, and not like this would be almighty judge, who went to one sance in a patronising manner. Let Mrs. Horn look after her "Next World," which she has evidently spent time over (I hope not in vain) and knows something of. It will do her more credit than rushing to hasty conclusions, and trying to damage the character of a sister medium.—J. N. G.

(Reported for MIND AND MATTER.)

Mrs. Amelia H. Colby's Birthday Reception.

A most enjoyable evening was spent by a large assembly of the Spiritualists of Philadelphia, at Academy Hall, on Thursday, Nov. 23d, the occasion being a birthday reception given to that indefatigable worker for human freedom, Mrs. Amelia H. Colby.

With that rare democratic grace which is so marked a characteristic of Mrs. Colby, and which so well accords with her native royalty of head and heart, she moved up and down the hall among the large company assembled, giving the warm clasp of her ungloved hand to all around her, and lavishly dispensed her friendly smiles and cordial greetings, accompanied by her witty repartees to the congratulations of her friends.

The President of the First Society of Spiritualists, Mr. H. B. Champion, spoke of the gratification he felt, that so many had come out to the reception, and said that fact was the best possible acknowledgement of the high esteem in which they held their speaker.

Mrs. Colby announced that this would be her first attempt to address a public audience in a conscious, untranced condition. Her success must have been as gratifying to herself as it was to her hearers. She gave a rapid but finely wrought sketch of her experiences, from the time of her unwelcome advent into life as the eleventh child of her parents. After she had asserted her right to stay and have a place upon this planet, she found herself more favorably conditioned than children usually are; for she had infidels for her parents and grand parents. None of those cruelties which the Christian's bloody code generates in human life, were visited upon her. Her parents did not whip their children, but consulted their tastes, their appetites and wishes, and treated them as their equals.

Despite this grand advance which her father had made beyond his religiously superstitious and damnation-fearing neighbors, he failed to catch the next grand inspiration which naturally follows the escape from religious bigotry, viz: the equality of the sexes. While he would have been willing to have given his sons the opportunity to acquire an education beyond that offered in the common schools "if they had known enough to want it, which they did not," he maintained that his daughters, "who did know enough to desire it, could make no possible use of it; and that, therefore, it was unnecessary for them." This decision was a grievous disappointment to Mrs. Colby.

She related, that in spite of her infidel surroundings, she was strangely enamored with the Bible and the Church. She made herself very familiar with the book, and was urged to become a member of two different churches as a "natural Christian," since she found it quite impossible for her "to get religion, after the usual method. She was too sincere to consent to this proposal, and so escaped the creed-bound limits of the church. She spent many sleepless nights weeping at the possibility of eternal suffering for her dearly loved relatives; and was the only one among the large family of children, who ever caught the church infection.

After marriage and the birth of her own children she became so interested and absorbed in her domestic life, that for years after her husband became a Spiritualist she refused to listen to his entreaty for her to investigate the subject; and it was not until, by what seemed accident, she was thrown into the company of mediums, that she took her first lesson in the grand development it awakened in her.

She spoke of having been favored, from early

recollection, with the presence of a spirit-light which always preceded her, and which made it possible for her to see, even in the most remote corner of a darkened cellar, anything for which she went there. She did not realize that that light was something not enjoyed by every person, until she was herself developed as a medium.

Her account of her public labor was intensely interesting, especially that part of it which was wrought upon the border land of slavery, in the interest of the emancipation of the negro chattel, during the war of the rebellion. Her graphic account of the manner in which her spirit guides sustained her amid the presence of armed traitors who had sworn to take her life, and of the wondrous power by which their ring-leader was held, sitting a listener at her feet, captive only to the spirit-power around her, was intensely thrilling; and a grand exemplification of the manner in which loyal workers for the dissemination of unalloyed truths, are upheld by the progressive spirit-world.

Mrs. Colby's demand for fair treatment of the mediums by Spiritualists, and her accounts of her experiences among the mediums, were very fine, those relating to what she had seen among the materializing mediums, being exceptionally so.

Thanks were tendered to Mrs. Colby, by Mr. Miles, on behalf of the audience, for the edifying manner in which she had entertained them. The following appropriate verses were read by their author, Mrs. Olivia F. Shepard.

To Mrs. AMELIA H. COLBY.

Noble toiler for the Right,
Grateful thanks we bring to-night,
For the work which thou hast wrought;
For the lessons thou hast taught;
Money ne'er can show the worth
Of thoughts which in the Heavens have birth.
Ere Truth's bright evangel found us,
Superstition's chains had bound us,
Glad we drop them link by link;
As we learn to dare to think.
After long and weary years,
Wisdom, poured from spirit spheres
Drives our sight of pain away—
Lisher's fair Free Freedom's day.
When as adown the ripening year
Comes the shadowy doubt and fear,
Of the winter's icy tread,
Filling poverty with dread;
Then thy words like flaming fires
Come to all the soul's desires.
So, when the bigot's icy thought,
To dismay the world had brought,
Angels sent us fires of truth
(Giving our lives a pristine youth,
Fitting was it thou wast born,
In November's month forlorn,
At an epoch of the years
When appealing to our fears
Pierced our souls by thy chain
Bound quivering heart and throbbing brain;
For thou com'st with Freedom's brand
Blazing above thy rescuing hand.
Melted were those fetters, fast
By Truth's potent furnace blast.
Gentle friend, thou canst not know
What a debt to thee we owe.
Canst thou feel how rich the part
Thou holdest in each grateful heart?
Throbbing with ecstatic pleasure,
Giving o'er and o'er full measure,
Leaping forth in odorous sweet,
Laying garlands at thy feet?
We will prove how much we love thee
When by living Truth we show thee
We were worthy to receive it
And could live it, not believe it.

Mr. Coleman Denies Being a Plagiarist.

Editor of Mind and Matter:

In reply to the statement of Mr. Stephen Young in a late issue of your paper, that he had been told by a gentleman of Leavenworth, Kan., who owned a fine library, that I used to lug off books of his by the armful, and, selecting passages from different authors, dovetail them together and palm them off on publishers as original with myself; allow me to state the following facts:

1. The whole story is a fabrication, manufactured out of whole cloth,—a lie all through.
2. I never saw a "fine library" belonging to any one during my sojourn in Leavenworth. I knew several gentlemen who possessed small collections of books, but a fine library I never met with. I had a larger number of books myself than any one I was acquainted with in that city, and I loaned out hundreds of volumes during my stay therein.
3. I never lugged off an armful from any one. I borrowed a few volumes at intervals from several gentlemen. The only persons I remember borrowing books from are Rev. E. R. Sabiner, Free Religionist minister, Dr. A. C. Sloan, Prof. H. D. Macarthy, Dr. Tiffin Linksa, and Col. D. Mackay. Of all these (Col. Mackay) is the only one who has had any communication with Mr. Young; he, I know, has visited Memphis, Mo., several times and has talked Mr. Young. He, if any one, then, I take to be Mr. Young's informant. I can hardly conceive my friend, Col. Mackay, making such an unfounded statement; hence I conclude Mr. Young must be in error in his report of his informant's remarks. I borrowed exactly four books from Col. Mackay while in Leavenworth, and not a line from those books have I ever used, by quotation or otherwise, in any article published by me. The story, therefore, is utterly baseless; and how Col. Mackay could make so completely false an assertion, if he ever did so assert, is inexplicable to me.
4. I have never been guilty of dovetailing selections from other writers and palming them off on publishers as original. No one but an ignorant fool could be so silly. Would not my own sense tell me that such a thing would be at once detected? I would have more sense than to risk such a thing, even had I ever thought of so doing, which I never did.
5. A general statement like Mr. Young's counts for nothing. I challenge proof of its truth. If I did as asserted, it can easily be shown. Let the articles of mine thus manufactured be produced. I challenge Mr. Young, Col. Mackay, or anyone else to produce an article of mine wherein I have claimed as original the language and ideas of others. Let the article be named, and where and when published; also, name the portions claimed as plagiarized; and name the authors and the books of the authors, whence I have borrowed. Knowing my entire innocence, I court the fullest investigation. If these asserted plagiarized passages or articles are not produced, all will understand that the charge is false and falls to the ground.

WM. EMMETTE COLEMAN.

Presidio of San Francisco, Cal.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, Pror. J. J. HUBER, Box 263, Atlanta, Georgia.

EDITORIAL BRIEFS.

FRANK T. RIPLEY, 82½ N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests.

Mrs. J. E. TOMLINSON, independent slate writing medium, is having all she can do, and is meeting with great success at Indianapolis, Ind.

A. W. S. ROTHERMEL, will be detained at home for some time, and will give psychometric readings from lock of hair, etc. Terms \$1.00. Address him at 111 Myrtle St., Brooklyn, N. Y.

C. F. PIDGEON, sealed letter writing medium, has crowded seances every Tuesday and Friday evenings, and is having a large number of sealed letters to answer weekly. Address him at Indianapolis, Ind.

We are favored this week with a brief poem from the pen of our old-time friend and contributor, Dr. Horace M. Richards, magnetic physician and healer, now located at 254 North 9th street, in this city. The sick and the suffering must not forget that help and permanent cure is within their reach.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

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

DR. D. J. STANSBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

MR. A. F. ACKERLY, of Brooklyn, N. Y., informs us that he has taken rooms at 364 West Madison street, Chicago, Ill., where he can be seen or addressed for seances. Mr. Ackerly will also have MIND AND MATTER on sale at his rooms, and will also forward any subscriptions he may receive for the same.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets" which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. HORACE M. RICHARDS, magnetic physician and healer, whose wonderful powers are duly attested to by many to whom he has brought permanent relief from pain, and (so-called) incurable disease, is for the present, located at 254 N. 9th Street, in this city, where he can be addressed in person or by mail. His preference is to treat patients in their own homes when convenient. Dr. Richards specialties are the cure of chronic alcoholism, and of the tobacco habit in all of its forms.

The Northern Wisconsin Spiritualist Conference will hold a three days meeting in Spiritual Hall, Omro, Wis., December 15th, 16th and 17th, 1882. Mrs. E. C. Woodruff, of Michigan, and other good speakers invited to be present. Fred. H. Pierce, (now located at Berlin, Wis.), who gave at our last meeting some of the finest tests ever given in this place, will also be present. Prof. C. P. Longley's music, so well liked by Spiritualists, will be used by the choir through the convention. It is expected steps will be taken to organize a State Society. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary.

WM. BAKER FAHNESTOCK, M. D., informs us that he has taken his departure from Lancaster, Pa.,

for the winter. The Doctor will continue his offer (as per notice) of his book, to new subscribers for MIND AND MATTER, and any person wishing to secure one of them, can send to him at Walhalla, South Carolina, where all communications must be addressed until further notice. We trust the Doctor will enjoy his Southern residence this winter and return to us in the spring with renewed health and vigor.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

We have received the *Watertown Daily Times*, of Watertown, N. Y., of Nov. 17th, 1882, in which is a column and a half article concerning Mrs. Markee, the materializing medium, who nearly lost her life by the fendish brutality of her assailants at her seances. The article is too long to quote in full, as we would like to do, but we are assured that a committee of ladies thoroughly examined the medium, and on entering the cabinet her dress was tacked to the floor. Several forms came out in full view, shorter and taller than the medium, and male as well as female forms, in all, more than a dozen. The seance lasted over three hours, and gave entire satisfaction. We are more than pleased that this grand and noble instrument for full form materializations has been preserved from the almost fatal effects of the deadly personal assaults upon her, and is again in the field, not only to confound the enemy, but to make glad the hearts of friends, by allowing the loved ones to return to them through her wonderful medial power. And thus the work goes bravely on.

THE Iowa Convention of Spiritualists, convened in Union Hall, Ottumwa, Friday November 24th, and continued for three days. We have not room for anything but a brief mention of the proceedings. Mrs. Cora L. V. Richmond, C. E. Stewart, of Kirksville, Mo.; Mrs. Nettie Pease Fox and Dr. Juliette H. Severance, were prominent speakers at the Convention. The following officers were elected for the ensuing year: Pres. Col. D. M. Fox, Ottumwa; Vice Pres. Mrs. Emily Phillips, Ottumwa; Secretary, Dr. J. L. Enos, Cedar Rapids; Treasurer, M. Larkin, of Oskaloosa; Trustees, Dr. John A. Snodgrass, Clarinda, Mrs. S. C. H. Sutherland, Mitchellville, O. O. Jackson, Clinton, Dr. T. J. Douglass, Ottumwa, Dr. Juliette H. Severance, Milwaukee, and Dr. C. F. Weston, Ft. Dodge. The proceedings of the convention were fully and ably reported in the *Spiritual Offering* of November 25th, and will be further continued in the issue of December 2d, which can be had by sending to their publishing rooms, at Ottumwa, Iowa.

We would ask, not only Spiritualists, but all people who have any regard for proper journalism, what excuse there can be for such vile abuse of an unoffending medium, as is the following attack of the beast Bundy on Mr. A. F. Ackerly? In his Bundyite organ, of Nov. 25th, he says:

"A. F. ACKERLY, THE FRAUD."

"This tramping adventurer is now in Chicago occupying the quarters so unceremoniously vacated by Keene. Ackerly is an unmitigated fraud, and his show, the most transparent deception ever imposed on credulous dupes and inexperienced investigators in this city. Let him alone, and starve him into earning an honest living."

No, Col. Bundy, Mr. Ackerly is no fraud as you falsely, and groundlessly publicly allege in your dirty slanderous sheet; but even if he was the "unmitigated fraud" and his "show" the "transparent deception" that you would have the public wrongfully believe he is, he would be as light to darkness when compared with the "unmitigated fraud" and "transparent deception" you are guilty of, when you hypocritically pretend that you are a friend to Spiritualism and the *R. P. Journal*, a Spiritual paper. If any of Col. Bundy's dupes want to know what a knave and scoundrel he is, they have only to attend one of Mr. Ackerly's seances, and this will become plain to them. Mr. Ackerly is not only a medium, but a grand instrument for spirit manifestations. Take our advice and patronize him, and starve his slanderer, Col. B. into a little sense of decency, by having nothing to do with his libellous sheet.

We are this week compelled to get our paper out one day in advance of our usual time, in order not, even for a day, to disappoint the thousands of appreciative readers of MIND AND MATTER. Pope Arthur, following the bad and unlawful precedents of his more recent predecessors, has undertaken to dictate to the people of the United States to stop their usual avocations for the space of twenty-four hours, in order to crowd into that short space of time, as a special duty, their gratitude to the source of all good for the

blessings which they have failed to be thankful for, as they occurred, throughout the preceding year. The twenty-four hours which he has, in the exercise of his usurped authority, set apart for this preposterous, if not sacrilegious performance, is Thursday, Nov. 30th (to-morrow). We rather think the thanks that will be rendered to-morrow will amount to about as little, or as much, as did those prayers which Pope Arthur commanded, a little more than a year ago, should be offered up on the day of the funeral observances of the obsequies of President Garfield. If the laying out of the Administration party was the result of that praying and fasting, we would consider it a righteous retribution for the cant and hypocrisy which underlies all these attempts to revive, in these United States, the idolatrous and superstitious observances of ages when priestcraft reigned supreme. Feasts, fasts, saints' days, etc., were the concomitants of the Brahmanical, Buddhistic, Magian, Phœnician, Jewish, Egyptian, Grecian, Roman and Druidical superstitions, which once so crushed out the aspirations of the human soul; and can have no proper place in a land dedicated to religious liberty, and among a people who have fairly emerged from the babyhood of priestly wet-nursing. Stop all this nonsense and let us show, that as a people we are worthy the inheritance handed down to us by the free thinking founders of this great republic. Remember that the institutions of the United States of America were the gift of spiritual wisdom to mortals, through their grand mediums, Franklin, Paine, Washington, Adams, Jefferson, Madison, Hamilton, Jay, and other freethinking fathers of the Republic.

Words That Cheer.

WATERFORD, Saratoga Co., N. Y., M. S. 35.

Editor of *Mind and Matter*:

Mr. J. M. Roberts—Sir:—Please find enclosed five dollars for MIND AND MATTER, and give credit to my name on subscription list.

Please send sample copy, Vol. 5, No. 1, to Mr. Wm. G. Chamberlain, U. S. Armory, Springfield, Mass.

I am prompted to say, that whatever occurs, MIND AND MATTER never fails giving communications from high order of intelligent spirits and truths of the deepest interest, and you, sir, are sustained by a host of wise spirits, leading you on to victory, victory over the enemies of Spiritualism, those who would destroy the usefulness of mediums.

Only a few words more. Thanks to the ancient spirits for again communicating through their medium, Mr. Alfred James, to complete the greatest revelations, the greatest truths ever revealed to humanity. Words fail to express my gratitude, my joy.

With my blessing, wishing success to your labors, and peaceful resting places, as you, sir, journey on to meet your reward in spheres of higher life. As ever yours for truth,

Respectfully,

MARY S. LLOYD.

P. S.—My usefulness is nearly ended, eighty-three years in earth life, but will subscribe, and send in my subscription for MIND AND MATTER till I pass over. I have often said, if there was any place I wish to visit after passing over, it would be to Mr. Roberts seance room, my mind is there often, very often.

M. S. L.

[God bless our venerable friend for her kindly words. Little can she know how grateful they are to us, and how they encourage us to labor and endure, until truth, justice, right, peace and fraternity shall reign on earth.—Ed.]

Mrs. Fletcher's Continued Illness.

I am sorry to be obliged to say, in this public way, to the many private inquiries received about Mrs. Fletcher's illness, that she remains much the same as she has been from the first—dangerously, though, we trust, not fatally ill. Medical science seems impotent to relieve her. Some nights ago, after a week of uninterrupted suffering, a bright light came and stood over her several minutes. In a short time she was free from pain and remained so three days. Mrs. F. has the most implicit faith in the influences that have controlled her destiny for the past two years, which faith makes her strong to bear up under the severe ordeal through which she is passing. Friends look on in anguish to see her body writhe in agony, without the power to help her bear it, as any of these gladly would; and they wonder how, when the paroxysm passes, the sweet smile can so quickly replace upon her face the evidence of mortal suffering. Her quiet patience and heroic fortitude seem more than human. Nothing in her present condition gives any hope of immediate relief. Doubtless she will suffer on till the full purposes of suffering, instituted by going to prison, have done their work in her.

I too have been laid up for the last week, by inflammation of the eyes, brought on by anxiety, overwork and loss of sleep. My business has been entirely suspended. I wish to say this as an explanation to my friends whose letters have been for the time laid aside. I hope, from this time, to be able to attend to my regular office business, and shall speak next Sunday evening in my December engagement, at Frohisher's Hall,—no morning services.

Fraternally and sincerely,

J. WM. FLETCHER.

50 West 12th street, N. Y. City.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.

J. M. ROBERTS: Dear Friend and Brother:—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickle in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,

No. 216 W. Market St., A. S. BYINGTON.

[FOR MIND AND MATTER.]
WHO CAN TELL?

BY HORACE M. RICHARDS.

Who can tell, save God the giver,
What the life "Beyond the river"?
When I lay its burden down,
Bear I cross, or wear I crown?

What the fruit of toil and pain?
Is it loss? or is it gain?
What the harvest over there?
Is it joy? or dark despair?

Here below I burdens bear—
Will they lighten "over there"?
Here below I feel oppress—
"Over there," will I find rest?

While we walk in earthly garb,
Hearts are pierced with sorrows barb,
When we don the spirits dress—
Feel we still earth's sore distress?

Here below is gloom and night,
Find we there a radiance bright?
Who can tell save God the giver,
What the life beyond the river?"

PHILA., Nov. 16th, 1882.

Jesse Shepard.

One of the most select and critical audiences that ever assembled at a musical entertainment in San Jose, greeted Jesse Shepard at Washington Hall, Sunday night. The first part of the entertainment was devoted to selections from the operas, from any one of some 1500 of which he proposed to play any selection called for. After responding to several calls in this direction, with perfect accuracy and marvellous execution, the lights were extinguished, and then the real phenomenal portion of the performance commenced. A grand aria in soprano voice, a wonderful performance for a male voice, was given, and then a still more wonderful operatic duet in bass and soprano, from the same set of vocal organs, with full piano accompaniment, lifted his delighted hearers to the top round of musical enchantment. But the grandest performance of all was his Egyptian March, which was almost terrible in its weird, barbaric strains. Here could be heard the clatter of horses' feet, the clash of cymbals, the shrill notes of the reed pipe, the peals of thunder in the heavens, and in fact all the din of barbaric warfare, together with more sounds than we ever dreamed could be produced from the keys of the piano. Even the piano itself was apparently lifted from the floor, and brought down with a crash in harmony with the wild discord of the elements. In fact the entire performance was phenomenal in its character. The audience, with one accord, resolved itself into a committee of the whole to sell tickets and work up an interest for another concert to be given at the same place next Saturday evening.—*San Jose Mercury*.

Appreciation That is Appreciated.

DARDANELLE, Ark., Nov. 11th, '85.

DEAR BRO. ROBERTS:—Enclosed please find P. O. order for \$2.00 to pay my subscription (already expired) for MIND AND MATTER, thanking you for your kindness in sending it so long (for I could not do without it.) I want to tell you how much I appreciate the "spirit communications" through Mrs. J. M. F. There is a magnetism about them that is wonderful, or perhaps force would be a better word.

I sympathize with you in your grand fight for mediums. I wrote to the *Progressive Age* in your defence, when its editor published that false allegation set forth at "Lake Pleasant," but I fear the editor is too much of a Christian bigot to publish my article.

The Spiritualists of Atlanta are now publishing a more liberal sheet, *Light for Thinkers*, which I send you. Please take notice of my article on a "Mediums Home," and give me such assistance as you can in the matter. I have not the means to build the house, but I will be able to get it. I am offering a \$600 piano, for \$300 worth of lumber, as the first move toward it. (The instrument is as good as new, but I cannot get its full value here.) I and my husband first settled this spring at Nebe, seven years ago, went there two summers by ourselves, when it was all wild, with no road up the mountain, and no human habitation within many miles. It was that I was enlightened, as I was told that that place would be a blessing to humanity. May the angels bless you, Brother Roberts.

Yours for truth,

MARY A. WHITE.

ASTORIA, L. I., N. Y., November 27th, 1882.

Editor of *Mind and Matter*:

DEAR SIR:—Your valuable journal grows in merit and spiritual knowledge, as each succeeding year leaves this, the present for the past. I hear it commended, even by those who, at some time felt, that your criticisms were mistaken, and too severe.

Your lady medium, Mrs.—is all I have heard expressed of her, viz: "that she now, was all, but a spirit," for all of the communications of spirits, given through her organism, bear the imprint of truth, from reason of the removal of her spirit-self.

I must congratulate you and MIND AND MATTER, for you and the journal are but one, upon the return of Alfred James, one of the very best of mediums, when surrounded with harmonious conditions. It is a pity that there could not be more charity, and less doubting shown towards such sensitives, as Mr. James. Having had him at our house, a few days in 1881, free from all injurious influences, my wife and I were given some remarkable materializations, as well as communications from spirits far back in the eras of the past.

May each of your mediums, through whom return spirits of the present and far distant past, be more fully appreciated, and their conditions made more harmonious in the future, is the earnest desire of your friend,

A. L. HATCH.

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.

HAUNTED.

BY C. FRED FARLIN, M. D.

The lamplight falls Upon my wall, And weaves weird shadows on their face, In which I see Plain as can be The ghostly forms which haunt the place.

I long have known I'm not alone— For, from the crannies, shadows start, Forms manifold Of tenants old To whom the place is dear at heart.

Day after day, In wondrous way, I feel the touch of shadow hands; And year by year Falls on my ear A voice my spirit understands.

It tells me when My fellow-men Have looked their last upon my form; My spirit too Shall join this crew That hovers in the lamplight warm.

Souls love to hold Communion bold In houses where of old they dwell, And where they range It is not strange That they should make their presence felt.

I have no fears, And shed no tears, To think that they beside me stand, But must confess My life is blest Since this proves earth Heaven's Border-land.

In waking dreams I catch fore-gleams Of that fair life to which I tend; While with hushed breath I wait for death To lead me to my journey's end.

The world, amazed, May call me crazed And fit but for a madman's cell: They do not see How near to me The angels of the future dwell.

So let them mock With idle talk And hold me from themselves apart: Man little knows How comfort flows In silence to a hungry heart.

I wake, I sleep, I laugh, I weep, Time scatters frost upon my head: Heart sad, or light, By day and night, I hold communion with my dead.

And so I sit While shadows flit Around me and my easy chair, Until they take Such form and shape As prove there's more than shadows there.

Rochester, Nov. 11th, 1882.

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

November 8, M. S. 32.

AMMONIUS SACCAS.

'May the rays of the Sun of Truth never be obscured by Ignorance:

At the time when I lived at Alexandria, in Egypt, there was a general inquiry into the religions of all nations, and the presentation of their different creeds and beliefs; and the object of this was to accumulate the utmost wisdom possible in the smallest space. Therefore Brahmins, Buddhists, and followers of Apollonius of Tyana and Potamon, and all the Roman schools, met to compare their ideas of God. The Gymnosophists, Gnostics, Eclectics and other schools were concerned in that comparison of religions; of all of which schools I became a teacher. Our principle guide-book, or symbol, as you would call it now, was a book compiled by one Marcion, and this man had taken its contents from a follower or disciple of Apollonius of Tyana, one Damis. Apollonius of Tyana had a book of figurative revelations written by his hand while controlled by spirits in the Isle of Patmos; and this has become what is called the Book of Revelations. But if you could find another Book of Apollonius, "The key for the Initiated," that key would show you that the book of "Revelation" is not a prophecy of coming events, but was simply a combination of the teachings of the Brahman and Buddhist orders of priests, to express a kind of Masonry well known among themselves; and was destroyed by St. Cyril at Alexandria. (That is, the copy that fell into his hands, one of the only two copies that were extant in my time.) And I taught concerning these mysticisms, calling myself and followers Mystics. Potamon was my teacher; and he taught directly from the books of Apollonius of Tyana. These teachings were a combination of all the religions then known, out of which all the Christian gospels have been compiled. Christianity was not first taught at Antioch, nor was it taught in the first or second century, but about 225 A. D.; and was taught at first under the name of Gnosticism. (I do not know whether I will have power enough to finish to-day. Ques.—Will you come again and finish what you wish to impart? Ans.—I will try to, but to sum up all these deceptions, and errors through a man who is entirely ignorant of them, is rather difficult. Gnosticism was taught by a Gnostic named Basilides, nearly similarly to what is contained in the Christian Gospels. He lived in my time, and his books came into the hands of those named, as the first Christian bishops, by Eusebius. But you need give no credit to Eusebius, or very little, except as to what relates to his time and fifty years previous. Apollonius of Tyana called his revelations by different names, in order to be understood in

the different tongues of the nations he taught amongst. But his writings were altogether written in the Syriac Coptic tongue and not in the Greek, as the translators of the Christian Scriptures pretend they were. It is difficult to sum all these things up on account of not being able to give you corroborative evidence of the truth of what I say. There are numerous books extant that cannot be reached, and we do not know how you can get at them, because the priests, both Catholic and Protestant, have them hidden in their libraries. At Alexandria, in my time, there was a great deal of contention—some saying I am a follower of Potamon—others, I am a follower of Ammonius, and so on; and the contentions of these schools resulted in the destruction of a great amount of valuable manuscripts amongst themselves and their descendants. But I have stated enough here to-day to make plain the origin of Christianity. You can publish this as being open for any questioning on the part of any Christian whatever; and I through this man will answer any questions that any party may wish to ask in relation to what I have said. Ques.—You were a Greek, were you not? Ans.—I was a mixture of Greek and Cappadocian. That is, I was born of a Greek father and a Cappadocian mother at Alexandria; and in my early life I was nothing more than a common porter. Ques.—Were you yourself a medium, and did you write and teach as a medium. Ans.—I taught under spirit influences at times. Ques.—Were you conscious then? Ans.—At times I was, and at other times I was not. A great deal was written by my hand that was not dictated by my brains. Ques.—Were your written teachings not destroyed, for they say you left nothing written? Ans. I left a half dozen scrolls containing a description of these teachings, of different bodies of men, such as the Brahmins, Buddhists, Gymnosophists and the Eclectics under Potamon; and commented upon them, writing my opinion as to how far they were correct, and how far they were erroneous. These writings were not all destroyed; some of them are extant, but they are kept by learned scholars for their own benefit. Ques.—How is it that you ancient spirits are cognizant of what has been done since your time, and what is in existence of those ancient books? How do you keep track of that? Ans.—We see the motives of those who come after us, and we watch them. There is an affinity between us and our writings, and the consequence is, we want to see their effect for good or evil, because we feel that these effects are a justification of our opinions while living on earth. Adieu.

[We take the following account of Ammonius Saccas from McClintock and Strong's Cyclopædia of Ecclesiastical Literature.—Ed.

"Ammonius Saccas or Saccophorus (so-called because he was a porter in early life), a philosopher of Alexandria toward the end of the second century. He is considered as the founder of the Neo-Platonic Philosophy. Plotinus, Longinus and Origen, were among his pupils. His object was to reconcile Plato and Aristotle, and hence his school was called the eclectic. Ammonius had been educated in Christianity; and he seems never to have abandoned the name of the faith, while he was disparaging its doctrines and its essence. Porphyry asserts that Ammonius deserted Christianity; Eusebius, that he adhered to it. To these two opinions, variously advocated by most modern divines, others have added a third, that Eusebius mistook a Christian writer of the same name for the heathen philosopher; and this is warmly maintained by Lardner. He was a man of great talents and energy, and indefatigable in the pursuit of knowledge."

Dr. Lardner says in relation to Ammonius Saccas:

"This work ('The Philosophy of Oracles,' ascribed to Porphyry), as I said just now, is approved by the late Mr. Mosheim. It is the consequence of a scheme formed by him concerning a 'Disturbance caused in the Church by the later 'Platonic Philosophers.' I presume it will be disallowed that I have a great regard for Mr. Mosheim, and have often expressed myself concerning him with great respect; but I do not adopt his scheme; I think it a chimerical and visionary notion. According to which there is little or no difference between a heathen and a Christian, or between Origen, a sincere and zealous Christian, if ever there was such a one, and an excellent defender of the Christian doctrine, and an indefatigable preacher and commentator, and Porphyry, a mere heathen, as is manifest from his lives of Pythagoras and Plotinus, and a bitter enemy of the Christians and Christianity, as we are assured by many ancient Christian authors, and as his own long work against the Christians testifies. If that opinion of Mr. Mosheim should prevail, it would indeed occasion great disorder in ecclesiastical history, and much confusion in the characters of many ancient Christian writers of great eminence. It may also create much confusion in the character of divers men of great eminence among the heathens; who will no longer be allowed to have been what they really were, throughout Gentiles; but for the future must be reckoned in a sense Christians, or at least half heathens, and half Christians. But upon that I enlarge no further now: another occasion may offer to clear up their characters."

"As this disturbance, this confusion and mixture of Gentilism and Christianity, is all ascribed to Ammonius Saccas, I must say somewhat farther concerning him, though I formerly said as much as I could then think to be needful."

"It is to be observed then, that from Eusebius we learn that Porphyry in his work against the Christians says of Ammonius, the celebrated philosopher of Alexandria, master of Plotinus and other learned men: 'That having been educated a Christian by Christian parents, as soon as he came to years of understanding, and had a taste of Philosophy, he presently betook himself to a life agreeable to the laws.' To which Eusebius says: 'It is a downright falsehood, to say he exchanged Christianity for Gentilism: for Ammonius maintained sincere and uncorrupted doctrine of the divine philosophy to the end of his life; as his works which he left behind him will testify, and for which he is in great repute: such is the treatise entitled 'Of the consent of Moses and Jesus,' and many others, which may be found with the curious."

"From Eusebius, and agreeably to him, Jerome, in his book of Ecclesiastical Writers, says of Ammonius of Alexandria: 'Among many excellent moments of his wit, he composed also an eloquent work of the Consent of Moses and Jesus, and invented the Evangelical Canons, which Eusebius of Cæsarea afterwards followed. This person is falsely reproached by Porphyry, that from a Chris-

ian he became a heathen; whereas it is certain, he continued a Christian to the end of his life.'

"Accordingly, it has been of late the general opinion of learned men, that Ammonius, sometimes called Saccas, was a Christian. But Fabricius has contradicted it, and well observed and plainly shown, that Eusebius has confounded two authors, and has ascribed the works of Ammonius, a Christian writer, to Ammonius, master of Plotinus."

Is it not truly amusing, but pitiful, to read such theological floundering as that of the learned Dr. Lardner, to argue away the facts that Ammonius Saccas, the Alexandrian philosopher, and the founder of the Neo-Platonic school of theology, was the author of the "Evangelical Canons," which Eusebius of Cæsarea afterwards followed; and that Neo-Platonism or the Eclectic system of theology and philosophy, not only anti-dated Christianity, but was the ground work upon which the Christian system of superstition was erected.

If Eusebius, who is the almost sole authority for the earliest facts concerning Christian ecclesiasticism, was so stupid as not to know what Ammonius it was whose "Evangelical Canons," he followed in establishing the Canonical books of the so-called Christian Scriptures of to-day, then is the Christian Bible without any authentic basis whatever: for if Eusebius, the Christian church historian, could make such a blunder as to attribute the "Evangelical Canons" he followed, to a heathen philosopher, then the whole bottom has fallen out of the Christian kettle, and its carefully cooked fish, are an unsightly and unsavory mass, only suited to the taste of those whose appetite for superstition has perverted their natural instincts as to what is wholesome and nourishing to the human mind.

Eusebius was undoubtedly right in insisting that "Ammonius Saccas continued a Christian to the end of his life:" and equally so was Porphyry who insisted that he was not a Christian at all, but simply an Eclectic philosopher. The contradiction between these claims is only apparent. The Eclectic or Neo-Platonic, or Alexandrian School of philosophy, flourished more than a century before, the Christian designation was attached to, or substituted for, the philosophical canons, and tenets established and taught by Ammonius Saccas, and followed by Eusebius of Cæsarea. The protracted struggle for supremacy between the Neo-Platonists and the Christians, was to all intents and purposes, between those who honestly sought to show the mythological and philosophical origin of the so-called Christian Scriptures, and those who sought to conceal that essential fact by falsely pretending that those scriptures were a divine and new revelation of God's will to the human race. As, what is called Christianity, is nothing more nor less than the teachings of the "Heathen" philosopher, Ammonius Saccas, it was entirely proper for Eusebius, whose labor was directed especially to conceal the pagan source of Christianity, to call him a Christian. It was equally proper for Porphyry to insist that Ammonius was a "heathen" philosopher, who was willing the truth should be known as to the source of his system of philosophy, as contradistinguished from the Christians, who in his time were seeking by every means possible, to conceal the heathen origin of their religion. What Ammonius wrote in the way of "Evangelical Canons" we can only infer, for they have been concealed, lost or destroyed; but as they were followed by Eusebius, and as Eusebius was most prominent in the Council of Nice, (325 A. D.) that established the Canonical Scriptures of to-day, we may infer that the Evangelical Canons of Ammonius and the Canonical Christian Scriptures are the same. Thence, it becomes of the greatest interest to know what the "Evangelical Canons" of Ammonius were. This we claim, the above communication from his spirit, through an uneducated medium, fully and satisfactorily settles.

The Spirit of Ammonius, tells us that he was a teacher of the tenets and doctrines of the Gymnosophists, the Gnostics, and the Eclectic School of philosophy; that his principal guide book was a compilation of one Marcion, who had taken it from Damis, a follower of Apollonius of Tyana; that Apollonius, while on the Isle of Patmos, while controlled by spirits, wrote a book that is now known as the Book of Revelation, and which he explained to the initiated as a combination of the teachings of the Brahman and Buddhist priestly orders; and that he taught concerning those mysticisms, calling himself and followers Mystics. He tells us that Potamon the founder of the Eclectic System of Philosophy, was his teacher; and that Potamon taught directly from the books of Apollonius. "These teachings," says the Spirit of Ammonius, "were a combination of all the religions then known, out of which all the Christian Gospels have been compiled. The spirit tells us that "Christianity was not first taught at Antioch, nor was it taught in the first or second century, but about 225 A. D., and was first taught under the name of Gnosticism." There can be little question as to the correctness of these spirit statements.

If Christianity was first known under the name of Gnosticism, it is well to inquire what Gnosticism was. On this point the American Cyclopædia says:

"Gnostics, a name given to various heretical sects in the early Christian Church. We know them mainly through their opponents; almost nothing remaining of Gnostic writings except the

fragmentary quotations found in orthodox authors." [Why have none of those Gnostic writings been permitted to come down to us? We answer, because Orthodox Christians could not afford to have the Gnostic origin of their religion known.—Ed.] "Gnosticism was a natural result of the contact of Christianity with Oriental and Greek philosophy, and was the earliest attempt to construct a philosophical system of faith. It undertook to answer the most difficult questions, such as that of the origin of evil, and soon became extravagant, and met the opposition of the leading Christian writers. Gnosticism was now generally condemned as heretical, and, after having been most prosperous in the second century, declined in the third, and in the sixth came, with other heresies, under the ban of the Justinian code. It was a speculative system, and exercised little influence upon the masses of the people. It was also mainly confined to the Eastern church, and had little to do with the development of the West. There are three principal theories of the character of Gnosticism. Baur treats it as a philosophy of religion resulting from the comparison of various religious systems; Neander, as a fusion of Christian ideas with oriental theosophy, caused by the prevalence of sensuous ideas within the church; Mohler, as an intense and exaggerated Christian zeal, seeking some practical solution of the problems of sin and evil. All minor theories of the purpose and motives of Gnosticism can be comprehended in one of these; and these three agree in the general definition, that Gnosticism is an attempt to solve the great problems of theology by combining the elements of Pagan mysticism with the Jewish and Christian traditions."

We have given enough, in relation to Gnosticism, to show that what was afterwards designated Orthodox Christianity had its origin in Gnosticism, and has no more claim to be regarded as sacred or divine than had its Gnostic ancestor or parent. The spirit of Ammonius is undoubtedly correct, when he says the term Christianity was not known until after his death and about A. D. 225: He further tells us that the Gnosticism taught by Basilides was nearly the same as is contained in the Christian Gospels. We take the following concerning Basilides from the Cyclopædia of Ecclesiastical Literature:

"Basilides, the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; some call him a Syrian, others a Persian, others an Egyptian. According to Clemens Alexandrinus, he appeared in the reign of Hadrian; Baronius and Pearson suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A. D. 125-130. He published a book which he called 'The Gospel,' and wrote also twenty-four books exegetical of the Gospel, but whether it was a comment on his own 'Gospel,' or upon the four evangelists, is uncertain."

Space will not admit of any further collation of facts, all tending to show the substantial correctness of the statements made by the spirit, and identifying the spirit in a way that is incontrovertible. We can hardly overestimate the value and importance of the statements of this learned and truthful spirit. He tells us that Apollonius of Tyana called his revelations by different names; hence his Epistles to the Corinthians, the Romans, the Galatians, the Thessalonians, the Philipppians, etc., which have been retained in the so-called New Testament, as designating the Pauline Epistles, they having been taken to Rome by Marcion about A. D. 140, he having obtained them from Damis, the disciple of Apollonius, at Antioch. Those writings were originally in the Syriac-Cappadocian tongue, and were no doubt translated into Greek by Marcion, who was a native of Syria and thoroughly conversant with both the Syriac and Greek languages.

We invite the especial attention of the readers to this statement and invitation of the spirit, and ask them to bring them to the notice of any Christian clergyman, priest, or layman, whom they can induce to read this spirit revelation of truth. Says the spirit:

"But I have stated enough to-day to make plain the origin of Christianity. You can publish this as being open for any questioning on the part of any Christian whatever; and I, through this man [the medium] will answer any questions that any party may wish to ask in relation to what I have said."

In closing we would call attention to the following corroboration of the correctness of Eusebius, in attributing the "Evangelical Canons" which he followed, to Ammonius Saccas. The Spirit says; "I left a half dozen scrolls containing a description of these teachings, of different bodies of men such as the Brahmins, Buddhists, Gymnosophists and the Eclectics under Potamon; and commented upon them, writing my opinion as to how far they were correct, and how far they were erroneous." What reason is there to question that the writings referred to by the spirit as left by him were the "Evangelical Canons" followed by Eusebius? We can see none, and for the present must leave the subject there. (This communication was given while the medium sat cross-legged upon the floor—the spirit stating that as he had been accustomed to taking that position when teaching, he could speak more naturally to himself.) This is the medium that Bundyism sought to destroy in the interest of priestly deception and fraud, with what result let these wonderful communications show.

November 22, M. S. 35.

CAIUS VALERIUS MAXIMIANUS GALERIUS. (A Roman Emperor.)

I SALUTE YOU ALL.—Hardly large enough for me [this was said of the medium.] However new this may be to moderns, (I mean the demonstration of the fact of a departed spirit manifesting itself through the physical or natural form of another) it was old when I lived. I fought the

(Continued on the Third Page.)