

# Mind AND Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 3d, M. S. 36.

DR. MORSE.  
(Caton, Bradford Co., Pa.)

It is a great pleasure to me to have the opportunity to come in rapport with old friends full of love and sympathy. I wish to reach one who would not be affected through any one who is present; but their presence gives me strength to speak of my family. I wish particularly to address my communication to my wife; for I see that she does not understand the necessities of her own being. She relies upon some one else to shield her from every inconvenience of life. I look upon this with regret, for no individual escapes the consequences of their own acts; and when they psychologize themselves with their own particular needs and desires, and expect every one to bend to their wills, and to labor for their comfort, they are a great way from understanding the true principles of life. Many times since I have been in spirit life, I have looked at my children, and felt that they needed some one to counsel them, and so far as I have been able I have influenced their lives to do that which they seemed fitted to do. I want particularly to say to my wife, that she is directing her mind in a course that will bring her a great amount of trouble, for she has been accustomed to willing and being obeyed; but on making changes, she may not find as yielding subjects as she has done in the past. And as there are about to be changes in her household, that she from her standpoint thinks will be a blessing, (but who, from my way of viewing things, will be the first keynote to her experiences of the realities of life), I ask her to consider well some of the past events of her life, and to ask herself if she had been dealt with as she has dealt with others, whether she would feel entirely satisfied with the treatment she received. If not, let her hesitate, and in hesitating, make up her mind to try to overcome the defects of the past and to deal out justice to all—not sending out one individual to receive the benefits of many. I do not mean this communication unkindly; but having had a varied experience, and knowing the consequences of individual acts, in simple justice to those I love, I come and ask them to begin a labor that must commence sometime, and the sooner the better for the happiness of erring ones. And as I feel in perfect sympathy with this circle, I want each one to remember me kindly, for I feel a deep interest in you all. The difficulties you have encountered is only the opening of the door to better conditions and a higher state of happiness. Never think of me as absent or unmindful of your interests, for I have watched each one's life, hoping in some way to be able to turn some of the obstacles out of your pathway. But I was necessitated to bow to the inevitable, and seeing the result of each circumstance, I have been willing to bide the time that would open to better things. I am losing my control, but I will say I am Dr. Morse. Those in the circle will give you all information concerning me that you need.

[There were several of the family connections of this spirit in the circle, and it was to that fact he several times alluded.—ED.]

JULIA MARBOCH,  
(Near Belvidere, N. J.)

I haven't been used to giving communications, but I was brought here to find out a little about this thing called Spiritualism. I can't see for the life of me how it is that God Almighty left me in the dark so long; for I am sure I tried to find out things when I was in my own body, but I never discovered anything like this. [God Almighty had nothing to do with keeping you in the dark.] I feel sorry there is so much lost time and such a waste of money in building churches and hiring preachers, when they are of no use at all in the world. But I suppose people will keep on doing as they do, until they get ready to stop; and when they get ready to stop, I wish they'd take the money they pay to the preachers, and for building of churches and give poor suffering humanity sheltering habitations and abundance of food. That is one of the reasons why I come here; because there is no Christianity while people are starving to death. I want you to know that most enlightened people think you are establishing correct principles, although the majority of people do not care to hear the truth. If you want to know my name, it is Julia Marboch. I lived near Belvidere, N. J. Ques. To what religious denomination did you belong? Ans. I belonged to the Baptist Church. Ques. Did you not find that religion right? Ans. If I had found it so, I wouldn't be here.

SARAH SMITH.  
(Of Elizabeth, N. J.)

How Does There Do?—I am doing as a great many spirits would like to do, but they have not learned the way yet. I am in need of some information about this thing called Spiritualism, and I was requested to come here and ask you if it was possible for a spirit that did not have any religious views, and scoffed at the idea of a hereafter, whether it was possible for them to give a

communication that will be of any use, for there are quite a number that disregard all the influences that were brought to bear upon them, and thought that when death overtook them that it was the last of their existence. I have undertaken to investigate that matter for them, being myself what the world would call a Hickory Quaker. I was not much given to adhering to the discipline, but yet was recognized as a friend. I cannot stay any longer. Sarah Smith, of Elizabeth, N. J.

[This spirit was told that her communication would be of as great usefulness as any other communication, as it might serve to show that sectarian observances and professions were of no account in helping the spirit to find the truth.—ED.]

JACOB SHIMERHOE.  
(Of Hartford, Conn.)

I have tried for some time to become well enough acquainted with this law to make myself intelligible to humanity at large; for I see that there are necessities arising which will ere long make individuals earnestly understand what the real conditions of life must be, to bring about an equilibrium in all the various grades of society. Every human soul has a standard of justice, and reaches out to obtain all the happiness possible under existing conditions. From the causes of the past you are having the effects of the present; and you in turn are causes of effects that will be manifested in the future. As men and women have developed to a condition to understand that it is only through circumstances that individuals act, the question at issue is, what must we do to make it possible for any human being to gravitate to its legitimate plane of life's development. Heretofore material wealth has been the power that held and controlled the masses; but that inherent principle that has ever existed in the human soul is reaching out, demanding, at the hands of monopolists, justice. And looking from a plane from which it is possible to see coming events, I find that this power of material wealth is losing its hold upon all grades of society; and individuals are beginning to learn that it is only through individual merit that any human being can rise to a true and happy condition in life. As it is possible to throw off all the shackles that hold the human brain to old conservative ideas, it will become necessary for all progressive minds to operate through every channel that it is possible to reach, to work out and produce conditions for the future. To do this, I ask intelligent men and women, not only to apply the rule to themselves, but to every other created being. If they are willing to submit to the rule that they apply to others, they may begin to think that they are reaching very near to the true plane of life's development. As each home unfolds new events, you may look forward to wonderful changes, and instead of losing your power, it will be increased ten-fold. I have lost the power to control longer. You may subscribe my name as Jacob Shimerhoe, of Hartford, Connecticut. Ques. Have you been in spirit life any length of time? Ans. Yes, it seems so to me, but I cannot measure well the time.

LEVI JUDSON.  
(Norfolk, Virginia.)

Why, I am very glad to get in here a little while. I don't know that I can tell you anything, but I've been going round among the people to see whether I could find what I was brought up to believe I would find was the right way for people to do. My mother used to say that the humble in spirit were the true children of God; and they told me I should go out and look for God's children: I went to the churches; but my goodness! they were so fine that I don't think anything humble ever entered them. Then I followed different individuals to their homes at different times, but I have never found anything like humility, and so I am led to believe that God has no children. And now I have come into a place that I was told to shun, and I find that the people here have better sense than I expected to find in the world. If this is of any use to you, I am very glad, because it is of great use to me. I find that there are a great many spirits trying to keep everyone back from learning the truth; but I have gotten loose from the humility class, and I think I've gotten into right good society. I may not come here again, but I'll send everybody here that I can find, so as to make your army as strong as possible. There are many waiting, and I will bring them in. I came from Norfolk, Virginia, and my name is Lewis Judson. Ques. Of what religious persuasion were you? Ans. Well, I believed in what my mother did; and that was Methodism in perfection.

HENRY MORDANT.  
(Halifax, Nova Scotia.)

This is a right pleasant affair; but pleasant as it is, I'm a little perplexed to know where to begin or what to say. To you, it may look a very simple thing; but, to me, it is an all important one, for it settles a question that has been asked century after century. For centuries we were told to have faith in a future state of existence; but to-day we have learned the way to come back and prove that life is eternal, and the question is answered. It will not be long before every human being will acknowledge our power to hold human

minds to express our thoughts. I watch with interest each unfoldment, knowing that out of the variety some permanent basis will be reached. It is with a desire to aid you, and to give myself a correct understanding of this law by which I hold this organization, to come in contact with embodied spirits, knowing, as I do, the needs of the masses. I expect, through this opportunity, to acquire sufficient knowledge to have power to do a very important work. Wishing you all a happy life, I will return to my spirit state, giving you my name. Henry Mordant, of Halifax, Nova Scotia.

LEWIS SHINE.  
(Jacksonville, Florida.)

GOOD AFTERNOON.—I've been sitting on the fence long enough, so I thought I'd jump down one side or the other, and end matters; and I'd have been here before, but I hated to give up my old ideas of heaven and hell. But while I'm here I might as well make a clean breast of it, and let the public know that I've not found heaven nor hell, but a place that suits me a great deal better than either; for I do not believe that I'd have enjoyed myself in either of those places. I do enjoy myself as spirit—gathering a little light here and there, and weaving around myself conditions that make me entirely happy with that change called death. I lost nothing by the change, for my physical organization was so diseased that it was impossible to enjoy material existence; but having a determined will, I threw off the external conditions and gathered together all the fragments that were likely to make me happy, and I enjoyed myself beyond my power to describe. But progressive minds said that I lacked an experience that would aid me very much in my march onward. But that experience I did not deign to accept until the present. My presence here opens my eyes to see great possibilities in the future. No one is really to blame for their education, but when opportunities arise like this, and we do not accept, we lose wonderful advantages. But a spirit possesses a will as determined as that that controlled the physical form, and this holds undid numbers back from the true fountain of knowledge. I heard a question asked to-day, and I desire to answer it. It was this: It was a wonder where a spirit or spirits controlled a medium, and manifested such power and strength, whether it was more than one spirit that controlled the organization? My answer is, that one spirit controls the medium and magnifies and increases its power, so that, though the subject used may be weak and debilitated, yet you may see gigantic strength manifested even through such a medium. This is something that it would be well for individuals to study closely, for this power is to be used to give strength to the weak, and courage to the faint hearted, making all see what is likely to result from directing a power in the right direction. I am not able to remain with you any longer. My name is Lewis Shine, I come from Jacksonville, Florida.

JIM LONG.  
(Chicago, Illinois.)

Is this the place where people are made over again? [That is what some people say.] It is! Well, I can't see how it is that people are born in so many different kinds of clothes! I want to ask you whether you are acquainted with Tom Thumb. [Yes; I have seen him very often.] Well, he said if I came in here, he'd come in too. I need to be in the show business up there, I would a good deal rather get up and crack my heels together than to set here and try to make something out of myself different from what I am. Well, I've been here and have got some new ideas and I'll go now. My name is Jim Long. Ques. Where did you reside? Ans. Well, I'll be blamed if I know. But I went out of the other body I had in Chicago. Ques. What part did you take in the show business? Ans. I used to turn somersaults. I'll bid you good-bye, for I don't want to make any mistake if I can help it.

GENERAL TOM THUMB.

GOOD AFTERNOON.—I have not the strength that I would desire to do my duty in this particular case; but, being anxious to prove the truth of what I believed when in my own material form, I take this opportunity of giving you a few thoughts, hoping to cheer some one, and to make way for myself to be able to hold communion with my friends. I find that spirit existence is something wonderful in itself, and words could not express the experiences that I have had. But at present I am too weak to do much towards advancing the cause of truth. As my life was almost one continued round of variety, I can not gather material enough here to go into an elaborate description of myself. But I send my love and best wishes to all my friends, and subscribe myself Tom Thumb, that the world may know who I am.

[It would seem that the coming of Jim Long was to prepare conditions to give Mr. Stratton the power to announce his spirit return through Mrs. F., the medium.—ED.]

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

Reply to Dr. Wm. B. Fahnestock's "God Principle in Nature."

Editor of Mind and Matter:

DEAR BROTHER:—Dr. Wm. B. Fahnestock, in your mind-opening and life-extending paper, speaks of the "God principle in nature." How strange that a man of his age should publish his entanglement with the ego fiction of a mental shadow, and call it a "God principle." Who knows anything of such a principle? No one. None of the learned either in philosophy or science, has ever met with such a principle, either by way of analysis or synthesis. To pull fulgurite from a sand bank after a thunder storm, is to arrive at the "God principle" as nearly as any way. The unseen power is gone and left behind two things, namely, a silicate and a superstitious picture of the imagination.

Mr. Mendenhall very concisely disposed of the fabled God idea in one of the back numbers of MIND AND MATTER. It is time these God-Jeans and Holy Ghost impositions—remnants of childhood teaching—were expunged from the fettered mentality of the race. Eunomius, who has been in the other life some thousand or more years, says, "I have never met with a spirit in all these years who knows anything about God." The Dr. says, "If a transposition from one thing to another was ever possible, the same change would be likely to take place now, and as it does not, it is evident it has never done so before." Shades of Darwin! Is it possible a man calling himself Doctor, can enunciate so sad a picture of the want of knowledge of natural phenomena, of natural history, and of the current events of vital progress? He says, "We do not see intermediate, gradual, or sudden changes in anything." He is mistaken. Such changes do take place, and we do see them.

It is a pity the Doctor was not acquainted with a few of the facts in the subject he writes about. How is it the wild grasses have furnished our wheat and other grains, but by gradual change through cultivation? How is it that we have double flowers from single flowers, but by the change from the simple to the more complex? Nature furnished the grasses and single flowers; man, the wheat and double flowers. Evolution of life and form and so-called creation are going on to day as well as at any other period of the world's history. Some of these changes our eyes witness; others, like the hour hand of the clock, move too slow for momentary perception, but dates and results prove the onward movement to a certainty. The cabbage has been evolved from a crude seaweed which was not a cabbage. Through man's creative agency, the potato is brought to our use as the result of the gradual change of coarse and poisonous solanum, which was not a potato. Are not these "gradual changes of one thing to another"? Certainly.

The domestic dog is a change from the feral wolf, which was not a dog, but an animal resembling it. The horse was never created, in the superstitious sense related in Genesis. He was gradually evolved through the changeable gradations of sons of time from a small animal about the size of the fox, which was not a horse. It was an animal, not a solid-ungulate, but one with five toes in place of one. Of these toes the central one was the larger and stronger, with a strong hoof-like nail, which became the forerunner of the present horse's foot.

If Dr. F. carefully read Darwin's "Origin of Species," he would not have committed himself to statements which find their parallel in the flat earth doctrine of the darky preacher, Rev. Jasper.

The philosophy of the evolution of life, and Spiritualism, are the two events of the century. Nothing since the invention of printing, has so shaken the intellectual world, and from centre to circumference, overturned long settled convictions of men, in so short a time, as the two above named subjects. Both are purely scientific, both carrying with every step of their movement, not proof only, but demonstration of their truth. Spiritualism is pre-eminent in this latter endowment.

A. S. HUDSON, M. D.

Stockton, California.

The Nemoka Spiritualists Camp Meeting.

The Nemoka Spiritualists Camp Meeting Association of Pine Lake, Michigan, will hold their first annual camp meeting on their grounds, commencing August 20th, and closing August 27th, '83.

This Association had its origin in the successful search of a few gentlemen who were interested in finding a suitable place upon the shore of some beautiful lake, where camp meetings, under its auspices, could be annually held, also where there could be erected a Sanitarium or Medical Institute, a Hotel, an Art Gallery, also a Library, and a building for Phenomenal Spiritualism, where an investigating public could find the various phases of Mediumship needed to convince them of its truth.

To those who furnish their own tents, grounds will be free. Those who desire tents and cots furnished and are willing to pay for the same, should apply to the secretary at once. Persons intending to camp should bring their own blankets and pillows. Supplies can be furnished on the grounds. Speakers and mediums invited.

Any information will be cheerfully given by applying to

J. M. Potter, Secretary.

Lansing, Mich.

[Continued from the Eighth Page.]

Jew of my time who did not know that our religion, as founded upon the Old Testament, antedated my time by only about four hundred and thirty-two years; and to disguise this fact we resorted to all kinds of chronological forgeries. The Jews having become pretty well scattered, at that time, we introduced into the Old Testament the sun worship of Zoroaster, and even one of his books which is known to you in modern times as the Book of Daniel.

It was the younger Zoroaster who, as a Persian Magian, figured as Daniel is represented to have done at the courts of Darius and Cyrus, where he was much respected and highly honored. But in the original book of Zoroaster, or the Book of Daniel, there was a table, or what you term an almanac, of the time in which he lived. This occupied the place of an appendix to the book; but it was destroyed by Rabbi Saadiah Gaon, for fear that the Jews would take to astronomy, he claiming that they were forbidden to do so by Moses. That my pupil Aquila ever had anything to do with Targum writing I know to be utterly false, and that the Targums attributed to him, and placed in my time and in my school, by Eusebius, were but versions of the writings of Apollonius of Tyana, made by a copier, and that copier not Aquila, but Plotinus. Things have been so mixed by designing men, that it is very difficult to set ancient history in its proper light. When I was about twenty years of age I knew Apollonius of Tyana. I met him at Smyrna, where I listened to his teaching, and became a proselyte to some of his ideas, but not to all of them. While he delivered his discourses he underwent that wondrous phenomenon of modern times, transfiguration of face and form, as it is described to have occurred with the so called Jesus Christ. Rays went out from his garments, and his face became so bright that the eye could not endure it.

Upon my advent into spirit life, I became very anxious to seek out Moses, but with the very worst of results. I found that the ancient Chaldeans, under the name of Seth, and the Moabites, under the name of Mo, were the people from whom we Jews had been receiving our traditions and worshipping the hero of them, under the name of prophet who never existed. This is what I have discovered as a spirit. There are many spirits who come here to you who wish to clear up points in their lives, but they in a measure fail when they get here. They cannot withstand the earthly conditions against which they have to contend. These spirits being told that their names have been connected with certain doctrines which they never entertained, when they come here to tell the truth to the best of their ability, spirit and mortal influences seek to cause them to say the contrary of what they wanted to say when they came. Therefore, if you receive mixed communications at any time, and the spirits make themselves only partially understood, they should have the advantage of the doubt.

I think the spirit of Aquila was in that condition when he came to communicate to you. He tells me that he became mentally befogged, and he tells me to say this to you, so that there need be no discrepancy between his communication and my own.

One thing more before I am done, and that is, there are learned Jews, who are almost beggars, in Jerusalem to-day, who know where there are concealed priceless manuscripts, which, once in the possession of the learned, would prove the falsity of the whole Jewish religion. But these Jewish custodians of those treasures are so bigoted that they would rather starve to death than to let the world know the truth about their religion. Perhaps this communication may indirectly be the means of opening their eyes to a different course. I thank and bless you for this hearing. You have my name.

[We translate the following account of Akiba from the Biographic Universelle.—Ed.]

"Akiba, a rabbin, was born in the first century of the Christian era. He was a simple shepherd in the service of a rich inhabitant of Jerusalem, until the age of forty years. He fell in love with the daughter of his master, who promised to marry him, if he would become a learned man. The lover made marvellous progress in his studies. In a few years Akiba acquired such vast knowledge that his school, at first located at Lydda, and afterwards at Jaffa, embraced a great number of pupils. Akiba was one of the principal compilers of the Jewish traditions, to which he added many precepts of his own invention. The greater part of the latter related to the vilest actions. At the same time, the fellow-countrymen of this rabbin had so great a veneration for him that they regarded him as the immediate instrument of God himself, and affirmed that some things had been revealed to him which had not been revealed to Moses. They affirmed beside, that he understood seventy languages. At an advanced age, Akiba joined the revolt of Barcochba, and seconded him in the attempt he made to pass for the Messiah. He maintained that the words of Balaam, 'A star will come out of Jacob' could relate only to him. Akiba went further, he anointed his head with sanctified oil, as Samuel had anointed Saul, and followed him in the capacity of a special attendant. The troops of the emperor Hadrian finally gained the advantage; the remains of the army of the pretended Messiah were made prisoners in the fortress of Bitter, and Akiba was burned to death. It is related that during his captivity, when he was nearly dead from thirst, he preferred to use a small part of the water supplied to him to wash his hands, according to the rabbinical law, than to drink it. He was executed with his son Pappus towards A. D. 155. They say he was then aged 120 years. The Jews render the greatest honors to his memory, and reverentially visit his tomb. It is said that this rabbin altered the text of the Bible, in that which concerned the age in which the patriarchs began to have children, an age which is more advanced in the Septuagint than in the Hebrew text. Akiba took this course to make it appear that the epoch for the advent of the Messiah had not arrived, because, according to the Jewish traditions, the Messiah ought not to appear until six thousand years had passed by. The most celebrated of the books, of which the Jews regarded Akiba as the author, is entitled, *Ietsirah*, or, *Of the Creation*. Dr. de Rossi thus speaks of it: 'It is a very ancient and very celebrated cabalistic work; some attribute it to Akiba, others to a writer anterior to the Talmud, which is mentioned in it. The title indicates that it is also attributed to Abraham; and there are some Jews who have the courage to regard that patriarch as the author of it, but without any justification,' etc. This book was printed for the first time at Paris,

in 1552, into Latin by Postel, with notes; at Mantua, in 1562, with five commentaries; at Basle, in fol., with some other Jewish books, in 1587. Rittangel, a Jewish convert, professor at Königsburg, in 1642, gave a translation of it with some notes and the commentaries of Abr. ben Dior."

Such is the historical and traditional account that has come down to us concerning the acknowledged learned and distinguished man, whose spirit gave that startling communication. If the statement it contains can be verified, it is very evident that the Jewish religion and Scriptures were not a whit less false and deceptive than are the Christian religion and Scriptures, which have been tacked on to the former by Eusebius and his successors.

That Akiba was a Pharisee is not only a fact, but the Pharisees were truly the Spiritualists among the Jews, and hence the systematic falsehoods invented in regard to them by the Christian enemies of these ancient Spiritualists. That they were egotistical and supercilious is most certain, and hence the slight impression they made upon the generations that followed them. The experience of these ancient Jewish Spiritualists may well furnish a profitable lesson for the egotistical and self-righteous Spiritualists, who, at this time are seeking to use the light from the spirit side of life for their personal glorification and advantage. The spirit tells us that the Pharisees were among the Jews those who were the most opposed to idolatrous mummuries; but in their adherence to the Jewish ceremonial law, were but little in advance of their Gentile contemporaries.

The spirit of Akiba tells us that in the beginning of the Christian era, there was a great rivalry between the priests of different nations, as to which one of their religions was the most ancient one among them. This was the fact then, and it is in a measure the fact to-day, so far as the antiquity of Buddhism and Christianity is concerned. All religions that have ever prevailed have been but copies of one original religion, more or less varied, to suit the different states of civilization which they were modified to suit. It was a source of mortification for classes of men who claimed to have the only truth, in the way of religion that existed, to find that other peoples had substantially the same religion, and hence the rivalry to show which was the oldest and original. Dr. Jacob Townsend, for the cure of all sick and desponding souls. Especially has Christianity found itself confronted with this perplexing difficulty; for, being the youngest of the modifications of the old heathen religions, and having borrowed or stolen its every garment from the back of its heathen victims, its priesthood are driven to their wits' end to know how to conceal that mortifying fact. Especially are they driven to desperation, to show that the Buddhistic tatters, in which they boasted, only true religion, is compelled to figure, were not stolen and appropriated by their predecessors dishonestly. In order to do this, they have irrationally sought to show that Buddha did not live and teach his religion until six hundred years after the alleged life, sayings and doings of Jesus Christ; and that Buddhism is but a heathen corruption of the religion founded by, and in the name of this Jesus Christ. There was a time when the ignorance of Oriental literature made it safe for the Christian priesthood to put forth such a falsehood; but what was safe for many hundreds of years, has become fatally ruinous to those who had not the discernment to know that time would bring out the truth. To have acknowledged that the analogies existing between the Buddhistic religion and Christianity were sufficient to establish the fact that the one was but the corruption of the other, as the Christian priesthood have been forced to do; amounts, now, in the light of known and indisputable facts, to an acknowledgement that Christianity is nothing more than a corrupt version of Buddhism. Buddhism certainly ante-dates Christianity by more than a thousand years, for Christianity had no existence until the beginning of the fourth century.

The spirit of Akiba tells us that in his time there was no learned Jew who did not know that the Jewish religion as set forth in the Old Testament, did not ante-date the second century of the Christian era more than about 432 years; and that to disguise that fact that himself and the Jewish priesthood resorted to all kinds of chronological forgeries. Akiba further tells us that the Jewish priesthood introduced into the Old Testament the sun worship of Zoroaster, and even one of his books, the Book of Daniel. He tells us that this Daniel was the younger Zoroaster, who figured as a magician at the courts of Darius and Cyrus, where he was respected and highly honored, (and he might have added, at the courts of Nebuchadnezzar and Belshazzar as well). Further he tells us, that attached to the original book of Daniel or Zoroaster, there was appended a chronological table or almanac; but that this table was destroyed by Saadiah Gaon, for fear the Jews would take to astronomy, he claiming that the Jews were forbidden to do so by Moses. In view of this reference to Saadiah Gaon, it may not be uninteresting to the reader to know who the latter was, we take following concerning him from McClintock and Strong's Cyclopaedia:

"Saadiah, Hag-Gaon, called in Arabic Said Ibn-Jaakub al-Fayumi, a learned Jewish rabbin, was born at Fayum, in Upper Egypt, A. D. 892. His contemporary was the Arabian historian Masudi. Saadiah enjoyed the tuition of an eminent Karaite

teacher, Salomon ben-Jerucham, an advantage that gave him an enlargement of mind beyond many of his colleagues in the Babylonian schools, though he never embraced the Karaite doctrine, but contended for the necessity of oral tradition. Saadiah was distinguished alike as philosopher, Talmudist, theologian, orator, grammarian, and commentator, and, when little more than twenty-two (A. D. 915), he published his first production, written in Arabic, entitled 'A Refutation of Anan,' or 'Kitab ar-rud ila Anan.' This work has not as yet been found, but from Jerucham's rejoinder to it we learn that the import of it was to refute Anan's doctrines, and to show the necessity of the traditional exegesis of the Scriptures as contained in the rabbinic writings. He urged in support of tradition that the simple words of the Bible are insufficient for the understanding and the performance of the law, since many of the enactments in the Pentateuch are only stated in outline, and require explanation, as in the case of the general prohibition to work on the Sabbath, where the nature of the labor is not defined; that prayer was not at all ordered in the Mosaic law, while the necessity of it is referred to an oral communication; that the advent of the Messiah and the resurrection of the dead are based upon traditional exegesis; and that the history of the Jews is derived entirely from tradition. The rapid stride of Karaism, and the fact that the Karaites were now almost the sole possessors of the field of Biblical exegesis and grammatical research, while the orthodox Jews were satisfied with taking the Talmud as their rule of faith and practice, determined Saadiah to undertake an Arabic translation of the Scriptures, accompanied by short annotations. His Biblical works are, 'A Translation of the Pentateuch,' which he completed in 915-920. The commentary accompanying this translation, and which Aben-Ezra and Saadiah himself mention, has not as yet come to light, but the Arabic version has been published, first with the reputed Chaldee paraphrase of Onkelos, the Jewish Persian version of Jacob Taus, the Hebrew text, and Rashi's commentary (Constantinople, 1540). 'A Translation of Isaiah,' which H. E. S. Paulus published from a MS., in the Bodleian Library, of the year 1244, under the title of 'Rabbi Saadiah Phumiensis Versio Jesiae Arabicæ,' etc., and which called forth a number of dissertations and criticisms, as well as correction, as may be seen in Eichhorn's work; 'A Translation of the Psalms of David,' with annotations; only parts of this commentary, which is still extant in two MSS. of the Bodleian Library, have been published. \* \* From quotations made by Aben-Ezra, Kijmchi, Salomon ben Jerucham, and other Jewish expositors and lexicographers, we know that Saadiah also wrote commentaries on other books, as on Ruth, Lamentations, Ecclesiastes and Esther, as well as the Minor Prophets and the Book of Daniel.

"All these works Saadiah wrote before he was thirty-six years of age, i. e., between A. D. 915 and 928. So great was the reputation which these works secured for him that he was called to Sora, in Babylon, where he was appointed gaon of the academy, a dignity which had never before been conferred upon any but the sages of Babylon, who were selected from the learned teachers of their own academies. After occupying this high position a little more than two years (928-930) he was deposed through the jealousy of others and his own unflinching integrity. In the presence of an anti-gaon, he retained his office for nearly three years more (930-933), when he had to relinquish his dignity altogether. In the year 937 Saadiah was reinstated in his office as gaon of Sora, and died five years afterward, in 942."

Such was Saadiah-gaon, as the spirit of Akiba gave it. The spirit did not state how he knew that Saadiah had destroyed the chronological table attached to the Book of Daniel. It must have been known to him in one of two ways; either he must have kept track of all such matters for eight hundred or more years after he entered spirit life, and thus knew what he stated; or have been informed of the facts he states by the spirit of Saadiah Gaon himself. In either case he no doubt states the truth, as he gives the reason why Saadiah, a great stickler for the observance of the Jewish law, had suppressed that chronological table. If any of our readers can throw any particular light on this part of the communication they would confer a favor. Perhaps our friend, Rev. J. F. Briggs, can help us in relation to this point. If it is correct, no doubt some of the older Hebrew versions of the Book of Daniel would suffice to show the truth or erroneousness of this point.

The spirit of Akiba states very positively that his pupil Aquila never wrote, or had anything to do with any Targum. In this he is undoubtedly correct, as all the facts go to prove, when correctly considered. The Tartums which Akiba says were erroneously attributed to Aquila were but versions of the writings of Apollonius of Tyana, made by Plotinus and not Aquila. If this can be shown to be true, it will show, in a remarkable manner, the inappreciable importance of these spirit communications. The reader will therefore pardon us if we here adduce such facts as go to establish and confirm the correctness of the communication on this point. We take the following account of Aquila from McClintock and Strong's Cyclopaedia:

"Aquila, author of a Greek version of the Old Testament, was originally a heathen, born at Sinope, a city of Pontus. Having seen the professors of the Christian religion work miracles, he became a convert to it, probably on the same ground with Simon Magus. Refusing to quit the practice of magic and judicial astrology, he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte, and was circumcised. Being admitted into the school of Rabbi Akiba, he made such great proficiency in Jewish learning, that he was deemed well qualified to make a new translation of the Hebrew scriptures into Greek, to take the place of the Septuagint. This version he made so strictly literal, that Jerome said it was a *good dictionary* to give the genuine meaning of the Hebrew words. He finished and published his work in the twelfth year of the reign of Hadrian, A. D. 128. He afterwards revised and published another edition of it. It appears from Ireneus iii., 24,

that the Ebionites used the translation of Aquila in order to support their Judaizing tenets. The remains of this translation have been edited by Montfaucon and others in the 'Hexapla,' of Origen."

There is nothing said about Aquila having been a writer of targums, in that connection, but under the article "Targums" in the same work, we find the following mention of Aquila:

"There is a Targum on the Pentateuch which has always been highly valued by the Jews. In regard to the author, the notices of him are meager and uncertain. We now approach one of the most mooted questions as to the identity of Onkelos with Akilas or Aquila; but before solving it we must hear the different witnesses."

Then follows the various mentions made of the name Onkelos. The writer then says:

"But there are many passages in which the version of Akilas is mentioned, and the notices concerning Akilas bear considerable likeaess to those of Onkelos. Akilas is mentioned in *Siphra*, as having been born in Pontus; that, after embracing the Jewish faith, he threw his paternal inheritance into an aspalt lake; that he translated the *Torah* before R. Eliezer and R. Jehoshua, who praised him, and said to him, 'Tu art fairer than the sons of men'; or according to other accounts before Rabbis Akiba. We learn farther that he lived in the reign of Hadrian, that he was the son of the emperor's sister, that he became a convert against the emperor's will, and that he consulted Eliezer and Jehoshua about his conversion.

"That Akilas is no other than Aquila, the well known Greek translator of the Old Testament, we need hardly add. He was a native of Pontus. He lived under Hadrian. He is called the *peithorides* of the emperor, becomes a convert to Judaism whence he is called the *Proselyte*, and receives instructions from Aquila. \* \* \*

"The identity of Akilas and Aquila having been ascertained, it was also argued, according to the parallel accounts of Onkelos and Aquila, Onkelos and Aquila must be one and the same person, since it was unlikely that the circumstances and facts narrated could have belonged to two individuals. But who will warrant that the statements are correct? There are chronological differences which cannot be reconciled, unless we have recourse to such means as the Jewish historian Dr. Gratz who renders 'Rabbi Gamaliel I. or elder Gamaliel II.' It is not surprising that on one and the same page Onkelos is once spoken of as 'Onkelos the Proselyte' and 'Onkelos the son of Klonymos became a convert?' It has also been stated that Onkelos was neither the author of the Targum nor a historical person, but that *Targum Onkelos* means simply a version made after the manner of Akilas, the Greek translator. Aquila's translation was a special favorite with the Jews, because it was both literal and accurate. Being highly valued it was considered a model or type after which the new *Caide*; one was named, in commendation, perhaps of its like excellences. This view is very ingenious, but it is hardly probable. Now the question arises, how is it there is only a version of Onkelos on the Pentateuch, while Aquila translated the whole Old Testament? If Onkelos's Targum was really made after the manner of Aquila, how is it that the latter is so slavishly literal; while Onkelos is freer, adding sometimes here and there a word or phrase for the better understanding? \* \*

"It has been urged that while Akilas's version is always cited in the Talmud by the name of its author, the Targum of Onkelos is never quoted with his name, but introduced with 'as we translate' or, 'Our Targum' or, 'as the Targum has it,' but this only shows the high esteem in which Onkelos's Targum stood. \* \* \*

"There is another very important point, which has been overlooked by all favoring the identity of Akilas with Onkelos, and thus putting the origin of the Targum of Onkelos at a late date, viz., the use of the *memra*—*Logos* by Onkelos; and this peculiarity of the Targum shows that its origin belongs to the time of Philo and the New Testament period. It is not unlikely that, in this respect, Onkelos was followed by the other Targumists, and that his intention was to reconcile Alexandrian with Palestinian theology. John's doctrine of the *Logos* would be without any foundation or point of departure if we could not suppose that at the time of Jesus a similar doctrine concerning the Word of God as it can be deduced from the Targum, was known among the Palestinian Jews. \* \* \* After what has been said, we believe the Targum of Onkelos originated about the time of Philo—an opinion that is also held by Zang. This being true, Onkelos and Akilas (or Aquila) are not one and the same person—a view also expressed by Frankel; and the Talmudic notices concerning Onkelos, the disciple of Gamaliel I. (or elder), the teacher of the Apostle Paul, are corroborated by our argument minus the notice that Onkelos was a proselyte, as we have already stated above. For with the identity of Onkelos with Akilas (or Aquila), it is hardly conceivable that a man like Aquila, who, from a Christian, became a Jew, and such a zealous one that he prepared another Greek version for polemical purposes against the Christians, should have spent so much money at the death of Gamaliel I. whose liberal and friendly attitude towards Christianity was known, and who is even said to have become a Christian."

It thus appears, very conclusively, we think, that Aquilas had nothing whatever to do with the writing of the Targum of Onkelos, or any other Targum. That there should ever have been any question on that point, the spirit of Akiba, attributes to the deceiving work of Eusebius. If such is the fact, we have no means of tracing it, and will therefore have to let it pass for what it may be worth. We are free to say, however, that we are utterly unable to understand how any thing in the nature of a Targum was ever derived by Plotinus from the writings of Apollonius. We feel that there is some misunderstanding of what the spirit of Akiba meant to say on that point. But we now come to a point about which there can have been no misunderstanding.

The spirit tells us that when he was about twenty years of age, he knew Apollonius of Tyana, and that he met him at Smyrna where he listened to his teachings, and became a proselyte to some extent of his ideas, but not to all of them. This is in the highest degree probable, for Apol-

Ionius was in Smyrna, teaching his religious and philosophical doctrines about the time when Akiba was twenty years of age. He further tells us that when Apollonius delivered his discourses, at that time, that a wondrous transfiguration of his face and form took place, and so radiant did he become that the eye could not endure it. There is not a doubt that Apollonius was such a medium as Akiba describes him to have been. It was undoubtedly, on account of these outward manifestations of his mediumship, that the influence of Apollonius was so great, widely extended, and long continued; and from this fact, no doubt, the same or similar manifestations were attributed to the mythical personation of this great and justly renowned heathen philosopher and medium, by the Christian priesthood.

The spirit tells us that in his fruitless search for the Jewish myth, Moses, in spirit life, he found that under the name of Seth, the ancient Chaldeans, and under the name Mo, the Moabites, were the peoples from whom the Jews had received their traditions, and that they had been worshipping a prophet who never existed. We have no doubt whatever in regard to this statement of the spirit. We find the word Sheth, the equivalent of Seth, treated of as follows in Mc-Clintock and Strong's Cyclopaedia:

"In the A. V. of Numbers xxiv., 17, Sheth is rendered as a proper name, but there is reason to regard it as an appellation, and to translate, instead of 'the sons of Sheth,' 'the sons of tumult,' the wild warriors of Moab, for in the parallel passage (Jer. xlvi., 45), Shaon, 'tumult' occupies the place of Sheth. Rashi takes the word as a proper name, and refers it to Seth, the Son of Adam; and this seems to have been the view of Onkalos, who rendered 'he shall rule all the sons of men.' The Jerusalem Targum gives 'all the sons of the East'; the Targum of Jonathan ben Uzziel retains the Hebrew word Sheth, and explains it 'of the armes of God who were to set themselves in battle array against Israel.'

There can hardly be any doubt that the whole of the Jewish Scriptures were derived from the Chaldeans, if not the Moabites, and Armenians. There is certainly every reason to regard the Chaldeans as the sons of Seth, as they no doubt regarded themselves, rather than of Abraham, the undoubted Patriarch of the Hindoos, called I-brahm in the original signification of that name.

[For MIND AND MATTER.]  
ORGANIC LAWS.

Charles Thompson's Reply to J. Tinney.

Friend Tinney in MIND AND MATTER of June 7, you say: "The question between us is one of organic law, and until that question is settled it is folly to contend about derived conditions." It seems to me this announcement comes rather late, and with ill grace, since it is derived conditions upon which your extraordinary theory is based. I am seeking to know the law and have no controversy with it. But you further say: "The past and present condition of the human family, based on belief in sexual supremacy was proof positive to me that we are building on a foundation that would not sustain our edifice. \* \* \* and that this law was based on interchange, the reaction, balance action, proof, and the only proof of correctness." All this pertains to your deductions and personal opinion of the law, but does not presume to prove or explain one single principle in organic law. But you continue:

"The divided base on which we were trying to build, had divided mankind into thousands of contending sects and factions—made our world a human slaughter house as far in the past as history or tradition reaches—made females the secondary creation of a supreme invisible myth with no rights that males are bound to respect." All this sounds logical and contains much truth, but truth connected with derived conditions, male tyranny and the many evils accruing from the perversion of laws and to nothing else. Neither does an equality of the sexes imply the commutability of the sexes or any other principle within the realm of the original universe. You further misrepresent facts by referring to the exchange of night and day, as if pure sunlight were converted into darkness to produce night. And again you bring forward an erroneous statement pertaining to the roots and tops of plants. I say erroneous because it is not the roots of a plant that produce the top, although they have a part of production to perform; nor is it the top that, as you say, produces the next crop of roots; for a living germ that produces the roots of a plant is not only the product of a former top, but is the product of an entire plant, root, stem and top, and of two subtle principles in organic law, male and female, without the union of which no plant nor the root of a plant can be produced.

Regarding reflex action, change and mutations, it is true, as a Spanish writer has recently said, "We are here, in fact, in the midst of metamorphoses, and they who only observe the surface of the elements may readily adopt your theory; but if we will pause and look deeper into the arcana of nature we must see that the stability of the universe depends upon fixed principles and enduring components; otherwise all would end in chaos just so fast as segregation takes place. That reason may not be blinded by false appearances. Let me once more refer to the nature of the components of all forms of matter, and spirits also, so far as we can judge. There are, so far as we have discovered, not more than sixty-three primates in nature. Out of these all forms are produced and fed, and each in its kind, drawing from the same fountain of life preserves its species intact. To see a horse from the luxurious table of man would not change his nature. The pine and the cedar grow side by side, and never amalgamate.

You seem to have attracted the attention of the lovers of the marvellous by dealing in mysticism rather than by discovering any new law or principle. Even the marvel-workers from the spirit side of life seek to gain a point, through the able pen of Jean Story, in your behalf, but her polygraphic sentences, when stripped of their verbosity, simply aver that the male loves the female so intensely, or, in other words, the male princi-

ple has so strong an affinity for the female principle that the moment they meet the male changes into a female and the female into a male. Well, by the same law, if they continue to love they must continue to change until they burn themselves out, causing annihilation by friction. Do you suppose people are fools to be hoodwinked by such untenable nonsense? Do we not know that the same evidence that brings to our knowledge the continuity of the lives of our so-called dead also bring indubitable evidence of their individuality, male and female. All the world's reformers and benefactors that have lived and died during the ages that have come and gone are the same noble men and women still, and all this sophistry about the change and interchange of the sexes is a libel upon nature. When the fecundating dust, which contains the male principle of a plant, falls into the ovary of the female flower the latter, by impregnations, develops the principle of life by the union of the male and the female functions; simply this and nothing else. The law of production, reproduction and growth is conducted by a union of forces, and not by exchange. We have nitrous acids, oxides and compounds from the presence of nitrogen among the particles involved in a given quantity of matter.

We also have various carbonates from the presence of carbon, and the nature of the compound depends upon the due proportion, as isomeric compounds, in which each component has its share, and its functional duty is its own, its office cannot be performed by another, nor do the several constituents of a compound change natures, one with the other. The formula for pure water is always H. O., because of its stability as an element so long as it remains such. Silver and gold are silver and gold under all circumstances, whether mixed with base metals or not. Place one of our standard silver dollars in the hands of the chemist, and he will place upon it a few grains of the flour of sulphur, or other chemicals, and subject it to heat, and the alloy will all burn out, leaving about 85 cents worth of pure silver. Take an amalgam which contains gold, divide it into 24 parts, and if by affusion you get 12 parts pure gold, then the mass was 12 carats fine; at all times and under all circumstances the precious metal was gold and nothing else, just as surely as J. Tinney is still J. Tinney when apparently lost in a crowd of 10,000 people.

Your theory is very much like that of the hollow globe, difficult to disprove; yet its only proof is in its hollowness. So your reference to the exchange of the positive and negative poles of a magnet. If you wish to convert a bar of steel into a permanent magnet, you simply manipulate it with a magnet, always rubbing in the same direction, and the end to which your strokes are made becomes the positive pole, and the only way to change the poles is to rub in the opposite direction, first demagnetising the bar, and after that continuing the process until your work is complete, and there it ends, nature making no changes. The action of the magnetic current depends upon the positive and negative remaining such. In case of the galvanic battery, the only way to change the current, bringing first the positive pole from the copper plate to bear upon a given object, and then the negative pole from the zinc plate, is to change the wires; but this does not affect the nature of the positive and negative poles. You may place a man at your right hand and a woman at your left, and then change their positions as often as you please, but in person they are unalterable.

Thus your theory is proven untenable by all the facts in the premises, and incompatible with reason. "A rose," you know, "by any other name," and error by any other name, is still a lie; yet we are coming to learn, among other things, that the liars are not all upon the mundane side of life, but lying spirits are seeking to defeat truth and justice by controlling mediums, in the name of "good and wise spirits who have been tried and trusted," to fasten upon spiritualism anything and everything that can bring it into disrepute. Let reason prevail, for reason is king, and the facts are the witnesses by which every act is to stand or fall. Let not reason, therefore, rest under a cloud of vagary longer than is necessary in struggling out of the long nights of darkness to the pure light of a new day.

Your threat of annihilation to all who refuse to swallow chaff, like young birds, is the old argument of tyrants, which has no weight with unbiased minds. The men and women of to-day who have learned to think for themselves, in the face of public opinion, accepting that which is proven to be true and good, however unpopular it may be, are not the people to regard an edict of future rewards and punishments; the question is ever uppermost is, what are the facts? If you promise to unsettle our present convictions by some startling announcement, you must come well fortified with evidence that will withstand our closest scrutiny, or you might as well remain silent forever. Your cheap notoriety gained by advertising a sham, by change of current, will be eliminated, leaving odium behind. If anything is true, it is because it is founded in fact and fortified by enduring principles, and not because believed in by somebody so very much smarter than all the Thomsons. Smartness misapplied is a curse, and if Friend Tinney proves to be smart enough to make people believe in the exchange of the sexes, he will only revive some of the ancient error which cropped out in metamorphism, immaculate conception, reincarnation, etc.; in the meantime nature moves forward by the law of evolution creating men, women and angels by a process of unerring law so perfect that not one particle loses its identity, and by and by, "when the mists are cleared away," the fools, learned, wise and otherwise, will be known by their folly.

CHARLES THOMPSON.  
St. Albans, Vt.

#### A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER,  
Franklinton, N. C.

Mississippi Camp Meeting at Mt. Pleasant Park, Clinton, Iowa—Under the Auspices of the Iowa Conference of Spiritualists.

Mt. Pleasant Park, embracing nineteen acres of beautiful woodland, adjoining the city of Clinton, Iowa, rising eighty feet above, and overlooking the broad Mississippi river, known the world over as "The Father of Waters," and centrally located so as to accommodate Iowa, Illinois, Missouri, Wisconsin, Minnesota, Nebraska, and Kansas, all connected by great lines of railroad, has been purchased for the express purpose of holding annual camp meetings.

An immense hall 60x80 feet has been erected for use of the meetings in case of storms, and also to be used for social parties, band concerts, evening lectures, etc. A fine amphitheatre that will enable 5,000 people to conveniently hear the speaker, has been prepared, and necessary arrangements made to comfortable accommodate all who come. Those who prefer hotels or boarding houses to tents, will find ample accommodations in the city, first-class hotels being within one mile of the park. A first-class restaurant in the park will furnish board at seventy-five cents per day, single meals thirty five cents.

This location, with its hills, valleys, beautiful groves, and pure cold water, high above and overlooking the city and river, affords as delightful a place as can be found for young or old to pass the month of August.

Speakers positively engaged to be present are Prof. J. S. Loveland, of California; Prof. W. M. Lockwood, of Wisconsin; Moses Hull, of Pennsylvania; J. W. Kenyon, of Michigan; Col. M. B. Billings, of Iowa; Ebenezer A. Hodson, of Minnesota; George F. Baker, of New York; Mrs. S. E. Bishop, of Colorado; Mrs. H. Morse Baker, of New York; Mrs. Mattie E. Hull, of Pennsylvania; Mrs. Nettie P. Fox, editress of the *Spiritual Offering*, Iowa. Correspondence has been had with several other speakers who are expected, but not positively engaged. Hon. J. B. Wake-man, President of the National Liberal League, has promised to be present if possible. Col. Robt. G. Gersoll has been invited, but has not yet accepted.

The following mediums will positively be in attendance; C. E. Watkins, probably the best independent slate-writing medium in the world. Dr. Matthew Shea, and we have encouragement that Mrs. C. M. Sawyer, of California, Mrs. Stewart and Mrs. Hirst, of Terre Haute, Ind., materializing mediums, will also be present. A. F. Ackery, and with little doubt, Annie Lord Chamberlain, of Boston, Mass., (nothing but sickness will prevent), musical and physical mediums are engaged.

Mediums for every phase of manifestations will be in attendance from the opening to the close. We will name beside those already mentioned, Mrs. Mary A. Weeks, Miss Mary Bangs, Mrs. Maria D. Gage, Mrs. A. Cutter, Mrs. DeWolf, Mrs. Sydnam Townsend, all the last named are from Chicago, and are well known, long-tried mediums. Others of Chicago have been named, but we are not yet certain of their presence. We assure the Spiritualists, and all who are enquiring, "are these things so?" that for the first time in the great West, an opportunity is offered the people to attend a camp-meeting, that will at least approximate in interest to the great camp meetings of the Eastern States.

One of the finest Orchestras in the West, under the charge of Prof. F. W. White, of Mass., a leader of great experience, has been engaged, and will be in attendance from the opening to the close of the meeting. Two band concerts will be given each day, and Prof. White will furnish music for the dancing parties twice each week.

The public exercises of the meeting will be open Sunday, August 5th, at 10 o'clock, A. M., with several choice selections from the orchestra stand.

Prof. J. S. Loveland will deliver the Dedication Oration at 11 o'clock. Afternoon and evening, Mrs. Nettie P. Fox, and Mrs. S. E. Bishop. Programme of speaking, scientific lectures, entertainments, etc., will be announced hereafter in the *Offering*, and other spiritual papers, also in the daily papers of Clinton, Lyons, and the cities of Davenport, Rock Island, and Cedar Rapids. For further information address O. H. Jackson, box 602, Clinton, Iowa, resident member of the board, or the undersigned. In behalf of the Executive Board,

DORUS M. FOX, President.

#### AN APPEAL ON BEHALF OF ALFRED JAMES.

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

#### Special Notices.

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

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

Mrs. Jennings, with her husband, Doctor Jennings, are sojourning at Neshaminy Falls, and can be found at tent No. 27.

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. C. V. HUTCHINSON, clairvoyant and slate writing medium, will be at Neshaminy Falls Camp-Meeting during the season, Tent 4.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

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, and examine and prescribe for diseases by lock of hair, in connection with Dr. Jennings. Price, \$1.00.

MRS. ADELIA M. GLADING will be at Neshaminy Falls Camp Meeting during the season, (except Mondays), at Tent 34. On Mondays she will be in the city at 1710 Francis St.

W. L. JACK, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp Meeting during the month of August, where he will have for sale his Spiritual Remedies. See advertisement.

SPIRITUAL CIRCLES Monday, Wednesday and Friday evenings at 8 o'clock, 575 Bridge Avenue, above Broadway, Camden, N. J. Admission, 15 cents. Sittings daily. MIND AND MATTER on sale.

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 SANATORIUM.—Dr. J. Dooley has moved his office from 18 E. 7th st., to 1326 and 1328 Central-st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

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

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

DR. G. AMOS PEIRCE, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

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 six 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 Sarfain. Price with engraving 35 cents, or 4 for one dollar.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence 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 postpaid, 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.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organization. Office hours 10 A. M. to 8 P. M.

Wicket's Island Home—East Wareham, Mass. This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

## MIND AND MATTER.

PHILADELPHIA, SATURDAY, AUGUST 18, M. S. 36.

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One Seance of an hour, with one person in his presence, \$5.00  
One " " ½ hour. " " 3.00~~

## EXTRAORDINARY OFFER

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

## WHERE WE STAND ON THE SUBJECT OF ORGANIZATION.

There are many reasons why, at this particular juncture of affairs, the question of organization should engage the attention of all persons who desire that a knowledge of Spiritualism shall prevail wherever there is a human intelligence capable of receiving the truths which such knowledge will bring to them. Indeed, through the necessities of those who aspire to lead and control such an organization, an issue is forced upon the unselfish friends of Spiritualism, that they cannot avoid even if they would do so. We do not agree with the venerable editor of the *Banner of Light*, that the time has not come for organization. There is never a time when organized effort to accomplish any worthy human object, or rather any object that involves the true interests of all mankind, is not most important if not essential. Such an object, we regard the promulgation and propagation of the truths of Spiritualism.

Spiritualism does not relate to the interests of those who are, or who claim to be, in favor of the promulgation or propagation of spiritual truths, any more than it does to the eternal interests of every human being. This is the great leading and fundamental truth of Modern Spiritualism, and must be ever kept in view and adhered to, if any permanent progress or success is to attend the Spiritual movement.

The trouble with all previous efforts at organization has been that they have not conformed to that one great leading truth; but have been started on the principle that there is need of, and room for, a new sect, party or class of people. Those who have engaged in such attempts at organization, seem to have lost sight of the fact that the separating and disintegrating tendencies of sectarianism and partisanship, are becoming more and more apparent, every day; and this work of social isolation is becoming more and more an abomination in the sight of all thoughtful humanitarians. We, who speak thus, graduated in the school of political partisanship, out of which we came into the spiritual movement. We can, therefore, speak as one having knowledge of the impolicy of partisanship upon questions in which all are equally interested. It is for this reason that we have so strenuously opposed every proposed attempt at organization that has been made

in the past. We saw in each and all of them the seeds of death. They were nothing more nor less than the attempts of a few persons to assume a partisan attitude toward other organized attempts of a similar character. This, we take it, is not in accord with the genius and spirit of Spiritualism. Spiritualism has not been bestowed upon mankind to antagonize the work of the past, but to lead the way to higher and better methods of promoting the common good of the human race.

It is, therefore, out of the question, that Spiritualism shall perform its mission by making it, in any respect, conform to the methods of the past. Its scope is as wide as the Universe and as unquestionable as truth. It has nothing about it that will admit of conventional limitation or verbal expression. It is, therefore, useless to attempt to define or formulate it as a science, a philosophy, a religion, or a school of thought. It embraces all sciences, all philosophies, all religions, and all schools of thought, so far as any truth is to be found in either of those departments of human inquiry.

Such being its nature and scope, Spiritualism must be kept free from every appearance of conventional interference. Such interference being in the very nature of things futile at most, the appearance of it should be sedulously avoided. We have seen with pain and even disgust the penchant of Spiritualists, who have come out of the churches by the light of Spiritualism, like hogs seeking to go back to the wallow in which they once luxuriated. Local organizations of Spiritualists are set on foot here and there, throughout the country. The first thing they do is to draw up what is called a declaration of principles, that, for any purpose it serves, is worse than useless. Persons are required to sign this document as a condition of membership, very much after the manner that the Protestant Episcopal church requires its ministers and members to subscribe to its thirty-nine articles of faith. This signing business amounts to about as much, in the one case as the other, or in other words amounts to nothing at all, no one paying the least heed to either. The next step is to provide for preaching either occasional or regular. The preachers employed are expected to confine themselves within the scope of the declaration of principles, and in most cases are expected to clasp their hands, shut their eyes, turn their faces up to the ceiling, (not of the church but of such a substitute for a church as they can procure), and then with solemnly drawl tell the Mother and Father God that he must be up and doing. A choir, or such substitute therefor as can be obtained, is set to singing Christian hymns, or something like them, and then the preaching and the collection basket follows in the most approved church style, the solemn visaged Spiritualist deacons performing their work with most sanctimonious perfection. So much for the main scope of the operation of what are called Spiritualist organizations.

In some instances, fortunately very few, not content to confine their efforts to religiously bamboozling adult persons, these Spiritualist imitators of Christian practices, institute Spiritualist Sunday schools, and strive by every possible art to inveigle little children into these Spiritualistic (so-called) entertainments. Here the tender minds of children are poisoned with the deadly virus of sectarianism. In all this kind of organized effort there is not one step taken in advance of the ruinous work of sectarianization that has filled the world with warring factions and endless contentions. As a matter of course such attempts at organization have amounted to nothing, and after lingering a brief period, one after another they have died out; and they will continue to die out so long as such attempts at organization are repeated.

It seems very strange that these repeated failures have not taught Spiritualists the folly of multiplying them. They should know that the whole field of sectarianism is occupied, and that there is no room for any new sect; especially for a sect which is to become coextensive with humanity, if the facts of Spiritualism are any indication of what is to be, in, comparatively speaking, the near future.

Such having been the result of so many, if not all attempts to imitate the organizations of the past, why should we not try something that is new in the way of organization, and which, being consistent with the very nature of spirit impartation of knowledge, will grow and flourish with the growth of Spiritualism. Surely it has no true friend who would not approve of such a method of organization, if convinced of its practicability. Is such a plan of organization attainable? Why not? Has not Spiritualism been already placed in the commanding position it occupies by just such a plan of organization? We answer it most assuredly has. What upon this earth? you may ask. We answer, yes, in part, but far more in the spirit world.

We can hardly conceive that there is any Spiritualist who does not know that Modern Spiritualism is the result of one of the most perfect, if not the most perfect and powerful organization of human intelligences that was ever instituted for the accomplishment of any object. We may not conceive of the time through which that organization labored, or the numbers engaged in it, to inaugurate the spiritual movement; but we are told by these spirit workers that organization was the means used to make Spiritualism a possibility at this day, even in this land, of

as yet, nominal freedom. The reflex action of that spirit organization was first seen at Hydeville, N. Y., where Mrs. Fox and her children constituted the first mortal spiritual circle that was formed on earth. There, those veteran spirit organizationists, headed by Dr. Benjamin Franklin, began that series of instructions, which, so far as they have been followed, has resulted in what ever we have, or know of spiritualism. The first point of those spirit instruction was, that for spirits to impart their knowledge of the after or unseen life to mortals, spiritual media were indispensable. The next point of instruction was that to secure an adequate number of mediums to meet the needs of spirits as well as mortals, developing circles should be organized and encouraged in every possible way. The next point of spirit instruction was, the protection, encouragement, and support of mediums who were willing to give their inestimable services to spirits as well as mortals. To some extent these spirit inculcations have been followed, and just in proportion as they have been followed the spiritual movement has grown and been strengthened. On the other hand, just in proportion as those instructions have been unheeded or directly disregarded, Spiritualism has languished or been impeded. All that we have of Spiritualism is due to the observance of these thoroughly tested and successful inculcations.

Here then we have a true and tried basis of Spiritualistic organization. Spirits need developing circles to perform the great mission of human redemption in which they are engaged. They tell us, that it is mainly through such circles that they can obtain the conditions which they most need, and ask of us to aid them by giving them such conditions. This is the part of the work that devolves upon mortals, and it should be the very first aim and object of every spiritual organization to provide for and encourage the development of mediums. Outside of a comparatively few isolated efforts, and far between, Spiritualists are doing little or nothing to supply this greatest need of Spiritualism. We know of no organized effort that is being made to promote the development of mediums. On the other hand we know of scarcely one so-called organization of Spiritualists that is giving any attention whatever to the work of developing mediums. With the few exceptions such organizations are one and all, not only neglecting the important work of developing mediums, but they are doing what they can to make the condition of developed mediums as intolerable as they can. The great bulk of those who participate in these unspiritualistic, if not anti-spiritualistic organizations, see no use for mediums except to allow them to converse at long intervals with their spirit friends, and pester them with questions of the most narrow and selfish nature. As a rule they think the mediums contemptible if they expect remuneration, and so begrudge them the pittance they are compelled to pay them, that they become the enemies and slanderers of all mediums; or should they be unable to use the mediums to reach their selfish objects, then such mediums are sure to become the objects of their vilest enmity. Have we overstated the proportion of these mis-called Spiritualists that now figure in what are called Spiritualist organizations? Organizations in which the element of selfishness is predominant, must surely be short lived, or truth, justice, and right, does not prevail in such matters. We can have no part or lot in any Spiritualist organization that does not conform fully to the three great spiritual needs of the time; mediums, conditions to develop mediums, and the means to support, encourage and protect mediums, against all who are opposed, or hostile, to them. No declaration of principles is of the least moment. It is as worthless as the noise of sounding brass and tinkling cymbals. Measures are what are needed and not words—measures that are in accordance with the spirit side of the work.

We propose organizations in the direction we have indicated, in the interest of Spiritualism. We would have the one condition of membership to rest on the ground of willingness to promote and sustain mediumship, in every practicable manner. We will join in any such plan of action with all our energies.

Never were such organizations, local, state and national, more needed than now; for the combined power of all the enemies of Spiritualism is being gathered together for its destruction. We ask the friends of Spiritualism everywhere to give us their views as to our proposed basis of organization for Spiritualists.

We will go into details of our plan of action when we see to what extent the basis of our plan is approved. Write us as early as you can; for publication, if you prefer.

## WE ARE ON HIS TRAIL AND WILL RUN HIM TO HIS HOLE.

It is so seldom that the editor of the *R.-P. Journal* leaves so clear a trail, that we feel very sure we shall run him to his hole this time, even if it should be in the deepest recess of the "Heavenly Court" at Lake Pleasant Camp-meeting grounds. Under the head of "Editorial Notes of Travel," the editor of the *Journal* tells his readers, in his paper of the 11th, that he left Chicago on the 25th of July, and that he saw and heard nothing worth noting for the next twenty-four hours; and then the only thing worth mentioning, was that on reaching Syracuse, N. Y., Capt. Austin,

proprietor of the *Globe Hotel* greeted him, at whose house he stopped for the few hours he was in Syracuse. Of Capt. Austin he says:

"His benevolence is only equalled by his intelligent, active, interest in Spiritualism, and may date their happiness to (sic) a time when this general host called their attention in a discreet way to spirit phenomena. We take more pleasure in speaking of the Captain and his house, because having paid our bill like other folks, there can be no suspicion of advertising in this reference. Indeed we have such a thorough contempt for 'dead heads,' that 'pay as you go' has been our rule of conduct, and we have found it the cheapest way in the long run."

Well, that strikes us as a little mix'd, and we are led to ask whether N. E. R., which this editorial "Handy Andy" refers to in another connection had not something to do with this confused compliment. What Capt. Austin's benevolence had to do with the *Journal* editor's sojourn with him we cannot very well see. Capt. Austin was not stupid enough to "dead head" the *dead head* of dead Bundyism. Capt. Austin is evidently too live a man to have anything more to do with "dead-heads" than with dead-beats, and we commend him for his good sense. Nothing that the editor of the *Journal* would say for or against him would either help or harm him. Everybody has got to know the *dead-head* of Bundyism. But the real object of his stop at Syracuse, is made manifest in the next paragraph, in which he says:

"Here (in Syracuse,) lives John W. Truesdale, who is just now being cursed by some Spiritualists applauded by others, patted on the back by unreflecting 'Christians' (sic), who fail to see that if his 'Bottom Facts of Spiritualism,' are truly the bottom facts, they strike a harder blow at Christians than at Spiritualism. Mr. Truesdale stands well in social and business circles, but is regarded by Syracuse Spiritualists, even of the *Journal's* way of thinking, as one who has done a stupendous amount of lying during his many years, of mixing up with Spiritualism; and that though his book be the truth, he was not justified in his methods of obtaining it. This position, however natural, begs the question. Detectives often evolve the truth by sinuous methods repulsive to the average man, yet the truth is none the less valuable and useful to the world."

It was to see and compare notes with his Bundyite lieutenant, John W. Truesdale, that the editor of the Bundyite organ stopped at Syracuse on his way to the "Heavenly Court" at Lake Pleasant. We know nothing of John W. Truesdale and his book beyond what the *Journal* editor says of them in the above unwitting disclosure of his (the editor's) complicity in its production and circulation. If Truesdale is regarded by the Spiritualists of Syracuse, as one who has done a stupendous amount of lying during his many years of mixing up with Spiritualism, we can well understand why the editor of the *Journal* should say to him, "Hail fellow! Well met," for that is just what the latter has been doing ever since the foul murder of his father-in-law placed him in control of the paper he has ruined. We know nothing of the Truesdale "detective" work to which the *Journal* editor alludes, beyond the fact that the head of Bundyism endorses and approves it; but that is more than enough to stamp it as iniquitously black, and ineffectually disgraceful.

The rest of the time spent by the *dead-head* of Bundyism in Syracuse was devoted, in company with his satellite Truesdale, in concocting lies about Dr. S. J. Chesebrough, and his medium protege Joseph Caffray. We cannot but think that Dr. Chesebrough was served exactly right in allowing his medium to be brought into the presence of two such known enemies of mediums as Truesdale, and the *dead-head* of Bundyism. We will not insult our readers with the manifestly untruthful and malicious impeachment of Dr. Chesebrough's sanity, and the well known mediumship of Joseph Caffray. It is a rehash of the stereotyped Bundyite lying about mediums and Spiritualists. Is it not amazing that there should be any one, who professes to be a friend of Spiritualism, who can be weak enough to ignore such self-confessed enmity to Spiritualism as the editor of the *Journal* is giving in every number of his paper! Truesdale has some decency in his hostility to spiritualism and openly avows it; not so the editor of the *Journal*. The latter denies his hostility to Spiritualism with one breath and with the next he belches forth his venomous falsehoods against it in floods, as in this breathing spell at Syracuse.

Having done all that he could at Syracuse, aided and assisted by his henchman Truesdale, he hies him away to the "Heavenly Court" the keys of which are in the hands of the Bundyite toady, President Beals. He tells us that he reached his destination at six o'clock A. M. on July 28th, where he found that the forethought of Beals and his good wife "had already made things comfortable for our [himself and wife's] coming, and while most of the campers were taking their last morning nap, the *Journal's* headquarters were quickly put in order."

We ask the reader to note that, in calling the Lake Pleasant Camp-meeting Association, under its present officers, a Bundyite affair, we have not spoken without the record. Last summer the dead head of Bundyism was the guest and master of the Directors. He was quartered in a tent provided by them, and was consulted and directed by them as to what they should do. He ordered their meetings, prepared and arranged the business they were to transact, and made them his tools in publicly slandering us, at an alleged cost to them of \$800, which sum he and they have

illegally sought to plunder the Association of. We also ask the reader to note, that if the editor of the Bundyite organ did not succeed in "dead-head" at Captain Austin's hotel in Syracuse, he very willingly and ostentatiously did "dead-head" at Lake Pleasant last year; and he boasts that he is going to do it again. What is such a sponger but a "head-head," "dead-beat," any way? We do not wonder he has such thorough contempt for himself, as he avows for all "dead-heads," for he is the deadest of "dead-heads."

Having spent nearly all his space in trying to injure Spiritualism, in the recital of his doings at Syracuse, he devotes three brief paragraphs to telling what Spiritualists were trying to do under difficulties at Lake Pleasant; but outside of the "Heavenly Court." As if sorry for what little he had done that was so proper, he winds up with an attack upon the Messrs. Buddington and the Eddy Brothers, in the following Bundyite style:

"As usual with all camps of the kind, fanatics and adventurers are to be found. The following copy of a hand-bill freely circulated about the camp will show to what base uses Spiritualism may be prostituted:

"EXTRAORDINARY MATERIALIZATIONS AT THE —  
'ANCIENT ROMAN EMPERORS, PAGAN PRIESTS AND  
PHILOSOPHERS FULLY MATERIALIZED.'

"They emphatically endorse the — pamphlet No. 5, as containing the truth that Christianity was originated by the Pagan priests of Rome.

"Josephus, the Jewish historian, denied that he ever wrote or even knew anything about such a person as

"JESUS CHRIST."

"Apollonius of Tyana, the Roman Emperors Vespasian and Galerius Caesar, Damis the biographer of Apollonius, Licius Maximus, Velerius and Fabricius Paterius, Pagan Priests of Rome. Publius Argentius, a Roman Augur, Hypatia, the martyr victim of the Philosophic School of Alexandria, in Egypt, Josephus the Jewish Historian, and Zoroaster the founder of the reformed Persian Religion, all testified by these Manifestations their knowledge of the TRUE ORIGIN OF CHRISTIANITY."

"Following the above exhibition of charlatany, appended, apparently, to make the first plaster more binding, as it were, is annexed the vagary of a diseased brain, purporting to be a

"MESSAGE FROM PROF. FARADAY."

"The appearance of this force in the field is the signal for the final struggle between truth and error. The Christian influence in mortal and spirit life has been, and is now, bitterly hostile to the phenomenal evidence of Spiritual life. Because of this obstacle to the spread of Spiritual science, our efforts to give knowledge to the world have often been thwarted and our work misinterpreted by those who imagine their own attitude toward us or the cause, to be of great importance. The enlightened sages of antiquity have not been summoned in vain, and in the light of their wisdom the attempts of men to direct a movement inaugurated for humanity by the Mighty Hosts of Eternity, seem, and are, as futile as would be their efforts to regulate the laws governing the planet. It may seem to them that we are in need of mortal aid to perfect our own, but if so, we think ourselves competent to select without reference to their opinions, our instruments, as well as the subjects upon which we think the age needs enlightenment.

"Lake Pleasant Camp Ground, July 31, '83."

"Then follows the information that the wonderful book may be had at a certain place for fifty cents.

"Well may one say with Burke: 'Unluckily the credulity of dupes is as inexhaustible as the invention of knaves.' Or with Zimmerman: 'By fools, knaves fatten!'

Now, what are the facts in relation to this matter? Mr. T. H. Buddington, a very intelligent and educated man, is a natural medium for spirit control; and has, as his chief attendant and guide, the spirit of the great discoverer and chemist, the late Prof. Michael Faraday. Finding in Mr. Buddington a medium suited to his purpose, Mr. Faraday has, from time to time, written papers or treatises through the mediumship of Mr. Buddington, which have justly challenged the closest attention, and defied refutation.

In the course of time, the Pamphlet No. 5, purporting to be given under the control of the same medium, by the same spirit, is published by the Star Publishing Company. It is in every respect an entirely different production from either of the four preceding publications. It is on a topic entirely foreign to the subjects discussed in the preceding pamphlets, and purports to be from the spirit of M. Faraday, speaking for numerous other spirits who lived and flourished on earth long ages since. Several of the communications of the series purport to come from spirits of whom there is no extant historical account, and like all other communications, must be allowed to pass for what they are worth. In relation to those communications that come from known historical characters, they come second handed, as is admitted, and they are necessarily unauthentic. Spirits when communicating directly in person, find the greatest difficulty in making themselves fully understood, and especially when they desire to say the most possible in the few minutes that they control the medium. Such was the state of affairs, when Wm. Enmette Coleman, the color bearer of the "Fool's Brigade" of the Bundyites, came out in a senseless screed, through the columns of the Bundyite organ, accusing Mr. Budding and the Star Publishing Company, with dishonesty and bad faith in issuing the "Faraday Pamphlet No. 5." This movement was made just as the editor of the organ was setting out for the "Heavenly Court" at Lake Pleasant. On reaching that congenial Bundyite retreat, the editor of the organ finds himself confronted with a manifestation of spirit power that he did not dream

of. It appears that through the Eddy Brothers' mediumship, the same spirits, whether truthful or untruthful, who had controlled Mr. Buddington, or at least influenced him while the published communications were being written, found means through the Messrs. Eddys, to manifest themselves in materialized form, thus relieving Mr. Buddington from all personal responsibility for the communications given through him. It is preposterous to suppose that these spirit materializations, whatever they may have been, were the result of collusion between the Messrs. Buddington and the Messrs. Eddys. When therefore the editor of the Bundyite organ, charges knowingly upon those faithful Spiritualists in that connection, he simply shows what a fool and knave he is. But not content to seek to injure these gentlemen, by characterizing them as fanatics and adventurers, he slanders all spiritual camp-meetings by saying it is usual for them to tolerate fanatics and adventurers who prostitute Spiritualism to the basest uses. The present board of Lake Pleasant Camp-meeting Directors, have shown themselves to be sufficiently unmindful of the good name of their Association, but we cannot believe them to be as base as the editor of the Bundyite organ would make them appear to be when he alleges they wink and connive at the perpetration of knavery and fraud, under their noses, and in the name of Spiritualism.

If it was the purpose of the editor of the Bundyite organ to make it appear that Mr. T. H. Buddington is the victim of a diseased brain, he

would have been wise not to have published the message from Prof. Faraday. We do not hesitate

to say that it is entirely consistent with all that

has been given from the most intelligent spirit

sources, and is expressed in terms that shows

the trained thinker and experienced worker in

the cause of Spiritualism. It is a rebuke that this

editorial humbug well deserved, but it is thrown

away upon such an egotistical dolt as is the editor of

the Bundyite organ.

#### PROPHECY—THE BUNDYITE ORGAN AT IT FOR THE LAST TIME.

In the last number of the R.-P. Journal is a single editorial, the great part of which we quote, to enable our readers to know just what it is that paper is used for. This can be done in no way so effectually as to allow its editor to show it and himself up in colors of their own mixing. He says:

"Within a few years, Spiritualists have caught the infection" [of holding camp meetings] "if it can be called so—and nearly all Spiritualistic effort has ceased in the cities. Meetings are stopped, speakers and mediums have departed, the industrious gatherers of 'facts' must look elsewhere, the speculative philosophers can find no listeners. Spiritualism has changed its base. Its grand army is divided into camps of instruction. To these have flocked, or will gather, a host of genuine, honest mediums, and not a few false and fraudulent ones. 'Camp-followers' are these last, needing watchfulness and restraint; great shouters are they for 'liberty'—to cheat the public, prompt to cry out 'proscription' or 'persecution,' if their nefarious games are interfered with.

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"It is not easy to point just how these 'ways that are dark and tricks that are vain' can be regulated in camp meetings, but this at least can be done by individuals persistently staying away from all seances held by mediums known to be fraudulent, and giving all possible aid, countenance, and recommendation to those known or believed to be genuine, or above suspicion. It will not do to be indifferent in this matter, for each Spiritualist camp meeting comes thousands who are not Spiritualists, some for the sake of the trip, some out of curiosity, some because of the large opportunity for investigation these meetings afford. It is necessary that these visitors have genuine phenomena to study; that they be assured that, if there are frauds among our mediums, every honest Spiritualist denounces or ignores them. If this be done in all the Spiritualist camp meetings, it will be found that honesty is the best policy; it will not pay to cheat. So shall the Spiritualists' change of base enable their grand army to win many victories for the truth; true facts proving true principles; false mediums with their pretended facts being relegated to the obscurity they sprang from.

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"Let Spiritualists be always conscientious. Don't laugh at discovery of fraud and then pay to have the trick repeated. As a matter of sacred duty, let all fraudulent mediums severely alone; test thoroughly as is possible for you, all manifestations produced in your presence; proclaim the true, denounce the false."

Such is the screed of editorial twaddle in which the editor of the Bundyite organ habitually indulges. His whole time is devoted to showing what a set of fools Spiritualists are, and what a set of knaves the mediums they patronize and encourage are. If there was the least honesty or sincerity in the man or his work, there would be some excuse for him and for it. But that there is none we propose to show. Last summer, this slanderer of mediums spent some three weeks at Onset Bay and Lake Pleasant camp meetings. If during all that time he did anything whatever to encourage genuine and honest mediums who were in attendance at these camps; or if he did aught, with one exception, to oppose any medium who was there in attendance, either dishonest or faithful, he failed to let any one know it by any public act of his.

That he assailed no medium at Onset Bay, may have been solely owing to the fact that his Brooklyn contingent of Bundyite ruffians were not there to sustain him. But we will be charitable, and suppose, for his sake, that as hard as he tried to find a dishonest medium there he utterly failed;

and if he found any genuine mediums there he could not afford to stultify himself by saying anything in their favor. We presume, however, that he pursued his usual course, and kept away from all the mediums, in order that he might be able to repeat his wholesale slanders against them with some show of excuse. We might as well, here, note the fact that the editor of the Bundyite organ had no stomach for the atmosphere of Onset Bay this year, as that camp-meeting institution, is now under the control of true and consistent Spiritualists. At the last annual meeting, the members of that Association, utterly disgusted with the Bundyite regime that had prevailed there, threw them all overboard; so the only refuge for the poor discomfitted editor of the Bundyite organ this year, is the precincts of the "Heavenly Court" at Lake Pleasant.

Last summer we spent ten days at Lake Pleasant while the editor of the *Journal* was there; and we know that during that whole time, he did nothing whatever to encourage honest mediums, or discourage dishonest ones, if there was such a person as a dishonest medium there. He was not seen to take any interest in any of the public proceedings of the camp-meeting, nor did he mingle socially with any persons at the camp, outside of a clique of persons, a large portion of whom was his Brooklyn contingent, and three or four of the directors. The one thing in which he took a part was the cowardly, ruffianly, treacherous, and disgraceful attempt to discredit Dr. Sour as a medium, an attempt that proved a signal failure, and injured no one but the contemptible participants in it.

This summer this same editor takes possession of the headquarters furnished him by his obsequious tools, the Directors of the Lake Pleasant camp-meeting, and he proposes to remain there until its close, as it is the only and last chance he will ever have, to continue the vile and disgraceful course he has been pursuing. Let us see what he dare attempt, to show that there is a spark of honesty or truth in any part of the above editorial. Even when he assailed Mr. Buddington and the Eddy Brothers as mediums, he did not dare to let his readers know to whom it was that he referred. It is this kind of dishonesty that marks every phase and movement of Bundyism. If Spiritualism has not vitality enough to spew forth these reptiles that are feeding upon its very vitals, then is it doomed.

As we write this, the election is being held for a new Board of Directors at Lake Pleasant. It remains to be seen whether that great spiritualistic enterprise, which has done such grand work in the past, is to be permanently given over to Bundyism, and cease to be a Spiritual Camp-meeting Association. Should it be so one of two things will certainly be, either a Spiritual camp-meeting will be organized to take its place, or the work of promulgating Spiritualism will go on without a Lake Pleasant camp meeting, for go on it will, despite every Bundyite effort and scheme to obstruct and defeat it.

#### THE INFAMOUS BUSINESS NOW BEING CARRIED ON BY THE BUNDYITE DENIZENS OF THE "HEAVENLY COURT" OF LAKE PLEASANT.

In order to show up the infamous work that is being carried on by the Bundyite cabal (including the Board of Directors and the Brooklyn contingent) at Lake Pleasant, we publish the following letter received by us this morning, Aug. 13:

NELSON, N. Y., Aug. 10, 1883.

FRIEND ROBERTS:—Enclosed you will find a document which I received the other day, postmarked New York. The writer, whoever he may be, as he has withheld his name, seems to be anxious that subscribers to MIND AND MATTER should know just what sort of a man you are. The document is of no consequence to me, and you can make what use of it you please. I think if your enemies knew what they say of you to be true, they would come out square-toed and face the music. Yours for fair play,

A. GRAVES.

Enclosed with that letter was a three-column newspaper slip in the exact type used in the slanderous article published in the Bundyite organ of Chicago, April 21st, 1883, and certainly printed from the same type or electro-typed casts of the same. As we have been informed from various sources, the editor of that nefarious sheet, his Brooklyn contingent of tools and toadies, and Joseph Beals and others of the "Heavenly Court"

gang at Lake Pleasant, sent thousands of copies of that vile and slanderous publication over the country, using the United States mails unlawfully for that purpose. This was kept up for weeks. Knowing that its publication in the *Journal* could not harm us, on account of the character of its patrons and their paltry numbers, their only chance of doing us any harm was to send (not the *Journal*, for that, they knew, would not be taken out of the post offices,) this slip in the form of a circular. We presume a large part of that \$800 claim against the funds of the Lake Pleasant Association was to pay the publisher of the Bundyite organ for supplying this libellous mess of falsehood. It appears their past efforts to do us harm have amounted to so little that was intended, that they have put out a new edition, and hope by this means to arrest the storm of indignation that is sweeping them under. They will find that no such vile work as this, perpetrated in the name of Spiritualism, will be tolerated by any one who has any claim whatever to be regarded as a friend of Spiritualism. A part of this infernal document

is the libellous resolutions drawn up by John C. Bundy, abetted and encouraged by Wm. R. Tice, and carried to the meeting of the Board of Directors by the latter, who, at the orders of Bundy and Tice, passed them without taking one step to inform themselves whether there was any foundation for the lies they contained. As a consequence of this little transaction, these villains have sought to plunder the treasury of the Association of the sum of \$800, under the pretence that the public libelling of visitors to their camp meeting is a part of the duties of the officers of that institution. The whole business is infamous, and should sink all concerned in it out of sight of all decent or truth and order loving people.

A most infamous part of the publication in the Bundyite organ, seems to be the joint work of Wm. R. Tice and the editor of the organ. It is alleged to be the aff lavit of James McLaughlin, the sheriff's deputy, who was hired by Wm. R. Tice to leave his bailiwick, and dog us through the states of Massachusetts and Connecticut, without color or warrant of law. These men procured this human cur to swear that we had threatened to kill William R. Tice, as vile a falsehood as any stupid liar was ever guilty of. It was in company with this same official pimp that Wm. R. Tice came to Ludlow Street Jail, to insult us with his rotten presence, under the pretence that he could not trust McLaughlin to do his official duty unless he was in sight.

Such are the human brutes against whom we are waging a war of extermination so far as they claim to have any connection with Spiritualism. We do not expect to escape some injury in the conflict, but we expect to end the fight whether its end comes soon or late. We have our weapons in complete order and we know how to use them, as every thrust goes home to some vital part of the enemy.

#### OBITUARY.

It is our not unexpected, but none the less regretful duty to announce the departure of our beloved friend and brother, Hosea Allen, Esq., of Vineland, N. J., who after a protracted and painful illness, bid adieu to his earthly friends on Tuesday, August 7th, and entered that life that has no ending. We hardly dare trust our feelings to attempt to say what we feel is due to the memory of this fearless and tried friend of persecuted mediums, and faithful upholder of the great cause of Spiritualism. It has now been some eight years since we first made the acquaintance of Hosea Allen, and we had learned to love him as a brother; for our natures were attuned in sympathy, and our efforts exerted for the one great end, of advancing truth. When the enemies of Spiritualism succeeded in capturing those prominent Spiritualists, Robert Dale Owen and Dr. Henry Childs, and the hearts of the stoutest Spiritualists quailed before the victorious shouts of the enemy, Hosea Allen took his place beside us, as we snatched up the fallen banner of Spiritualism, swung it in the face of the enemy, and bore them back in dismay. We had no MIND AND MATTER then, nor had we until three years afterward. The *Banner of Light*, and the R.-P. *Journal* quailed before the storm of popular prejudice that swept over the country. At such a time it was that Hosea Allen rushed to the front and nobly helped to uphold the wavering cause. Although in poor health, which unfortunately continued, he neither asked nor thought to leave the field of battle. Reared and trained in the Methodist Church, brother Allen never turned back to it, but went steadily forward with the most advanced and liberal minds of the age. He leaves too few behind him who were his peers, in fidelity to duty, and ability to perform the part of a noble man and good and true citizen.

We are informed that the funeral was largely attended. We received an invitation to be present too late to avail ourselves of it, which we would otherwise have gladly done. The services on the occasion were conducted by the spirit guides of Mrs. Katie B. Robinson, of 2123 Brandywine street, this city, with the highest appreciation of the friends present. We take this occasion to say that Mrs. Robinson's mediumship grows more perfect and surprising the longer it is continued. In this she has the advantage of many mediums who have become what is called fully developed.

A most pleasing part of the exercises was the reading of the sketch of the life of Esquire Allen by his son Dr. Allen, and the singing of the beautiful song, "Father, meet us at the gate," by his children; which was responded to by the spirits through Mrs. Robinson singing an improvised response in beautiful cadence, "Father will meet you at the gate."

Mr. Allen died as he had lived, the death of the righteous, beloved by all who knew him. He had reached the allotted span of life, three score and ten years. He had nobly and victoriously fought out the battle of the earth life, and gladly accepted his promotion to the discharge of higher duties under more pleasant and congenial circumstance. All peace and happiness attend our brother, is the farewell for the present, of his less fortunate comrade.

THE EDITOR OF MIND AND MATTER.

FRANK T. RIPLEY, informs us that he is now in Boston, Mass., and is ready for engagements in Maine, Massachusetts and Vermont, and will attend the Etna Camp-meeting in Maine.

## A HERO FALLEN.

On the 9th instant we received a postal card the contents of which were as follows:

*Mr. Roberts—Dear Sir:*

Please stop sending MIND AND MATTER, as Mr. Dundas is dead.

Yours respectfully,

E. J. DUNDAS.

This was the first notice we received of the departure of as brave and true a soul as ever occupied a human form. He who is therein referred to was Mr. James Dundas, late of No. 1948 Oriana street, Philadelphia. The circumstances under which we made the acquaintance of this young man were such that we cannot forego the melancholy pleasure of relating them to our readers. As most of them are aware, from our narrative of "Our Experiences with the Spirit Enemies of Spiritualism," in the Autumn of M. S. 28 (1877), a desperate Jesuit conspiracy was formed in this city, by fraud and perjury, to convict those faithful and useful mediums, Mr. and Mrs. James A. Bliss, of conspiring with one William O. Harrison and Helen Snyder, two Jesuit tools of the conspirators, to defraud one Philip Diesinger, an avowed Jesuit agent, by the fraudulent personation of materialized spirit forms. On the charge of Diesinger, supported by the perjured testimony of Harrison and Snyder, Mr. and Mrs. Bliss were bound over to answer at court, indicted, arraigned, plead not guilty, and were tried. On the jury that was empannelled to try these fearfully wronged mediums, was James Dundas, a young Scotchman, and a journeyman hatter by profession. Mr. Dundas was the youngest member of the jury, not one of whom was known to the accused mediums, and, as events proved, not one of whom had the least personal sympathy for them. Indeed, with only four exceptions, they were bitterly prejudiced against them.

For nine days the trial lasted, during which time every means that human ingenuity could devise, of the most iniquitous character, was resorted to, to prejudice the minds of the jury and secure a conviction of Mr. and Mrs. Bliss. Matters outside of the case were dragged in, and the bail of each of the accused was increased from time to time, until they were each under the enormous bonds of \$4,000. Mrs. Bliss was looking forward to an early confinement, but through the forbearance of Judge Briggs, was spared the alternative of giving birth to her babe in prison. The unheard of proceeding was allowed, of having both the mediums arrested during the trial on another charge, and unsworn perjury characterized the testimony throughout the presentation of the Commonwealth's testimony. The case was given to the jury on the evidence, under a most one-sided, if not prejudiced charge of Judge Briggs. For forty-eight hours the jury were out, when they returned into court; and the foreman, a bigoted Catholic, reported that they could not agree, and asked permission to state why. Judge Briggs refused this, but proceeded to recharge the jury on the whole case, and went so far as to tell them that under the evidence they must convict. Supposing that no juror would dare to question his judgment of the facts as well as the law in the case, Judge B. directed the foreman to consult his fellow-jurors. This went on in the jury-box, until he came to young Dundas, whose emphatic shake of the head settled the matter. The foreman at once turned to the Judge, and said, "Your honor, it is useless to send us out, we will never agree." Losing all command of himself, Judge Briggs discharged the jury, saying, as he did so, and pointing his finger at Mr. Bliss: "If ever a guilty man came into a court room that man is guilty."

Learning that the jury had stood eleven for conviction and one for acquittal, Judge Briggs resorted to the high-handed and wholly illegal proceeding of summoning the members of the jury before him, and required them to answer his questions under oath. Each one in turn was asked whether any attempt had been made to influence their action as jurors in that case. The foreman swore he had been approached by a man by the name of Gallagher, who took him to Mr. Bowman, the counsel for the defense, whom he (Clark) swore had talked to him about the case. Mr. Bowman and Gallagher were arrested on a bench warrant, and Judge Briggs, sitting extra judicially, as a justice of the peace, bound them over to answer at court. Mr. Bowman was tried and acquitted without the jury leaving the box. It is needless to say that Gallagher was acting in the matter in aid of the prosecution.

When young Dundas was called before the court to be examined, and the question was asked him, in an impudent manner, whether any one had approached him during the trial or before it to influence his action, we will never forget the mainly indignation that marked his countenance and bearing as he answered: "No, your honor. But it is proper that I should state that even threats of personal violence were used in the jury-room to influence me to dishonestly agree to a verdict of guilty," he naming the jurors who had acted in that high-handed and illegal manner. Mr. Dundas told the Judge that his action had been governed solely by his conviction of duty, as he did not believe the testimony of the Commonwealth's witnesses to be true. Four months afterward (during which time Mr. Bliss was compelled to remain in jail, because not a man, Spiritualist or anti-Spiritualist, could be found to face the public prejudice that had been created by the action of

the conspirator and give the necessary bail), the indictment against both mediums was again tried, when, without calling a witness for the defense, they were triumphantly acquitted.

To James Dundas, the arisen hero, is due the noble undying act of securing justice to two innocent persons, and saving them from the jaws of human demons, who, blinded by the prejudice of religious bigotry and the desire to earn the shekels, as well as the plaudits of their fellow bigots, have loaded their souls with a guilt that an eternity will not wipe out. It is due to Mr. Dundas to say that he was not a Spiritualist or in sympathy with the mediums, when he performed his immortal deed of justice.

Not on the bloody field—  
Nor in the deadly breach—  
Look for heroic soul—  
Life's noblest acts, to teach,

But at some humble post,  
Where stoutest hearts give way,  
Before the scowling frown  
Of persecution sway,

Dundas—at such a post,  
Thy duty nobly done—  
We hail thee: "Bravest of the brave"—  
The title thou hast won.

And on thy spirit b'w—  
Now rest the laurel crown—  
And symbol of true victory,  
And justly earned renown.

## Matters of Interest From San Francisco.

## Editor of Mind and Matter:

Perhaps by this time your many readers elsewhere would like to hear how the good cause is flourishing in this Pacific metropolis; and as I seem to be the one expected to report, I will give a few random items that I may not be held remiss in duty. On the whole, our cause perhaps was never more flourishing than to-day, both publicly and privately.

Mrs. Richmond still continues her good work with her usual measure of success, and an improving audience of late, despite the auguries of a Chicago prophet, and his Presidio prompter, who sometime since prognosticated but a cometary scintillation of her brilliant light in "these quarters." True, she is not so great a "draw" as Mrs. Hardinge, or, perhaps, as Mrs. Watson, because of less oratorical powers, but those who appreciate spiritual thought clothed in most scholastic language, are regular attendants and supporters. I hear rumors of a prolonged stay, but am not positive as to her plans.

Our meetings at Washington Hall still flourish, despite all the draw-backs of free platform, where there are occasional "cranks" to molest our serenity. As yet I have "the laboring ear" and all the responsibility, but steps have been taken toward an organization to lighten my burdens by fraternal co-operation, which I hope will soon be consummated, for my health has deteriorated under the strain of care, anxiety and mental labor of sixteen months' unremitting devotion to a difficult task. I have never been one of the petted instruments whom every one delights to tote on velvet cushions, but have had to "work my passage," as did the man who went on foot and drove the horses on a canal. However, I have the satisfaction of knowing that I have earned my passage.

A mountebank by the name of "Dr. Cook" recently opened another hall near ours, and by various blandishments and seductive arts, decoyed some of my assistant mediums into his sanctimonious "holies of holies," where "Bible Spiritualists" might hear from the Atlantians, Jesus, and other antiquities, through his inspired assinine utterances. But, a month's effort of his heavenly and earthly "bands" succeeded in filling his hall and pockets with as full a vacuity as he previously had in his cranium, and his sonorous voice is hushed to a joyful silence—

"One more unfortunate,  
Rashly impulsive,"

gone to judgment! Who next?

The Ixora Hall society that was "the head and front of the offence" which MIND AND MATTER labelled "Bundyism," suspended meetings some months ago, because of suspended animation. Whether it will be resuscitated again, is a question for time and its members to decide. The effort to put down materialization and its demonstrators and defenders was a disastrous failure, and some of the brethren have seen and repented of the error of their ways.

Mrs. Souther, Mrs. Reynolds, and Mrs. Smith, continue to give such overwhelming proofs of the power of the spirits to reclothe themselves, that none who witness them long enough to make accurate observations, fail to be convinced. Their seances are now patronized by many of the most prominent and influential citizens, including lawyers, physicians, judges and legislators. The attempt of repeated here, to tax mediums for using their gifts has just met another defeat in court. Our enemies say it is "because so many of the judges are believers in Spiritualism."

Mrs. Reynolds frequently comes into our hall, and successfully demonstrates her clairvoyant, clairaudient and physical phases of mediumship. An amusing incident on her last visit shows how the doubters are frequently confounded. She was giving ballot tests, and read a name in a tightly folded ballot which a man in the rear of the hall said he wrote; whereupon she said: "It is your grandmother, who was, or is, a funny old lady, and she tells me to ask you if you remember her giving you a whipping once for riding a calf." The gentleman blushingly acknowledged the fact as one of his boyish capers, adding: "But it gets me how you find these things out." I was never in one of your meetings but once before, about three years ago, when you read a letter in my pocket; but you can't come on me this time, for I left my letters all at home."

Several other equally startling, if not as amusing tests were given to persons who said they were strangers to the medium. And this is one of the persecuted mediums of whom our Presidio oracle wrote, and published in the R.-P. Journal: "She is a fraud from first to last. She is not a medium in any way, shape, or manner."

I hope Bro. Bundy will tell us what Dr. N. B. Wolf and his charming daughter, Mary, report about Mrs. R.'s materializations. I attended one of her seances at which they were present and seemed highly gratified. The Doctor said he would give fifty dollars to have her come to Cincinnati.

Mrs. Souther has fine rooms at 1155 Mission street, and they are usually well filled with intelligent investigators, whose friends come three, and sometimes four, at once, and talk simulta-

neously to them, giving most positive tests of their identity. Some of her band are fine singers and sing two or more duets during the seance, standing in full view; while others write scholarly and profound essays in full view with superhuman dexterity.

With such evidence of genuine materializations, it is sheer madness, or "cussedness," to longer cry "fraud." Since the dying echoes of the famous "Martial Music of the Fool's Brigade Band" receded toward their rendezvous in Chicago, the "fraud shriekers" have bronchitis, or consumption, or the "pip." At any rate, they cachinates no longer. Peace to their silent tongues!

Mrs. Clara Reid, of San Jose, aided by a daughter of the editor of the *Figaro*, have recently astonished investigators by their wonderful powers as independent slate-writers. Their powers are equal to Dr. Slade's, but they don't seem to be ambitious to use them much publicly, otherwise they might become famous.

Mrs. Fairchild, from Denver, has recently come to our city, and is already crowded with patrons. She is a fine clairvoyant, independent slate-writer, and healer, and will be a great aid to our cause. Our many local test mediums are all doing a good work, and many remarkable mediums are being developed in private circles among church members who fear Mrs. Grundy more than God, who of course knows their secret "carryings-on," but then they won't report.

So moves the car of progress in "these diggings," where nuggets of truth may be found by every earnest prospector who has any of the spirit of '49, turned to a search for golden truths. The weekly visits of MIND AND MATTER have served the defenders of the truth to victorious encounters with the enemy, and they can report to the valiant commander-in-chief, "Veni, vidi, vici!"

DEAN CLARK.

No. 4 Park Place, San Francisco, Aug. 1, '83.

## EDITORIAL BRIEFS.

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

Mrs. E. George (medium), of Philadelphia, will leave the Neshaminy Falls camp meeting the second week in August, for Lake Pleasant. Until that time she can be found at Tent No. 1, Neshaminy Falls.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MIND AND MATTER is on sale at Mrs. Connally's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are rescheduled it can be obtained at the Hall as usual.

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

The Sixth Annual Meeting of the First Maine State Spiritualist Association, will convene at Buswell's Grove, Etna, commencing August 24th, and closing September 2d. A cordial invitation is extended to all, regardless of sect or creed, and especially to the mediums both in the State and from abroad. For full particulars address Chas. M. Brown, Secretary, Glenburn, Maine.

The Central New York Association of Spiritualists will hold their Semi-annual and the Georgetown Annual meeting, in Timothy Brown's Hall, in Georgetown, Madison Co., N. Y., on Saturday and Sunday, September 22d, and 23d, commencing at 1 o'clock. Mrs. Amelia H. Colby and J. Frank Baxter are engaged to speak. A free platform and free speech is our motto. Hotel accommodations at reduced prices. Come one, come all, and bring your baskets of lunch and enjoy the feast.

Mrs. B. A. HALL, Sec.

Lee Centre, N. Y.

The 28th Annual Meeting of the friends of human progress, of North Collins, N. Y., will be held at Hemlock Hall, on August 31st, and Sept. 1st and 2d, 1883, opening each day at 10 o'clock, A. M. Speakers.—J. Frank Baxter, of Chelsea, Mass., Lyman C. Howe, of Fredonia, N. Y., and Mrs. Anna Kimball, of Dunkirk, N. Y. Free tenting privilege may be had on the ground during the meeting. A fee of 10 cents will be taken at the gate.

## Passed to Spirit Life.

FT. SENeca, Ohio, August 14th, 1883.

## Editor of Mind and Matter:

Passed to spirit life on Thursday, the 9th day of August, from the house of his parents, Levi and Susan Goodhue Wagner, of Fort Seneca, O. Mr. Linkey C. Wagner, aged 19 years. Calm and serene was the day, and seemed to invite the spirit peacefully home.

He was cheered by a number of spirit friends whom he saw around his couch, and, with heaven in their eyes, in whispers of sweet endearment he heard them say, "Brother spirit, come away." Death for him had no fears, for he had learned that it was swallowed up in victory, and he could in ecstasy exclaim, "O grave! where is thy victory? O death! where is thy sting?" With a smile on his lips he left for his home joyfully. A friend of all, he died by all esteemed. The parents—staunch Spiritualists—have the sympathy of the entire community. The mother is a trance medium of rare development and ability.

J. W. MONTGOMERY.  
Cromer's O.

## Sailors' Snug Harbor.

## Editor of Mind and Matter:

I accepted yesterday an invitation to visit the home for aged and disabled sailors in the merchant service, which bears this comfort and rest-giving name. Never was I more intensely grateful for those noble impulsive which prompt men to do something generous for their fellow-beings, and never was I more acutely sensible of the impotency of Christian dogmas to meet the spiritual needs of humanity. The Home was founded and endowed by Captain Randall (himself a seaman), and his munificent endowment fund has so rapidly increased from rise in real estate that the trustees, like those of Girard College, hardly know how to spend the money, and improvements and additions are always being made. The "Harbor" grounds contain 160 acres on the beautiful northern slope of Staten Island, so that the inmates never be out of sight of water unless they choose. They now number eight hundred, and represent different nationalities and races. These aged men, who have so courageously "braved the dangers of the deep" to add to the comfort of the world, and to earn subsistence for themselves and families, were resting, chatting, reading, and smoking on the various settees scattered over the beautifully shaded lawn, and I shall not soon forget the interesting picture. Their navy blue costumes, contrasted by snowy heads and beards, the emerald setting of the closely-shaven lawn, studded with stars and anchors of brilliant foliage plants, the gigantic trees, fine water view in front, and groups of home-like buildings in the rear, made, indeed, a charming scene.

The venerable Swede whom we went especially to visit, insisted on doing the honors of the day, by showing us the institution, which, considering its size, and the great number of interesting things to be seen, might well have daunted a much younger hero, and he was past fourscore. The provision for the material comfort of these veterans in the essentials of light, ventilation, cleanliness, arrangements for the sick, for sleeping, baths, for reading, games, etc., exceed those of any similar institution which I have visited. When we came to the room which is used for morning religious service by those who choose to attend, the quaint dryness with which our attendant said, "There's not many of the men come here," revealed more than volumes could have done, of the indifference of those sturdy hearts to formalities alone. I could not help thinking how different the case would be were a morning seance held there, for communion with the loved and waiting ones in spirit life. The church is a separate building, with regulation stained glass windows, and is being surmounted by a dome, on top of which is a hideous cross. It was the only forbidding object which we saw. I am sure no amount of gilding can ever make that reminder of human torture pleasing to the eye. If the rage for the cross continues to increase as it has for the last five years, we may expect to see ladies wearing miniature gibbets and scaffolds next, and I am sure they could be no more repellent than the crosses are. Men who spend years upon the ocean with only

"The blue above, and the blue below,  
And silence whereso'er I go."

isolated from the psychological influence of the churches and their devotees, constantly in rapport with the free, wild forces of nature, are in excellent position to receive influx from the spirit spheres, and they as inevitably cast off the fetters of an unnatural religion, as plants grow upward to the sun, so that the rebinding with theological givens these "heroes of the sea," seem monstrously wrong and cruel, and threw a chilling, desolating influence over a spot which otherwise had none. The bust of Capt. Randall shows him to have been a man of large spiritualized benevolence, and I plainly felt him wishing (as Girard does) that his beneficiaries should have spiritual light.

A glimpse at the men while dining, revealed many phrenological and physiological developments which would compare favorably with any in the country. As I spoke to the kind old gentleman with us, of the spirit friends I felt waiting to greet him when his life-boat touched the snug harbor of the spirit world, his intelligent face beamed with the family affection which is so strongly marked a characteristic of the Norsemen and he said, while tears ran down his cheeks, "What you say is very beautiful to me. Oh, if I could only know that it is true! How can I get the proof?" What would I not have given at that moment for the presence of a test medium of any kind! How far above all human estimation is the work which mediums are doing in bringing "proof." That is what is needed first, last, and all the time. I could only briefly tell him what I had received. As he stood upon the pier gallantly waving his hat after us, long after our boat had left its mooring, I seemed to feel his cry going up to heaven with millions of others for proof, more proof, of the one great fact which can alone bring light and real comfort in declining years, and how gratefully my thoughts turned to you and your co-workers for your defense of those who are bringing it to us!

"Let in light, the holy light!  
Brothers, fear it never;  
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Let in light forever!"

OLIVIA F. SHEPARD.  
Yonkers, N. Y., July 28, M. S. 36.

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June 13th, M. S. 36.

## MONTANUS.

(The Phrygian Ecstatic.)

I SALUTE YOU, SIR.—Brave comrade in the war for truth, let us fight to the last. In my day myself and people knew nothing of halfway measures. When we embraced a cause we were hot, impetuous, and fierce in our denunciations of those who did not agree with us. It is not by feeding on the milk of condescension, and approving of errors, that you may expect to climb the rugged steeps where truth dwells; but by eating of the meat of strength-giving reason and self-reliance. I regarded my enemies as fools, because they would not be convinced of the reasonableness of my enunciations. By adopting this course, even if you are wrong you will gain followers. First learn the truth and then deny it not, no matter what the consequence. And now for my communication. When I was on earth, everything was undergoing transition. Old and effete idolatrous religions were beginning to die out before that great question, propounded by the Patriarch of Chaldeas, Jovinus, (called in your Old Testament Job) whose works I read, and which bore the date of 2200 years before my time: "If a man die shall he live again?" I found it repeated in a little book called the "Analysis of Pythagoreanism" which was extant at that time. This set me to thinking, and I then resolved to follow the directions of Pythagoras, in order to establish communication with what were termed the *mantes* of our ancestors. This, by the aid of two female mediums, or exatics, as we called them, I accomplished. Their names were Priscilla and Maximilla; and, from what we received through those exatics, myself and followers became converts to the teachings of the great spirit intelligences that controlled them. With the fervor of our race, we started out together, to prove that what we asserted was true, by word and act. Even the most learned and influential priests could not make a stand against our facts. From A. D. 175 to 250, we increased so rapidly as a sect, in spite of the opposition of the priesthood of other systems then known, that our meetings were suppressed by the ruling powers of different countries. We actually proved, at the time of making our statements, that we had the true light that enlightened every one that cometh into the world, because it was equally available to man, woman and child. The Montanists were the predecessors, or founders, of the Eclecticism of Potamon, Ammonius Saccas and their followers, which was a blending of Platonism and Pythagoreanism. One of the so-called Christian fathers, Origen, became a follower of mine. We had those phases of spiritual phenomena called trance, healing, physical appearances, and other manifestations of spirit power. Maximilla was a healing medium. Priscilla a medium for materialization and other physical phenomena, and I was the trance medium, and taught in a state of ecstasy. There was one phenomenon that was very impressive. We mediums became transfigured and illuminated, so that the people could with difficulty look upon us. I taught from the revised Buddhist canons, of the reign of Ardelos Babeker, which Apollonius brought from India. It was translated into the Phrygian dialect by a priest of Cybele.

[We take the following account of Montanus from McClintock and Strong's Cyclopædia of Theological Literature.—Ed.]

"Montanus, a celebrated heresiarch of the early Christian Church, the supposed founder of a sect named after him, Montanists, was a Phrygian by birth, and, according to Eusebius, made his first public appearance about A. D. 170, in the village of Ardabar, on the confines of Phrygia and Mysia, of which place he is believed to have been a native. He was brought up in heathenism, but appears to have embraced Christianity (about 170) with all the fanatical enthusiasm for which his countrymen were noted. Neander endeavours to explain his character and tendencies on the supposition of his possessing an essentially Phrygian temperament, and the little we know concerning him renders this highly probable. The frenzy, the paroxysms, the fierce belief in the supernatural, that marked the old Phrygian priests of Cybele and Bacchus, are repeated under less savage, but not less abnormal conditions, in the ecstacies, somnambulism, and passion for self-immolation of the Montanists. According to some of the ancient writers, Montanus was believed by his followers, to be the Paraclete, or Holy Spirit. But this is an exaggeration, for he, falling into somnambulic ecstacies, came simply to consider himself the inspired organ of the Paraclete, the Helper and Comforter promised by Christ in these last times of distress. He, however, certainly claimed divine inspiration for himself and his associates. They delivered their prophecies in an ecstasy, and their example seems to have introduced into the Church, the practice of appealing to visions in favor of opinions and actions, of which practice Cyprian and others availed themselves to a very great extent. His principal associates were two prophetesses, named Prisca and Priscilla, and Maximilla. The doctrines which Montanus, if he taught at all as a leader of a sect, disseminated, are now clearly seen in general agreement with those of the Church Catholic of the 2d century, and the fact that Tertullian at one time became the most brilliant exponent of the Montanists would go far to confirm such a position. But the austerity of manner, the strictures of discipline, and the doctrine of a permanent extraordinary influence of the Paraclete, manifesting itself by prophetic ecstacies and visions, opened wide the door to all manner of fanatical extravagances, and brought reproach upon the name of founder and sect alike. Ecclesiastical writers of succeeding centuries have in consequence brought more or less reproach upon the name of Montanus by accusations of immorality and crime, and he is even said to have ended his days violently. But there is no authority for such statements, if we may believe Schwegler. He insists upon it that 'there is nothing of historical value, in the life of this man at our command,' and believes that 'the person Montanus is of no significance in the examination and elucidation of what is known as Montanism' and would go even so far as to 'doubt the historical existence of this apocryphal character.' There is certainly ground for such a position in the fact that in their earliest days the Montanists were never spoken of under that name, but were gen-

erally called, especially by Tertullian and Eusebius, after the name of the country in which they originated Cataphrygians, or after the name of the place to which they assigned special sanctity, Papuzians. Bishop Kaye, in his Tertullian, takes it for granted that Montanus was a historical character, and awards to him the dignity of founder of the Montanists. The learned bishop even believes, depending on Tertullian's work, that the effusions of Montanus and his female associates had been committed to writing; and that Tertullian, believing that Montanus was commissioned to complete the Christian revelation, could not deem him inferior to the apostles, by whom it was only obscurely and imperfectly developed."

We have in the communication of Montanus another of those surprises that have become so frequent in the course of these astounding spirit disclosures. There need no longer be any question that Montanus was an actual personage, and that he was the founder of the sect known as Montanists, of which, the so-called Christian Father, Tertullian, was a prominent and influential advocate. Neither need there be any question as to who and what he was; nor as to the nature of his opinions, and practices. We have no more doubt that the spirit of Montanus gave that communion than that we are now consciously penning these lines.

Montanus tells us, that at the time he lived everything was undergoing transition; that he was led to reflect on the question that was put into the mouth of Job, and that having met with a little work called the "Analysis of Pythagoreanism," he was led to follow its advice in order to establish communion with the spirit world: that his experiments were successful; and that himself, Priscilla and Maximilla became developed as mediums, and went forth to prove to the world, in the 2d century of the so-called Christian era, the truths which are being demonstrated by Modern Spiritualism. It was this attempt of intelligent and benevolent spirits to give the truth to the world, at that early day, that was defeated, mainly, no doubt, through the misunderstanding of Montanus and his female co-workers in the mediumistic field, as to the real nature of the phenomena that occurred through them. This is not surprising, for now, with all the light and experience in the way of spiritual phenomena that has been enjoyed by the present generation, we have people like A. J. Davis, Dr. Newbrough, and many others who might be named, who imagine they are the mortal or mundane agents of the divine supreme intelligence, called God. The spirit tells us that the book called Job was the work of a Chaldean named Jovinus and was not a Hebrew book at all. This is very certainly correct, in the main at least. We are told that Montanus and his followers were rigid ascetics. This, we take it, meant nothing more than that they followed the precepts of Pythagoras, who, by the by, was the great spiritualistic teacher of philosophy among all the Greek philosophers.

It will be seen, by attentively reading the communication, how consistent it is with Tertullian's description of the opinions, doctrines, and practices of the Montanists. But for his testimony, which the advocates of Christianity could not dispense with, every trace of Montanus and his mediumistic work would have been destroyed. Had the work which he set on foot been fully carried out, Spiritualism would not have had to wait until 1848 to find a foothold on the earth. But it was not to be. The interests of priesthood were too weighty for the truth to be permitted to weigh against them, and hence the vehemence and vindictiveness with which every gowned humbug, of the priestly class, has followed it, down to the present hour. Montanus is certainly right when he says that Montanism was the foundation upon which the Eclectic or Alexandrian school of Potamon, Ammonius Saccas and Plotinus was founded. They were all mediums, and were controlled to teach while entranced, as is sufficiently evident from the facts that have been recorded concerning them. Montanus well says that the ablest and most influential of the priests could not stand before the phenomenal proofs he and his associates gave of the after life.

But one of the most significant features of the communication is, that Origen, as well as Tertullian, was a Montanist, or in other words a medium for spirit control. That either of them were ever, in any sense, Christians, is absurd; unless it is admitted that Apollonius of Tyana was a Christian, and his teaching pure and unquestioned Christianity. Montanus tells us plainly that the books he used were the canons of Buddhism, which were brought from India by Apollonius; and which, he might have added, were the original books from which the Christian Scriptures were directly derived.

Who can question that but for the infernal dishonesty and selfishness of priests, Christians as well as heathens, Spiritualism, with all its momentous and inextinguishable truths would have been the common possession of all mankind, long before the present time. There has been more than enough Christian misrepresentations concerning Montanus, his teachings, practices and disciplines, than would suffice to overwhelm a thousand frauds such as that of Christianity.

We trust that the mediums, whose eyes the communication of Montanus may reach, will heed the lesson it contains; and not destroy their usefulness, as did he, by imagining that they are inspired by any Holy Ghost or Holy Ghosts. Ghosts are but human beings, or they are nothing; and the medium or person who imagines anything

else, is in a fair way to learn a lesson of disappointment that they will not soon forget.

We hope at no distant day to be able to resume the subject which this communication has called up, and we will then show what the Christianity, so-called, of the first three centuries of the Christian era was. We cannot do it now.

## LOUIS BOURDALOUE.

(A French Jesuit.)

For three weeks past, I have intended to communicate; but I thought that the testimonies of others were more important than any I could give, so I yielded to them. I was a Jesuit, but not a mean, maneuvering, cunning Jesuit—not one who believed the end justified the means unless it was good, or that the means were ever justifiable if the result must be evil. At the time of my departure to spirit life, my affiliations naturally drew me towards the Jesuit sphere; but my reception there was not very enthusiastic, because I had exposed their mean tricks and dark ways. While here in the form, I preached ardently against the encroachments of the priesthood upon the rights of the people. At first, as a spirit, I felt I was treated very badly, because I was not enthusiastically received in the Jesuit's home. But when once they had admitted me, they could not refuse me recognition as a Jesuit, on account of the oath of the order. I soon became a disturbing element amongst them. I found however that it was thus in spirit life. If you try to live as near as you can to your earthly belief, there is a kind of shekinah or guiding light that goes before you, which I call, the eye of the enlightened, and which showed me what a mass of corruption, robbery and forgery characterized the career of the Catholic priesthood. All this was vividly displayed before my spiritual vision, which so disgusted me that I said, "I will have none of this." From some ideas gained in my mortal life from the teachings of Basilides the Gnostic, I became convinced that Christianity was a gigantic fraud; and as I was an enthusiastic friend of truth, I became an enthusiastic Gnostic in spirit life; which is the same as Spiritualist. They are one and the same. And now, sir, before leaving, allow me to say, I know of no place on earth where a greater work for the liberalization of thought is being done than right here in this room, through your pen. I am determined to support and defend this man, (meaning the medium), and if there must be a fight to do this, I want to be one of the advanced guard. In my mortal life I gave many benedictions, but there is no benediction like experience to the man who seeks the truth. My name was Louis Bourdaloue. I was a pulpit orator.

[We translate the following account of this great-souled friend of truth and humanity, from the Biographie Universelle.—Ed.]

"Louis Bourdaloue, a Jesuit, was born at Bourges, August 20th, 1632. He was aged sixteen when he entered the society of which he was one day to become one of its greatest ornaments. He there completed his studies, and his masters, who at an early period perceived his talents, entrusted him successively with the chairs, of social science, rhetoric, philosophy and theological-moral, or ethics. It was only after having passed through these several experiences that he reached the eminent position for which he was destined, and he was adjudged worthy to sit in the evangelical chair. In order to form a correct idea of the difficulties he had to overcome, and the talent that he displayed in doing so, it is necessary to recall, on the one hand, the absurd bearing and defective style of the preachers of that time, and to regard on the other hand young Bourdaloue, grappling with the bad tastes, as well as the bad habits of his age, at once contending against the passions, vices, weaknesses and errors of humanity, and prostrating his opponents, sometimes with the weapons of faith—sometimes with those of reason. He at first preached for some time in the provinces, but he was afterwards called by his superiors to Paris. This was in 1669, at the most brilliant epoch of the century of Louis XIV. In a period of glory and happiness, one heard only of the victories of Turenne, of the feasts of Versailles, of the chief-decours of Corneille and Racine, of the encouragement given to all the arts, of the fight which the human mind was taking in all directions. Bourdaloue appeared, all at once, in the midst of these enchantments; and, far from diminishing their effects, the severity of his ministrations and the weight of his eloquence only increased the prevailing splendor. His first sermons met with prodigious success. Madam Sevigne, sharing the universal enthusiasm, wrote to her daughter, "that she had never heard anything so beautiful, so noble, so astonishing, as the sermons of P. Bourdaloue." Louis XIV. desired to hear him in turn, and the new preacher was called to the court, where he preached the 'Avant' in 1670, and the 'Carmes' in 1672. He was engaged for the 'Carmes' of 1674, 1675, 1680 and 1682, and for the 'Avants' of 1684, 1688, 1689 and 1695. This was an unheard of thing. The same preacher was rarely called three times to the court. Bourdaloue appeared there ten times, and was always welcomed with the same enthusiasm. Louis XIV. said that he loved to hear his resounding sermons better than the new ones of any other. After the revocation of the edict of Nantes, he was sent into Languedoc to announce to the Protestants, and give the new converts a taste of the truths of the Catholic religion. In this delicate mission, he well understood how to perfectly reconcile the interests of his ministry with the sacred rights of humanity. He preached at Montpellier in 1686 with the greatest success; Catholics and Protestants rivalled each other in their eagerness to recognize in this eloquent missionary, the apostle of truth and virtue. In the later years of his life, Bourdaloue gave up the ministry, and dedicated himself to charitable meetings, to visiting hospitals and prisons. His pathetic discourses and genial manners never failed of their effect. He knew how to accommodate his style, and reasoning to the mental capacity of those to whom he addressed his counsel and consolation. Simple with the simple, erudit with the learned, a dialectician among the able, he came out victorious from all the engagements in which his zeal for religion, or the duties of his position involved him. Equally at his ease among the great and the people, among the pious and the irreligious, he exercised, until his death, a kind of rule over all minds, and he owed this as much to the sweetness of his manners as to the strength of his reasoning. One of his contemporaries has said: 'His conduct is the best reply that can be made to the *Lettres provinciales*.' No consideration was

ever sufficient to restrain his freedom, or corrupt his integrity. It may be said he died with his arms in hand and on the field of honor. An illustrious abess of Paris asked him to preach a sermon, which he could not refuse, and although old and afflicted, with a dangerous rheumatic affection, he preached with the same fervor, and even the same zeal, as when he was only thirty years of age. The malady continually increased without preventing him from visiting the poor, and attending assiduously his confessional. He performed the mass on the day of Pentecost, and the next day, May 13th, 1704, he had ceased to live. He died admired by those of his time, regretted by all his confreres, and respected even by the enemies of his order. Boileau, who did not like the Jesuits, loved and often saw P. Bourdaloue. He is rightfully regarded as the reformer of the pulpit and the founder of Christian eloquence amongst us. That which distinguished him from all other preachers was the force of his reasoning and the solidity of his proofs. Never did a Christian orator give to his discourses more of majesty, nobility, energy and grandeur.

"The reading of the holy Fathers had enriched his mind with that abundance of proofs that he used with a rare ability, and to which his talent for dialectics added an increased force, which resulted from what logicians call *identite* or evidence. He has been reproached, as was Corneille, with arguing too much; with weighing too much; with speaking more to the mind than to the hearts of his auditors; and with weakening his eloquence at times by a too frequent use of divisions and subdivisions, etc.; and it cannot be denied, that while all that may be true, yet in assenting to these reproaches, we ought not to cease to admire the exhaustless fertility of his plans which, indeed, never resembled each other. He possessed the happy talent of so disposing his arguments that they seemed to command victory; that exact, pressing logic which precludes sophistries, contradictions and paradoxes; that art with which he bases our duties on our interests; and that precious secret of converting the details of customs into so many proofs of his subject."

Such was the renowned and good man who, despite his Jesuitical training, was a genuine benefactor of the people of the age in which he sojourned on earth. As a spirit, he is the same unassuming, true, honest, and brave soul that he was when in his physical form. It was not to be expected that a man who was so beloved by the people, would be very popular with confreres who cared nothing for the rights, interests and welfare of humanity, so long as they could do ought to strengthen their power, and the power of the Catholic church, by any other means. Father Bourdaloue was a Jesuit in nothing but the name, and well the Jesuit spirits who received him in spirit life knew this. Hence the cold reception he met with from them. Such a spirit as was Father Bourdaloue, could not, in the very nature of things, remain among such spirits as he found in the Jesuit sphere of spirit existence, for, as he says, he could not but see by the light of what he terms the "eye of the enlightened" the corruption, robbery and forgery, of which they had been guilty and by which they were still seeking to rule their fellow beings. It was natural that he should become a disturbing element amid such surroundings, and that he should become the determined opponent of such wrong and injustice.

In casting about for some means of spirit freedom, he tells us, he recalled some ideas he had gained from the teachings of Basilides, the Alexandrian Gnostic, and became convinced that Christianity was a gigantic fraud, and from that time became an enthusiastic Gnostic or Spiritualist in spirit life.

It is difficult for us to realize that we deserve the high and truly valued compliment which this good and true spirit brother pays us in the high estimate he places on our humble efforts to find, to maintain, and to advance the truth. To say that we are proud of the approval of this great and good man, is but feebly to express our sentiments. It is such spirit approval as this that gives strength to the hand that wields the pen in the pending battle of Armageddon. We sincerely congratulate Mr. James that he has so grand a spirit sympathizer and friend as the spirit of Louis Bourdaloue; who, when in earth life, was fearless, faithful, and true to his convictions, and who is all that and vastly more, now that he is an enfranchised spirit.

June 22d, M. S. 36.

## AKIBA.

(A Jewish Rabbi).

[Cha-wan-ska introduced this spirit as Akiba, the teacher of Aquila, the Targum writer, who says he lived and taught about A. D. 120.—Ed.]

I greet you, sir, by saying: The Sun of Truth never sets. It may be obscured by clouds of ignorance and error, but it will finally burst through these clouds and cheer the whole world by the brilliancy of its light. I was a strict Pharisee; but you must not think that a Jewish Pharisee was of the ridiculous character that he is represented to be in the modern New Testament. While I allow we were rather too much inclined to ceremonial law; yet we were the true Spiritualists of our time, though not without a great deal of supercilious egotism. [Have we not a good many of these Spiritual Pharisees to-day?—Ed.] We were the party or sect who in those days were opposed to all idolatrous numeraries, in so far that we had but one God, Jehovah, and Moses as his prophet. All this was well enough for us while here on the earth, but we have found as spirits that our views of Spiritual things were too narrow and contracted.

And now, having prefaced my remarks, I want to speak of Jewish history as known to me when on earth; and upon this subject I will be as clear and explicit as I possibly can. At that time there was a great struggle between different nations to prove that their respective religions were more ancient than any other; but there was no learned

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