

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

December 8, M. S. 35.

D. M. BENNETT.

(The Lamented Editor of *The Truth Seeker*.)

I wish to reach my many patrons through your paper—wishing you good cheer in the work of promulgating the truth; and when I gain strength I will return and demonstrate to them the truth of immortality. "Truth is mighty and will prevail." D. M. Bennett.

[When the above communication was given Mrs. F., the medium, had not heard of his transition to a higher life.—Ed.]

MRS. LINCOLN.

(Wife of Abraham Lincoln.)

I do not wish to encroach on your valuable time—but desiring to give to the world my mite, I come to you to-day. It seems as though people are never appreciated or understood while they inhabit a physical form. While some receive the admiration and respect of the masses, others are left alone to work out their life's destiny, without a thought or care. To me these things, at one time, would have seemed unjust; but to-day, understanding the great motive power that moves and actuates humanity, I am not astonished at anything that occurs in the physical life; for it seems as if each one was doing his or her labor in their own particular way; and it is not necessary always, in order to stand in the front and receive the approbation of the human family, to be true, honorable and pure. Individuals are not to blame for their surroundings, or the conditions of their lives; and persons being very just in their views of life, may lean to and sympathize, perhaps, with friends who took an entirely different view from them, in regard to many important subjects. When I say I respected and loved my husband, and sympathized with him in every effort of his life, it is only stating what has always dwelt within me. Having friends who saw and acted in a different way, I loved and respected them still, and could not help occasionally giving them a word of cheer, and the world looked on, considering me destitute of sympathy or love; or of that respect and love which others contributed so freely to the companion of my life. I am here wishing to give the world some information in regard to a future state of existence; but I feel unable to use the instrument as I desire, and being unaccustomed to working in this way, I will be compelled, through this circumstance, to postpone my communication until another time. If you do not understand, or know who I am, I will say, I was the wife of Abraham Lincoln, and come to you to-day, asking you to look upon me as an earnest worker in the promulgation of truth, let it be whatever it will, or however contrary to my preconceived ideas of right.

MICHAEL SERVETUS.

(The Great Religious Reformer.)

I am exact in the way of expressing my thoughts and it may be a difficult matter for me to do what I strongly desire to do—that is, to impress upon your minds my real identity. I was a martyr to what I conceived to be the truth, and understanding the difficulties that progressive minds have to undergo, I come into your presence to-day, hoping to give you strength in the mission you are fulfilling. When it was my good fortune to inhabit the physical form, men suffered and died for their opinions at the stake. Many noble determined hearts gave up their lives. To say that they represented the best and highest thoughts to be acquired, would not be the truth, but they were true to the light that they possessed; and they sacrificed everything, that the world might understand what they felt to be the truth. To-day I am drawn to you, for I see that there is a condition arising that it will be necessary for you to use all the force you possess to make a condition in society for men to be men—not servants or slaves to the opinion of any other man; and as it comes to me from the surrounding influences, I understand you have done as much in your work as I did, although you have not laid down your physical form to enlighten humanity. Strong determined men, held simply by what they believed, were strong to adhere to the evidences they possessed. But I liked to give questions to the world to solve for me, and not being able to solve the mysteries involved in those questions, men looked upon me as an enemy of truth, and fit for nothing but another state of existence. Could they have understood what they did for me, at that particular time, they would not have persecuted me in the manner they did; for being free from a physical organization, although ignorant of the force of mind, or the power it possessed, I still acted on the minds of men, working in a way that at least loosened some of the shackles. Although, if you to-day were living in the condition I existed in, you would consider it far, far, FAR beneath that of your present existence. Yet I was an individual working (as far as I had the capacity to work) and doing what I understood to be right; and you have the favorable conditions that exist around you to-day, simply through the blood of the martyrs of the past. Men have lived, become wise, and the fetters that bind the human

mind are falling, one after another, by your sides; and you are every day learning this important truth, that knowledge is not all acquired from books, or from the condition of the minds of your parents; and each hour is a new revelation unto you. Each one feels in their heart that they do not know what new gem they may gain in an hour hence. When I see the movement of all the powerful forces working in one direction, I say, lend your hands to this important work; for it gives a condition for us to dwell with you, and assist you in your labors in life—and you, in turn, will be able to lift up millions, millions upon millions of spirits, that never have had one favorable condition in their physical existence; and not understanding the law governing the mind, still hover in darkness, hugging their miseries to their hearts, and not desiring to see the light. I am working with you to-day, and it is wonderful to see the power we can concentrate upon one human organization, and weave out thought after thought, that men may read and understand our true condition, and that we live to utter what we feel to be the truth, standing fearless before all men, knowing that the feeble instrument we use, never, no never, can be persecuted and oppressed for the truth's sake. My name is Michael Servetus.

ISABELLA.

(Queen of Spain and Patroness of Christopher Columbus.)

I have long desired to come to this circle, to give you a little of my experience, or at least to give an idea of what my experiences really are. I do not speak your language, and therefore you must excuse me if I do not do very well. [You are doing very well, indeed.] But I want to say to you, that if it had not been for me, perhaps, this country would have been entirely different from what it is; as I gathered my jewels together, listened to an adventurer, and assisted in making such a beautiful country. What do you think my experiences are, seeing such a power at work, elevating and improving, and making conditions for humanity to sing one eternal song of joy? I get lost, for I am beyond my own experience; but I felt attracted here that I might convey to you the joy that it gives to me, knowing that I was a feeble instrument in bringing about such wonderful results. And what do you think your life is likely to be when you are doing a work of greater importance than I in my ignorance did? Ques.—Please give the name. Ans.—I think you know me without doing that. Ques.—Isabella of Spain? Ans.—Yes. I am not in the sphere near to you, but I can descend down to your condition and you are fast ascending to mine. All language is to become one. Ques.—What language will that be? Ans.—I think the English language can be perfected to be the one language.

[While this communication was being given, the face of the medium expressed the intense sense of satisfaction which her words so graphically portrayed; and tears of joyous sympathy freely flowed down the cheeks of the medium as she spoke.—Ed.]

FREDERICK KLETT.

(Of Philadelphia.)

I am here for the purpose of trying to make men and women understand that when they lay aside their physical organizations, they exist just as much as they ever did; and if they commit any errors in life, or are unjust in any way, they must in some way pay the penalty, before they can make any advance in spirit life. In character, I was an active business man, very strong in my prejudices, and very affectionate in my feelings, when every body did just as I wanted them to do. That is the whole sum and substance of the matter; and I was a man who had the right to the respect of my family and the obedience of it, or at least I thought so. But I find, to-day, that other people have feelings as well as myself, and they are following out their natural attractions. But I am not here to make any complaint about my experiences, because, I think, perhaps, in some particulars they have been better than I deserved. But I am here to add my testimony to the rest, that a man when he lays down his physical organization does not die, but continues to live, using a power that you, as individuals, do not understand, even with the knowledge you possess to-day. I lived in this city, many years. People reading your paper will know that I have stated the facts, so that you need not have any concern about my communication, because individuals will know it is Frederick Klett, druggist.

OBADIAH LUXMER.

(Galveston, Texas.)

Now, if it were not for people like me, you would get so smart that you would not know anything; but I tell you I don't care to know as much as some people. I come here to take a little of the strain off the medium, for I thought maybe the medium's brains would split if they were kept on the way they were being used; so I come in by way of a little relief. I like to walk in beautiful paths where nice people have been, and I tagged on behind them. I don't know, but what I am just as good as any of them. [I don't see why you are not.] Oh! I was not born with a silver spoon in my mouth, but I soon got able to take care of myself. [I guess you can take care

of yourself in spirit as well as some of the kings and queens?] Yes. Ques. Are you satisfied with your position? Ans. Yes. But I am making arrangements for something better, and everybody who inhabits a physical form is looking forward to a time when they can reach their soul's desire. Why I ain't a poet! I made a mistake, and came pretty near it. Now I want to say to you, you have not had all the manifestations yet. You will get more some other time, but it may not come in a week, and the trouble is when it comes, how to get it all arranged; but I think the old chap, (Dr. Franklin,) knows pretty near what he is doing, and I don't think I will advise him now, for he seems to be able to go ahead without any assistance. I hate to tell it, but he is helping me a little, with all the plain sailing. [Ask Dr. Franklin if he does not think a part of what you have said had better be left out, as the public cannot understand it.] Yes, but he would like to have my communication before the public; but you can leave out some if you want to. Make it look smart though, because after coming after these smart folks, I don't want to be made to look like a fool by any means. [You will not.] Not if I can help it. [You are not lacking in smartness.] I lack in some kind of element, I don't know what you call it, but the fellow that helps us says it was want of application. [Ah, well you have a long time to apply yourself, yet.] I cannot see any end to it. But don't come tumbling in here (in spirit life), looking for Jesus Christ, if you please. I expected to see the Devil, and some of you may be looking for Christ, and you will be as much disappointed as I was. Ques. Who said you would see the Devil? Ans. A d—d set of priests. I tell you I came in behind some smart people, and they don't look as if they were devils. [Don't forget to tell us who you are and where you came from?] Well I was, I will say, taken up with this mission. I will tell you, and you may tell other people, my name was Obadiah Luxmer; and I used to live at Galveston, Texas. Ques. What was your business there? Ans. I attended to cattle most of the time. I travelled, and ought to know something.

MICHAEL LEE.

(Of 40th Street, Philadelphia.)

I am not able, or don't know how to do; but I was acquainted with the medium and you, (addressing Mrs. E.) know where I came from. My name is Michael Lee; I lived in 40th street, I fell from a railroad bridge and was killed, and I could not have come but for you (Mrs. E.)

ABNER WINNER.

(Norfolk, Virginia.)

FRIENDS:—I wish to draw your attention to this one important subject. It may give you an idea how to harmonize and bring yourselves into a condition where you will all feel that you are brothers and sisters, and will live in perfect harmony with yourselves and every other created being. Now I contend that all organized societies that take in the few and leave out the many, are destructive to the interests of humanity, simply because it makes a magnetic condition for individuals to hold their power within a small compass, and their sympathies seem to concentrate in one direction, and this does not allow them to be true, loving, sympathetic friends to any one who does not seem to approve of their particular society. As I see it, it is the many who cause all the difficulties that arise in society; and if men and women would take into consideration, that they were within themselves organizations, and possessed the power to control their individual acts, without subscribing to any law, or submitting to any mind except their own, you would soon grow into a family of love and truth; and would learn to know one another. But so long as societies are being formed, and isolating themselves from the rest of humanity, you may expect to have suspicion and distrust. Because those who join them, grow to think they are particularly blessed, while the rest of humanity do not understand or come into their consideration. I am interested in the reform of the human family, for I see that out of a perfect reformation, there will be great possibilities for the future. And you, knowing and understanding psychological conditions, know well, that so long as crime and misery exist around you, you are more or less acted upon by it; and it makes no difference how strongly you may strive to keep independent of such influences, they will act upon you in some manner or other. It seems as though you had just begun to learn some of the most important lessons of life; and I see from your condition of mind that each one of you is willing to allow others to think and act for themselves; but I am astonished that the number is so few. You must have struggled through and worked up to this plane, under some very startling conditions; and I know that you, yourselves, would not willingly place restraint upon individuals, and do desire every one to be free. But that is not the natural sentiment of mankind. Each one seems to feel that they are capable of making conditions for others, and are determined, in some way or other, to control the life's destiny of some individual. Now if you were to take an infant and allow it to be itself, and to develop according to its own organization, before it had arrived at the age of maturity, it would have learned to protect itself in every particular. It would learn not to commit crime, or at least to trespass upon the rights of individuals, because its suffering would be so intense that it

would learn to avoid crime, just as an infant is taught to avoid, or protect itself from fire. And it is not best to instruct the infant mind in any particular form of belief, because the changes of time act upon it, develop its organization, give it power to perceive truths, the result of cause and effect, and it is held back by the impressions it received in infancy, and is retarded in its progressing movements. I am particular to impress this upon your minds, because coming events will reveal some things to you that are of vast importance to your life's destiny. Do you understand how the young mind acts upon itself? There is not one of its acts lost to its identity, unless they are controlled by some other individuality; and so long as the mind is under such control, it does not understand that it is responsible, or is really an acting being; and seems to delight in opposing the forces that seek to control it. Now I am here to give you these few ideas, hoping they may reach any friends who have the care of infant minds. Do not be too anxious to protect, or at least to influence, but allow the infant mind to become itself, holding on to all its forces, and appropriating them, as it feels it is best, for its own use. Since that power of salvation which has been looked to, is lost to humanity, there seems to be no definite method for the training of infant minds. But I contend that any infant left to feel its own responsibility, acting from its own internal forces, will rarely, if ever, go astray. It is not best to teach individuals to have some one to lean upon, or to throw their impressions on, for it is the one cause of unhappiness in the world to-day. And as we wish to relieve humanity from distress and misery, we are compelled to put these truths before you. [You have not told us who it is that communicates.] Abner Winner, Norfolk, Virginia; but I will not be recognized there, because I am an old man, and have passed from the recollection of the present generation.

[That communication is worthy to be printed in letters of gold, and placed in every home in the world, that it might be read hourly, until humanity realized the value and importance of the pregnant truths which characterize it from beginning to end. Every sentence of it could be made a text for an hour's thorough and most critical analysis, and application to the needs of the hour. Read it! Re-read it! and keep it ever before the people; for only by living those instructive lessons can the world be made better and happier than it has ever yet been.—Ed.]

LENNA MCGINN.

(Danville, Virginia.)

Why, this is not the Episcopal church! [No, not exactly.] It seems to me I have got into a place where they do not have much respect for the feelings of other people. [Oh, yes, we do. We have respect for their feelings, but have reason to think they are sometimes very foolish though.] That is not very respectful. If Dr. Franklin could have sent me to some place more in accordance with my views, I would have been thankful to him. [We will think better of one another before you leave, Dr. Franklin has sent you here to learn a little of that charity which you seem to have lacked—charity for other people's views and feelings.] I have charity for people that believe in Jesus Christ, but when I find people who scorn the idea of his existence, I cannot be charitable. [Now let me ask you a few questions that may throw a little light upon that subject. Ques. You passed to spirit life expecting to pass to his side, did you not? Ans. Certainly. Ques. Have you ever reached him? Ans. No. Ques. Why not? Ans. Why I don't seem to be dead. [You have been dead for some time without knowing it.] Ques. Don't you begin to realize that you have passed to spirit life, and have come back here, and taken control of the organization of another? That is not your body that you are controlling. You ought to realize that you have gone through the process called death. You acknowledge you have never seen Jesus Christ? Ans. I did not know I was dead. Ques. Who were you? Where did you live in the earth life? Ans. I lived at Danville, Virginia. Ques. What was your name? Ans. Lenna McGinn. [Now, Lenna, you are a spirit. How long you have been so we cannot know, for you are a stranger to us. Have you never met any of your ministers in spirit life? Ans. Oh, yes. Ques. Did they not tell you, you were a spirit? Ans. They told me I had to believe in Jesus Christ to be saved. Ques. Just as they told you when here? Ans. Yes. Ques. Well that did not save you before you passed to spirit life; how is it to save you now? Is that not worth thinking about? Ans. Oh, yes, I guess it is. Ques. What clergyman have you met? Ans. A whole band of them. Ques. Have they not been making a fool of you? Ans. I guess so. I will go back and tell them what I think about it. Why don't you make them do different? [You see we are trying to do all we can to do it.] I did want people to be good, but I did not understand it. [You will thank Dr. Franklin for sending you here this morning.] He said to me that everybody would have to go through some kind of experience, before they knew who they were or where they belonged. I thought this was a bad place, but I feel better now. Where does this woman (meaning the medium) live? In Philadelphia, Penna., where the Declaration of Independence was

made.) I was so taken up with the church that I did not know anything about the Declaration of Independence. [You can come again and tell us how you get on in spirit, and give a lesson to those ministers. It is time they were learning something if they do not know it.] I believe Dr. Franklin did send me here for that purpose, because when I get my temper up I'll let them know what I think of their doings.

SIR JOHN FRANKLIN. (The Lost Arctic Explorer.)

I feel cold, and I do not suppose any heat will make me warm. There is one thing that I would like to go out to the world, and that is, that it is not worth while for people to sacrifice their lives to make discoveries that will never amount to anything for them or anybody else; and when I find that it will be of any use to individuals, I will return and communicate through this means, the channel through which they must move to obtain what we have struggled so long to gain—spending millions of dollars that had better have been appropriated for the relief of poor and suffering people. And I am here this morning to talk as I feel I ought to. Sir John Franklin. Ques.—Then you have, as a spirit, Sir John, found out what you went to seek as a mortal? Ans. It is not worth while to spend the means of the people, and encourage them to destroy themselves. When the time comes, there are changes coming over this planet that will make it less disastrous for explorers; the ice will melt and seasons will change.

AN UNNAMED SPIRIT.

(A most instructive communication.)

I represent a band of spirits who departed from the earth plane after one month's life experience in the physical mortal life. We have been in spirit life until, if we had retained the physical form, we would have been called a century old; and as our spirit instructor puts it, we may possibly interest your readers by giving some idea of what life really was to us. I am here to represent the whole circle. When we entered into spirit life we had no knowledge of it. We were infants and unconscious of the occurrence called death, and necessarily passed through the infant experience up to the age of six months, without any knowledge or any recollection of what occurred to us. But from that period we began to develop, and we had experiences. We were all taken to the home of individuals inhabiting the physical form, and suffered all the diseases natural to childhood—that is, diseases that were natural to the conditions that existed at that time—and learned how children were restrained—many times abused—and we had every experience that is natural to infancy. But there was one advantage that we possessed over spirits embodied in the form; we were not restrained or compelled to think and act as other spirits in the form did; but we had the privilege to unfold, each according to his or her power or condition of unfoldment. There was none of us alike in organization, temperament, or conditions of birth; but I will say, as coming here to-day, that we all understand all the important truths of physical life, and the condition of spirit independence. I am not accustomed to using a physical organization to express thought, and may fail in doing justice to the circle; but I am anxious for individuals to know that when they lay a sweet little cherub in the tomb, that they make conditions for that child's development afterwards, as much as they did before. But as growth depends upon conditions, it is nothing more than right and just that individuals should understand that they themselves are the conditions to the growth of humanity. We are a body of males and females. Each one has his or her true attraction. We have mated, and you would ask whether we are fathers and mothers. I will say we are fathers and mothers. You will ask the question, "How is this?" We visit habitations, and go where there is the strongest attraction; and we come in rapport with individuals who are producing, and are just as much the parents of their children as they are the parents of themselves; and we have all the cares of fatherhood and motherhood—all the love and sympathy that the spirit can pour out—to make conditions; and sometimes when there seems to be not one favorable condition for a child to grow and mature to perfection, it is transplanted, and we take it to our hearts and nourish and protect it, the same as if in the physical form; knowing that it has greater perfection, purer love, and the knowledge of the important work that we are doing. And we also see our children married, not many times mated, for there seems to be no condition for that in the earth life; and we follow them through the career of married life, and see their offspring grow up into living acting beings. And we are not desolate, for we live a life of such usefulness and beauty, that knowing the need of its perfection, we send our forces to do good instead of evil, and to lift the mind up out of fear and give it hope for the future. Ques.—Could you in any way identify yourself as a spirit? Ans. No, I could not, nor could any one of our circle. Ques. Do spirit children find their earthly experiences in the homes of their parents here? Ans. If there is a condition there for it, they prefer to. The natural mother-love goes out to them and draws them to her. I have not, perhaps, given you an intelligent communication. I am not accustomed to controlling mediums. My sphere is beyond, and I necessarily am unacquainted as to how to do or to act; but I have done the very best I could.

ONE OF THE GUIDES.

How many hours in the pathway of life I have looked for a beacon light when searching throughout the universe for one emblem to give me hope for the future; and when all the world seemed to grow dark and gloomy, I raised my eyes heavenward, and what did I behold there? A bright shining light—an illuminated space—and out of this bright condition there was face after face smiling, each holding out a hand. When this sight was first revealed to me, I felt that my hour had come—that the earth was passing away beneath my feet—and that heaven had surely come. Oh! friends, look out and see the light that sheds its radiance over your heads, giving to each one hope that in the future, life is not lost, but one eternal gain. I am here, to-day, to say to you that your work is just begun, and as years roll on, you will have reason to know that you were created to cheer the souls of men. Out in the dark world, the real words are going, and in your silent abode there is a song of joy; for it is the hour and

moment when all souls shall unite—grief and sorrow shall be banished from your shore. The wealth of the deep shall be washed to land to feed the hungry souls; and men and women will learn to know that it is not all of life to live, nor all of death to die. I am here to bring you a word of cheer; for your hearts are earnest and true, and out of the present condition of to-day the future's great wonders will appear. I am not here to give a name, but only to ask you to let the world know that one who feels an interest deep and strong, will come to every aching heart, and bind the wounds and soothe the soul with cheering words from above. I live and dwell with you, controlling and acting through the guides of any mind that feels and knows that the work that is laid out for men to-day, will be accomplished to perfection for the human race. One of the assistants of Dr. Franklin.

A MOST FITTING TRIBUTE BY FRIENDS TO COL. S. P. AND MRS. KASE.

On Monday evening, the 4th inst., a most agreeable and enjoyable surprise was given to Col. and Mrs. Kase, at their hospitable and pleasant home, at 1501 North 15th street, this city. Some of their friends, who know best how well such a tribute of esteem and appreciation was deserved by Col. and Mrs. Kase, determined to manifest their regard for them by giving them a suitable surprise visit. After due preparation, the perfection of which will be manifest from what followed, the evening named was fixed upon, and the programme of proceedings was carried out. Meeting, by a common understanding, at the residence of one of the surprise party, the company proceeded in a body to Colonel Kase's residence, on reaching which all preliminary preparations were hurriedly made for a greeting that must have filled the recipients with emotions of gratification and delight. The chief event of the occasion was the performance, in character, of the following exquisitely beautiful dramatic allegorical poem, from the gifted pen of Mr. H. A. Beach.

AN ALLEGORICAL POEM.

RESPECTFULLY DEDICATED TO MR. AND MRS. KASE, AS A TRIBUTE OF ESTEEM.

Characters Represented.

Guiding Star (a bright spirit), Mrs. A. M. Glading Contentment, Mr. H. A. Beach Peace, Mrs. Mattie J. Corkhill Faith, Miss Ada Shaffer Hope, Miss Grace E. Beach Love, Miss Lucy Fritz Time, Mr. Samuel Wheeler Life, (misnamed Death), Miss Annie Fritz

While a verse of "Gates Ajar" was being sung by the company, in concert with the piano accompaniment of Prof. Bacon, Guiding Star entered and addressed Mr. and Mrs. Kase as follows:

Kind friends, whose doors have stood more than ajar, To admit all the workers for progress and right, Certain eminent characters, travelling from far, Have come, a visit to pay you to-night; A tribute of love and respect to bring; Let the music continue—they'll come while you sing.

Another verse of the same song was then sung, during which Guiding Star retired and ushered in Contentment and Peace, followed by Faith, Hope and Love, and as the music stopped, introduced each in turn, as follows:

This is Father Contentment—may his tribe increase! And this is his lady, good old Mother Peace, Whose birth place was Eden, in the long, long ago, And who makes Earth an Eden where'er she may go. This is Faith, sweet Faith, who has travelled afar; This is Hope, bright Hope, with her radiant star; This is pure sweet Love, whose conquests are sung, Where'er mortals breathe, or language finds tongue. And Faith, Hope and Love, from their golden shore, Have come here to-night to stand guard at your door.

Immediately following this introduction, the performers sang, as they stood, two verses of "Love at Home," after which Contentment addressed Peace, as follows:

Peace, my dear, here's a warmth and a glow, Like the morning land where our first Eden lay; The air seems pure, and it's home-like I know; 'Tis so pleasant here that I think I will stay.

[Peace replied:] If these does, Content, I'll not go away.

[Addressing the company:] You see, Contentment is getting gray, And we've never been parted, not even a day; For we never minded what gossips did say. Well, while we're having a pleasant sitting, I'll improve the time and get out my knitting.

[Taking out her knitting, she continued:] Contentment, hasn't thee something to say, While I'm getting this knitting under way?

[Guiding Star then said:] Yes, Father Content, we would hear thee speak; Old age sits lightly upon thy cheek, And thy mission, we know, since the world began, Has been to make glad the heart of man.

[Contentment replied:] Yes, and of woman too.

I come to man's side when all else he has tried, And has nowhere found peace in the world beside; Where I go, Peace goes—she's my loving bride.

And we bring along a joy and a song, And a smile on our faces for each in the throng; And a crown for the victor who conquers a wrong.

I seek not for spoil, and I hate turmoil; But I'm always a friend to the children of toll, And I cure all their ills with my Magic Oil.

[Taking a bottle from his pocket and shaking it, he continued:] For a bruised heart, or a soul-felt smart, One drop of this oil soon reaches the part, And Peace will apply it with loving art.

For a soul that's cast down by Dame Fortune's frown, Ten drops of this oil, sprinkled over the gown, Will work a cure of most marvellous renown.

Will some of you try it? I don't ask you to buy it, To our aged friends here I shall stay and apply it.

It's good for all the soul's ills, (much better than pills); It generally cures, and it never kills, And Peace and content send in no bills.

[Addressing Peace:] But, Peace, thy fingers seem nimble to-night; Pray, what is thy work, that thy smile is so bright?

[Peace answered:] I am knitting stockings to guard the feet; I also knit ties of friendship sweet, And beautiful bands to make love complete.

My needles are flying to and fro, And weaving garments wherever I go, To warm the soul and shut out woe.

I weave for the weary, whom doubt hath pressed, A garment that gives both joy and rest; All are clothed with beauty whom I have dressed.

And I weave for the soul that tries to do right, A garment so pure and so very bright, That the angels look on and are pleased with the sight. [Addressing Mr. and Mrs. Kase, she continued:]

With Contentment's help, I'll un-knit your cares; I'll smooth on each brow the silver hairs, And weave the halo an angel wears.

And when, on the part that is mortal, shall fall The shadow called death, which is life, after all, The angels shall find Peace, here, when they call.

Her name shall be written on each loved face, And with love each care-worn feature I'll trace, And I will make this my abiding place.

[Peace then sat down, and the voice of Time was heard singing, as he approached:]

With restless feet and ceaseless tread, I'm still my way pursuing; I care not for the years once fled, My work is present doing.

There's no work to do, and I'll hasten on, And sing my endless story: Old age I honor with a crown— 'Tis the blossom crown of glory.

[Faith went to the door, and looking out, said:] Here cometh a being of curious sort, With locks of gray, but youthful deport; With step as firm, and with voice as clear, And eye as bold as a youth's appear.

[As Time entered the door, Faith addressed him as follows:] Ho! Stranger, whence art thou, so old and so young? And whither goest thou? Hast thou a tongue?

[Time answered:]

A tongue? ay, have I, and oft it speaks In the moments, and hours, and days, and weeks; In the months, and seasons, and passing years, Filled with hopes, and blights, sad smiles, and tears. Have I a tongue? Ask our hosts to-night, With their heads like mine, of a silvery white— How oft on their ears have my accents fell, With the stroke of the hour on the tolling bell.

Whence do I come? From the Infinite Past; From the shores of Eternity, where, in the vast And limitless gulf, fall the years that have fled— Where the Centuries lie and the Eons have sped. Whither go I? I go not at all.

Men go, and men come—nations rise and fall— But I am ever to ever, from shore to shore Of the Infinite Past, to the one before.

A paradox strange, as this may appear, I am ever flying, yet ever am here. There are infinite many, as well may be, And Infinite Time is Eternity.

There is infinite matter and infinite space, And infinite light with its rosy face, There is infinite good, but no infinite evil, An infinite God, but no infinite Devil.

Men pile their burdens upon my back, And place their way marks along my track, And they call me old, as their own powers decay, While I write on their way-marks, "passing away."

[Faith here asked:]

But what is thy mission here, to-night, Where hearts are all beating buoyant and light?

[Time answered:]

I come, no dreams of sweet joy to dispel, But, to these, our hosts, who have lived long and well; I come but to bless, and sweet memories bring Of the good they have done, which the angels sing. I come to still bid them to be of good cheer For their brighter home I am bringing near— Nearer and nearer, from day to day.

The beautiful home where their loved ones stay, The crown of glory, the silvery hair That graces their heads, my hands placed there, And with the rest, here gathered now, Old Father Time will in homage bow.

[Here Time and all the characters bowed in homage to Mr. and Mrs. Kase. The spirit "Hoolah" through her medium, Mrs. Glading, addressed Time.]

Welcome, loved Time! we would welcome sing, Golden, the moments, to us thou dost bring, Golden, the hours, filled with loving deed, Golden, the ages, as onward we speed; Brighter than gold are the joys in store, Thou art, bearing us too, on the Golden Shore.

[Time seated himself, and the air, "Flee as a Bird to the Mountains" was performed and sung. The lights were lowered. Then a voice was heard singing in the distance as follows:]

Darkness and gloom e'er attend me; Sorrow and sighing I bring; Hearts that are light, Heaven defend ye! Death comes, armed with a sting. Mortal thy foe draweth near thee, Life, now, hath no power to cheer thee, Joy, now, hath no ear to hear thee; Death, man's last foe draweth near— Oh, man! thy great foe draweth near.

[Faith looked out and exclaimed:]

But who cometh here? Some guest unbidden is surely beneath this sombre garb hidden. The air grows chill and the lights grow dim; A sense of terror, brings this monster grim. Why cometh this being, our pleasure to mar? And how has she passed by bolt and bar?

[Death then stood in sight with her hideous mask and sombre garb. Truth addressing her then said:]

Halt! stranger, Faith stands at this door to-night; Thou canst not enter to bring a blight. Thou art armed with weapons, with sword and spear; Thou must lay them aside, or enter not here; Whoever thou art with this mask o'er thy face, Turn aside! we have for thee, here, no place.

[Death replied:]

Oh, being so bright! Thou art wasting thy breath, I am but a monster, whom men call "Death." Neither bolts nor bars do my progress impede, Nor do I the times and seasons heed; I come alike to the timid and bold, I spare not either the young or old, And monarchs, themselves, in the final hour, Bow down and are still "neath my conquering power.

[Faith replied:]

Be that as it may, thou dost not enter here [speak]. While armed with those weapons, the sword and the spear, I am Faith and I know not the meaning of fear, I have conquered thee oft; thou dost idly boast, I have met thee where men expected thee most— Where the battle has raged on the hill and the plain, I have met thee, and conquered, again and again; I have stood by the martyr and taught him to sing; "Oh, Grave where's thy victory? Oh, Death where's thy sting?"

And thy cruelest shafts, have oft turned aside, And thy boasted slain? They have never died.

[Death replied:]

Faith, stand thou aside! I must enter this door, I have watched and have waited long, I have sought to enter this mansion before, And have mixed with the busy throng:

I have sent hither emissaries, armed to destroy, With drugs and nostrums, powders and pills, With potions and lotions as old as the hills, And Doctors wise, with their heavy bills; They were all in my employ.

Time would fail to tell of the Doctors I've sent: Doctors Humbug and Puff, and right in their tracks Doctor Hypoderm with his wet sheet packs; And a regular army of Doctor quacks: All failed in their murderous intent.

They got what they wanted, their fill of pelf, But they failed to lay my victims low; Some power was here that they did not know; Their potions and lotions all worked too slow; Their power I have been compelled to forego; And now, I have come myself.

[Faith here snatched Death's weapons from her hands and breaking them said:]

Thou may'st enter, but first, thy weapons I take; See, I fear not thee, thy weapons I break; And they whom thou seekest have no cause to fear, For Faith, Hope and Love, are the guardians here.

[Death again attempted to enter but was stopped by Hope, who said:]

Halt! why comest thou here in this unseemly guise? [Death replied:]

I come to this mansion seeking a prize.

[Hope continued:]

Where shineth the light of my radiant star, Nought can enter, the beautiful light of day; I know thee of old! I have stood by man's side, When thou wert by him, and the ebb of the tide Carried out from his arms, and away from his sight His precious and loved ones, out in the night; Men bowed their heads, and with bated breath, They whispered, "We are in the presence of Death."

Then I whispered to them in tones so sweet That they could but listen: "It is not meet To mourn o'er the casket whose fowl has fled; Look up, and be glad! For your loved ones are not dead, And a ray from my star then entered the heart, And it made the darkness and gloom depart. And thus do I bid thee, cast off and away. These trappings of gloom and this hideous array.

[Hope here took hold of the robe of Death and continued:]

I have traversed the Universe, vast and far, Through the boundless space, from star to star; Then back I came to my native earth, (For Hope in heart of man had birth), And I have found in the grand design, no strife— That throughout the whole universe, all life, And Faith, Hope and Love, where'er man draws breath, Will discern and disrobe and unmask thee, oh Death.

[Then addressing Love she said:]

Ho, Love! Sweet sister, come here to my side! We will see what creature this mask doth hide.

[Love approached her, saying:]

I am Love; my birth-place is Heaven bright, And to guard the good and the true is my right; And Love, though a lamb, is a lion-like alone— She's a lion when roused in behalf of her own. Thou canst not enter this house in disguise, For Faith, Hope and Love, from their native skies, Have come here to guard this aged pair, Who are drawing so near to their home over there. They have lived and labored long and well, And the angels alone the full story can tell, While they've welcomed the angels from yonder side; And how, from the steps of their welcoming door, They have thrown a bridge to the brighter shore, Which the angels have traversed to and fro, Srewing sweet flowers as they come and go; How, for many years, they have boldly stood fast, And have nall, d'Truth's colors high on the mast; And thro' all, have been ever both firm and brave; And thro' should they fear either death or the grave? Thou, misnamed Death! we find it no task To strip thee at once of thy garb and thy mask.

[Here Faith, hope and Love together tore off the mask and robe and trampled them upon the floor; while Death stepped forward as a beautiful Angel of Light. Guiding Star then stepped forward and took Death by the hand, and said:]

O Death! how changed, how peaceful thou art; A new name, thy true name, to thee we give— God's Beautiful Angel, life to impart, When led by Death we begun to live. Thou hast given life to those men called dead, And I place this crown upon thy head.

[She crowned Death as this was said. Death then addressed those assembled, as follows:]

Friends, I have been unmasked here to-night, And my true name and nature you see; For I am God's Angel of Life and Light— The warder who holds the casket's key.

The gulfs was not mine, which I left at the door; Men clothed me therewith in their darkness and sin; And Ignorance, too, disfigured it, too, And Superstition had a share therein.

And from ancient books of musty lore, And from dogmas and creeds that encumber men's shelves— From these, men have wrought the garments I wear! The warp and woof they made up themselves.

And the lights that Truth sought to place on the shore, They extinguished and placed there a phantom instead, While the billows of doubt, with angry roar, Washed away in the darkness men's precious dead.

And Religion has waded through seas of gore, To establish a Hell of torment and woe, And built up a Devil of infinite power, To drag nine-tenths of mankind below.

But Truth and Progress are conquering at last, And the night of doubt has almost gone; Its darkness and shadows are fleeing fast Before the light of the coming dawn.

[Then addressing Mr. and Mrs. Kase he said:] But I came not to-night to call any away, When your mansion is ready I'll come again, And the Angels will open the gates of day, And will stretch out their hands to lead you in. The day that is mortal must sometime end, But Death will come to you each as a friend.

[Death then stepped back and Peace said:] So friends, you see that life well spent At the last will always bring Peace.

[Contentment shaking his bottle added:]

And Content.

[Father Time then said:]

Friends, during this season of pleasure and song, Old Father Time, has borne you along, And his company, too, you have seemed to enjoy; May your gold always be as unimpaired with alloy. You are some hours nearer the golden shore, Where your loved ones wait, who have gone before.

The performance of this truly dramatic gem, was ended by all the performers appearing in a tableau, and singing in concert the second verse of "Beulah Land." To say that the performers filled their respective parts with unexceptional credit to them, is to do them only partial justice. We congratulate Colonel and Mrs. Kase, that their long and useful lives should have inspired Mr. Beach to write that beautiful poetic tribute; and we congratulate him on the marked success of this effort to win the approval of the attendant Nine, who smiled so lovingly upon their chosen bard. It is events such as this friendly communing of kindred souls that give a charm to life which can never be forgotten by those who share in their enjoyment.

A bountiful supply of refreshments had been provided by the visitors, which were then discussed with a zeal such as only those who have happy hearts, and approving consciences can appreciate. Appropriate speeches were made and sentiments given, and at a late hour the company dispersed to dream of that pleasant interchange of friendship.

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.

(Continued from the Eighth Page.)

at fifty-eight years of age, at a time when the world might yet have hoped numerous fruits from his pen. He was a member of the Academy of Antiquaries of Cortone. There are in existence of his works: 1st, some editions of the 'Apologétique de Tertullian,' 1718, in 8vo.; of 'Lucretius' 1725, 2 vol. in 4to.; of the 'Histoire de Joseph,' 1726, 2 vol. in fol.; of 'Europe,' 1729, in 8vo.; of 'Orosius,' 1733, in 4to.; of 'Sallust,' 1742, 2 vol. in 4to. These works are highly esteemed for the correctness of the text, and for the interesting dissertations with which they are enriched. These in the 8vo. form, are the collection called 'Variorum.' 2d. 'Dissertationes de Alexandri Magni numismate quo quatuor summa orbis terrarum imperia continentur, ut de nummis contorniatim,' Leyden, 1722, in 4to. They are learned and very profound. 3d. 'Thesaurus Morellianus,' Amsterdam, 1734, 2 vol. in fol. This is the catalogue of the medals of the Roman families, etc., that Andrew Morel had collected and designed according to the method of Fulvio Orsini and Charles Patin. The learned editor introduces the work with a learned preface, and has given with each medal a commentary surcharged with undigested erudition: but the work is exquisite for the exactness of the engravings. Pierre Wesseling has published the medals of the twelve Caesars which forms the sequel to this work, with the explanations of Schlegel and Gori, united with those of Havercamp. 4th. 'L'Histoire universelle expliquée par les medales,' 1736, 5 vol. in fol. It is incomplete. 5th. 'Sylloge scriptorum qui de lingua graecae vera et recta pronuntiatione commentaria reliquerunt,' Leyden, 1786-40, 2 vol. in 8vo. This collection is rare and rich. The first volume contains the treatises of Adolph Anekerch, Theodore of Beza, James Ceratinus, and Henry Estienne, on the true pronunciation of the Greek; the second volume contains the treatise of Erasmus, on the pronunciation of Greek and Latin, eight letters of Jean Cheke, and of Etienne, bishop of Winchester, and the treatises of Gregory Martin and Erasmus Schmid on the same subject. All these were extremely rare; and Havercamp has given them a new value by the interesting dissertations with which he accompanies them. 6th. 'Introductio in historiam patriae a primus Hollandiae comitibus usque ad pacem Ultraject et Radstad,' (1714.) Leyden, 1730, in 8vo. 7th. 'Introductio in antiquitates remanae,' ibid., 1740, in 8vo. 8th. 'Museum Wildianum in duas partes divisum,' Amsterdam, 1740, 8vo. 9th. 'Museum Vilebrochianum,' ibid., 1741, in 8vo. These are both good catalogues of medals. 10th. 'Medailles de grand et de moyen bronze du cabinet de la reine Christine,' engraved by Pietro Sante-Bartoli, and explained by a Latin and French commentary, la Haye, 1742, in fol. The library of Hondt having acquired the engravings of Sante-Bartoli, asked Havercamp to compose the explanation in Latin; to do this more promptly he had it translated into French, but the person whom he employed to do this, did not closely follow the text."

From the above account of Havercamp, it may be seen that he was a very learned man, in all that appertained to antiquarian literature or numismatics. He was, therefore, the person of all others who would have been likely to have been sought to explain the nature of the manuscript of which he speaks. It is this truly learned man's spirit that tells us, through the organism of a medium who never heard of him, that his study of Oriental manners and customs, convinced him, when on earth, that there was nothing whatever original about Christianity, so-called; and that everything relating to it existed before the word Christianity was known. Yet such was the tyranny exercised over even the most learned men of his time, by those interested in propagating that superstitious delusion, that Havercamp did not dare to divulge the truth in relation to it, as he knew it to be. What but a curse has the Christian religion been to humanity? Rightly does the spirit of Havercamp characterize it as a "damnable imposition." But the great disclosure made by this spirit, is the fact that as late as the eighteenth century, a translation (we presume in Latin) of the writings of Damis, the beloved disciple of Apollonius of Tyana, made, by one Allosius, at the Court of Tiberius Caesar, was still in existence. The Spirit tells us that Allosius, the translator, had the original manuscript directly from the hands of Damis himself. This translated work, it seems came into the Societe Biographique, of France, and was submitted to Havercamp for examination, as the person best calculated to determine its character and value. The spirit tells us that after examining it, he returned it to the French embassy with this sentence written upon it: "No stronger proof could be had that Jesus Christ was Apollonius of Tyana, and also St. Paul and St. John, than is set forth in this manuscript." The spirit tells us that that was the last seen or heard of that tell-tale writing. If, as the spirit supposed, that manuscript is still in existence, it is to be hoped that it will yet reach the public eye. We can find no historical reference to Piere Durand, but we think it is hardly likely that, if the book was not returned to the Societe Biographique, it is now accessible.

By the "annotations" referred to by the spirit, we presume he meant the works included among those referred to in his biography. As a spirit, Havercamp admits that he was paid munificently for misinterpreting the Hebrew Scriptures, and that the consciousness of that grievous wrong against his fellow-men had been a burden to him. We will wait with much interest the further disclosures that the spirit hopes to give in future. There is nothing in this communication which is not perfectly consistent with probability, as corroborated by the contemporaneous facts of history. We hope at some time to visit Europe, and follow up the clues to truth given in these remarkable communications; this will not be until after the battle has been fought out and won for Spiritualism against all its foes. Readers, it is for you to determine when that battle shall be over. Your active and earnest co-operation is a neces-

sity to its early termination. Help us all you can to spread the truths we are giving to the world through these columns.—Ed.]

E. V. Wilson Fund—Subscription for Bonds.

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

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

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

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

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

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

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

A General Offer.

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

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

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, Prof. J. J. HUBER, Box 262, Atlanta, Georgia.

Dr. Dobson's Liberal Offer.

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

Spirit Remedies.

Editor Mind and Matter: DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year. Yours truly, FRANK T. RIPLEY, 82 1/2 N. Penn St., Indianapolis Ind.

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

Testimonials.

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

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

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

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

Medium's Home Association.

Owing to the failure to receive the amount (\$5,000) necessary to commence operations in connection with the serious illness of its president, Mr. Geo. Rall, it has been determined to turn over all cash subscriptions of the Medium's Home Association, to the Children's Progressive Lyceum of Cincinnati, Ohio. Subscribers who object to this disposition of their subscriptions, can receive the same by addressing the Secretary.

CHAS. S. KINSEY, 125 Hopkins St., Cincinnati, O.

Special Notices.

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

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

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

Dr. J. H. RHODES, clairvoyant Physician, has removed from 505 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

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

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

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

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

Dr. ANNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

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

FRANK T. RIPLEY, 82 1/2 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

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

Dr. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

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

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

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

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

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

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

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

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

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or 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 Sartain. Price with engraving 35 cents, or 4 for one dollar.

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

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

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

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

PHILADELPHIA MEDIUMS.

A. James, Trance. Test and Medical Medium. Sittings daily to persons or to letters, at 1825 Canaan street, near 12th and Jefferson. Test and Business Sittings, \$1.00. Medical Sittings, with Remedy, \$2.00. State age, complexion and symptoms.

525 South Eleventh St.—Business, Test and Developing circles. Psychometric Readings and Private Sittings. See advertisement.

Mrs. C. V. Hutchinson, Independent Slate Writing and Clairvoyant Medium, 308 North Front Street, Camden, New Jersey.

Mrs. M. MacBride, Sittings daily. No. 2424 Turner Street, above Oxford Street, Philadelphia.

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

Dr. H. F. Brown, Magnetic Healer. Treats patients at their residences and also at his rooms, 252 Franklin St., Philadelphia, Pa. Treatment for obsession a specialty.

Mrs. A. M. Glading, clairvoyant and trance medium. Diseases diagnosed by lock of hair. Public circle every Wednesday evening at 8 o'clock. Consultations daily. No. 1710 Francis street.

Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct. stamps.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1005 S. Tenth Street.

Mrs. Mary A. Nuemann, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

Lydia J. Walters, Clairvoyant, Clairvoyant and Test Writing Medium, No. 732 Parrish street, Philadelphia. Circles Wednesday and Friday evenings. Sittings Daily. 50 cents.

Mrs. Lamb, Trance, Test and Business Medium; rear 934 New Market Street. Sittings daily.

Mrs. George, Business and Test Medium. For Communications by letter, enclose one dollar and one three-cent stamp. Circles by engagement only. 680 North 11th street, Philadelphia, Pa.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Circles Monday, Wednesday and Friday evenings. Sittings daily.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. E. S. Powell, Business and Test Medium. Circles Tuesday and Friday evenings. Sittings daily from 8 a. m. to 9 p. m., at 927 Race St.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th St. 3 doors below Fairmount Av. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.

Mrs. S. J. Selfe, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body—both acute and chronic. Will call at residence if desired. Classes for Development, Tuesday, Thursday and Saturday Evenings. Fee 25 cents. No. 814 South Ninth street, Philadelphia.

CANCERS cured without excision, pain or recurrence. Nervous and chronic diseases successfully treated by the RUTLEY MEDICINE CO., 426 North Eighth St., Philada.

Mrs. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circles every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Roxilana T. Rex, Healing and Test Medium 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps.

Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Circles Tuesday and Friday evenings. Private sittings daily.

Magnetic Treatment.—Cancers removed speedily and surely. All affections of the Nerve a specialty. Charges moderate. Consultation free. I. W. Taylor 1211 Germantown Road.

PHILADELPHIA SPIRITUAL MEETINGS.

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

friends "good Lord deliver us," "The weeding" process which he has so vigorously followed up the past five years, has weeded out Spiritualism so far as his influence goes. I speak what I know. I helped to circulate the *R.-P. Journal* four or five years ago, and now its readers are as much in the dark as James S. Vinson, whose letter you published in your last. When I go to one of these *Journal* readers and ask him to help on the car of progress, they invariably begin about "frauds" and "humbugs," and this is at the bottom of the controversy between J. C. Bundy and J. M. Roberts.

Mr. Roberts may be "rough," but he is also "ready" to avow his honest convictions. The "good fight of faith" is nothing to the battle he has been compelled to wage for the cause of truth; and if he has not always time to study nice terms and smooth epithets, there is wonderful force in what he says. If he calls a spade a spade, we know what he means. It may not be lovely to call a man a traitor and a liar; but if he be so, the cause of truth is advanced by this fact being made known.

After a careful perusal of the whole unpleasant affair at Lake Pleasant, it is my opinion that Mr. Roberts was badly treated—that his enemies took advantage of his excitable temperament and outspoken manner to bring him into trouble; and his language was not so offensive as has been represented. Whether an uncompromising Spiritualist, such as he is, can get justice in a Massachusetts court remains to be tested. He is a lawyer and knows how to defend himself.

"Boards of Directors" and "Corporate Bodies" are sometimes liable to err as well as individuals; so, Mr. Editor, I hope you will not consider me officious in giving an "opinion" for the other side, since I have no interest in the matter other than the cause of truth.

Truly yours for progress,

MARY A. WHITE.

In regard to the preamble and resolutions which our esteemed correspondent comments on, we think it needful only to say that we published them as items of news at the request of the authors. We regret not at the time stating the fact that we took no side in the matter, it being a fixed rule with us to have nothing to do with any personal controversy, or to take any part in the unfortunate dissensions which exist among Spiritualists.

C. H. S.

While we thank Mrs. White for her favorable opinion of our editorial work, we feel that she does not entirely understand our personal characteristics. She speaks of our excitable temperament and outspoken manner, as if these were exceptionally prominent traits of our character, when those who know us best, know that our forbearance under the most trying provocations, has awakened surprise. In no instance has this been more markedly apparent than in our whole course while at Lake Pleasant Camp-meeting, where for weeks we bore the supercilious discourtesy of those having official charge of that enterprise; and overlooking this unjust and unreasonable treatment had nothing but kind and commendatory words for all who were in any way connected with that concern. It was only when the directors officially took upon themselves to brand us as unworthy to associate with decent people, and publicly sought to injure us in the estimation of the Spiritualists of the country, by publishing a tissue of slanderous falsehoods concerning us, that we called them to account, in the only way that the peace and good order of society permitted. Had this action on the part of those misguided men been sincere, and taken in the interest of truth and of Spiritualism, there would have been a poor excuse for their illegal action; but all the facts show that the very opposite was the case. The preparation made by the persons, at whose instigation and in whose behalf the outrage upon us was committed, to insult us by burning an effigy of ourself in the open avenue of the camp, with the knowledge of these Directors, without any objection or protest from the latter, and the combined assault premeditatedly carried out by John C. Bundy and his Brooklyn contingent, in the presence of, and with the approval of Joseph Beals, President, and other members of the board, in the attack upon Dr. Sour, in which that brutally assailed man was robbed of \$190; shows that peace and good order at camp-meetings, was a matter of no consequence, when violated by John C. Bundy and his suppliant henchmen, which shameful and humiliating position the Directors of the Lake Pleasant Camp-meeting volunteered to take when they became our public slanderers at his behest, and that of his judicial lacky, Judge Patton, of Towanda, Pa. These people will yet find that honesty is the best policy, even in the manifestation of the petty contemptible partisanship upon which they have, with such zest, embarked.

As for Mr. C. H. Stockell's excuse for publishing those slanders of us, it is truly pitiful to say the least. He, S., published them as an item of news, he says. He would have his readers believe, he had not sense enough to see, at a glance, the bitter, malevolent purpose to injure us, on the part of the ostensible authors of that disgracefully false preamble and resolutions. Well, all we have to say is, if Mr. Stockell is the stupid "Jack" he pretends to be, he has not sense enough to know what journalistic decency and fair play is, and he better find some other position that he has sense enough to fill. Mr. S. says he took no side in the matter! It is not taking sides against a man to publish the lies of his enemies against him! So says Mr. Stockell. Reader, Mr. S. has introduced himself to you and has saved us the trouble.

It is hard that Spiritualism should be saddled with such doings; but if Spiritualists do not rise up everywhere and rebuke such proceedings, then will Spiritualism justly have to bear the odium which must follow it.

"LIGHT FOR ALL" ECLIPSED.

Our readers may have incidentally heard of a publication issued monthly in San Francisco, Cal., called *Light for All*; why it has been so called, we have never been able to conjecture from reading it. We long since refused it all journalistic courtesy, and only see it as some live Spiritualist has detected its Bundyite editor making some mean attack upon mediums, when it is sent to us. One of the editors of the paper makes great pretensions as a medium, but seems to find it necessary to detract from the claims to confidence of other mediums, in order to appear herself what she claims to be. That is a very sorry method to get a reputation of mediumship, as the editors of that sheet will find. As a specimen of their performances in the way of impeaching their own Spiritualistic integrity, we quote the following from *Light for All* (?) of August which some friend has just sent us:

"COULD A SPIRIT BE BURNED TO DEATH?"

"In the *Banner of Light* of July 29, we find a communication from a correspondent in Washington who signs himself D. L., from which we take the subjoined paragraph. The communication is a description of alleged spirit materialization, which he had seen. We quote:

"In a sitting with the medium on the evening of July 2d, this spirit lady came from the cabinet, passed me as I sat, went to a bureau on which stood a mirror, lighted a match and so held it as to allow me to see her face in the glass; then bringing her face within a foot of mine, gave me a clear and distinct vision of it; then examined by its light a picture standing in a corner of the room, and again approached me. She was covered with illusion, and the match had burned more than half out. Fearing that her allusion would catch fire, I begged her to throw away the match which she did; and it died out as it fell upon the carpet."

"After carefully reading the above we are really at a loss to determine what D. L. meant by asking her to throw away the burning match for fear that the illusion would catch fire. If it was a spirit, and the illusion was spirit illusion, could it catch fire? And if it did catch fire, would the poor spirit be in danger of being burned to death? But, perhaps, the spirit was one of the patent ones that would have been in danger of being burned to death, and for that reason it was deemed best by the manager not to destroy the illusion. There is but one conclusion to come to in regard to all such seances, and that is, there is too much illusion for any one to have a doubt of the genuineness of the manifestation in its material guise; but there is no room for doubt when common sense is used in analyzing such stories, as to the impossibility of the spirit being injured by the illusion taking fire; it would be the final test of its genuineness. We are now ready for some accounts from some of our "esteemed correspondents," of spirits and spirit clothing catching fire and burning up."

"We are totally at a loss as to whether that specimen of "light for all" is more the result of stupid ignorance, or vindictive knavery, as, on its face, there is so much that smacks of both. It is certainly a plain insinuation that the lady medium to whom Professor Darius Lyman referred, was fraudulently practicing deception, in representing the female spirit form described; that Professor Lyman knew that to be the fact, and as manager of the seance, was conniving at the fraud; that knowing the alleged spirit manifestation to be a willful deception, he sought to deceive the readers of the *Banner of Light* in relation to it; and that the *Banner* people published the Professor's statements knowing that they were intended to deceive their readers. It is hardly likely that the editor of the *Banner*, who exchanges with its San Francisco contemporary, should not have seen this damaging impeachment of the good faith of himself and his "esteemed correspondent" Prof. L., or, that having overlooked it, some interested friend of the *Banner* should not have called his attention to it. That four months should have been allowed to elapse without one word of defence from the *Banner*, shows very plainly one of two things. Either that it is so near dead, that it is unconscious of any necessity to show signs of life, or that it is past defending its honor and good faith as a Spiritual paper. We are compelled, in the interest of truth, to take up the defence of Mrs. Eugenie Best, the medium, and of Prof. Lyman, the correspondent, and the *Banner of Light*, against these allegations of dishonesty and bad faith. And first as to Mrs. Best. It is our good fortune to be personally acquainted with Mrs. Best; and it has been our privilege on many occasions to witness the manifestations of spirit power, which occur through her mediumship, and we would long since since have publicly testified thereto, but for her persistent request that we should not do so. Mrs. Best is a painter of extraordinary merit, some of the productions of her hand being worthy to rank with the masterpieces of that branch of the fine arts. How far Mrs. B. is assisted by spirit painters she hardly knows herself. Her development as a medium for spirit materializations was not a matter of her seeking, but was forced upon her by her spirit band of attendants to aid them in demonstrating the truth of Spiritualism and the power of spirits to manifest themselves. We were present when the first manifestations of the physical power of spirits were produced through her mediumship. The first time was in a dark circle given by Mrs. Reynolds, when the independent voices of spirits using the respective medium powers of those ladies, conversed together in the hearing of the whole circle. The second time was at a circle given by Mr. P. L. O. A. Keeler, when Mrs. B. was forced into the cabinet, in an unconscious trance, when the result was astonishing spirit materializations. Two female forms, one that of our spirit mother and the other our spirit daughter,

appeared together, and while the former embraced us, and conversed with us, several feet from the cabinet, our daughter stood in full view, and spoke to us at the same time. At several subsequent seances with Mrs. Best, we had every possible opportunity to satisfy ourself beyond all possible question or doubt, that spirits do materialize through Mrs. Best, under any reasonable conditions, for the production of such manifestations. We know, therefore, that what Prof. Lyman described as taking place in the presence of this admirable medium is nothing more than what we have ourself witnessed at Mrs. Best's seances, and that there is no reason whatever for the insinuations of "Light for All" to the contrary. Mrs. Best is a remarkable medium, and it is shameful that any one who claims to be a Spiritualist, should help to keep this medium out of the field of active mediumship by such insinuations. Mrs. Best, like all good mediums, is exceedingly sensitive and shrinks from public notice; indeed she has sought as much privacy in the exercise of her wonderful gifts of mediumship as the importunities of her many friends would allow. But this is no reason why the editor of the *Banner of Light* should allow her integrity to be assailed, and the veracity of Prof. L. impeached, for giving the facts to the public through the columns of the *Banner*. But for such treatment as this, Mrs. Best would be in the work of spreading the truth of Spiritualism, as would scores of other splendid mediums who shrink from passing through the ordeal of falsehood, slander and persecution which they know they will receive at the hands of pseudo spiritual journals such as the *R.-P. Journal* and its coat-tail attachments, "Light for All" and "The Olive Branch."

We shall close what we have to say in this connection, by calling attention to the murderous suggestion of the last sentence of this specimen of Bundyite malignity. Says the Winchester (he and she): "We are now ready for some accounts from some of our 'esteemed correspondents,' of spirits and spirit clothing catching fire and burning up." There, ye Bundyite devils! ye who have assaulted, slandered, robbed, maimed, and in every other infernal way sought to injure and destroy mediums, you have never yet set fire to the forms that materialize through them. The conception of this infernalism was left for the Winchester of "Light for All," who have thus gotten the start of the Bundyite organ, the *R.-P. Journal*, and its sorely used up editor. The man or woman who could conceive of, or suggest such a piece of human demonism, as setting fire to a manifesting spirit, has no right to pretend to be a Spiritualist; and if a medium, must be instigated to such public conduct by spirit devils. Any Spiritualist, so-called, or medium, who in any way approves of such demonic and nonsensical wickedness, is a hypocrite and a deadly foe of that which he or she professes falsely to favor and uphold.

An Appeal to the Benevolent—Kneass' Philadelphia Magazine for the Blind.

This valuable and interesting acquisition to literature, in raised print, is hereby brought to your notice. The periodical is issued semi-monthly, comprising fifteen pages per month. It contains choice selections from literature and science; and the second number of each month, which is supplemental to the first, is devoted to international current events.

The seeing who may feel an interest in the enterprise, are earnestly solicited to subscribe, and if they do not want the Magazine for themselves, it will be sent to any blind person they may name; or, if desired, the publisher (himself blind) will make the choice. There are several benevolent seeing persons now subscribing in this way.

There are upward of 35,000 blind persons in the United States, many of whom are in very moderate circumstances; consequently, a magazine in raised print appeals to the seeing to aid in its support.

Terms—\$3.50 per annum, in advance, post free. Sample numbers 30 cents. Back numbers on hand. Business firms, please send for advertising rates.

Respectfully,
N. B. KNEASS, Jr.,
Publisher for the Blind,
No. 1126 Market St., Philadelphia, Pa.

Call For a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention, in the Town Hall at Brattleboro, on Friday, Saturday and Sunday, January 12th, 13th, and 14th, 1883.

Mr. Cephas B. Lynn, the popular platform orator, will be present on Friday and Saturday, only, he having been previously engaged to speak in Providence, on Sunday.

Mr. Edgar W. Emerson of Manchester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., best mediums, will give public seances.

Mrs. Sarah A. Wiley, of Rockingham, Mrs. Lizzie S. Manchester, of W. Randolph, Mrs. Emma L. Paul, of Stowe, Mrs. Fannie Davis Smith, of Brandon, Mrs. Abbie W. Crossett, of Duxbury, and Mr. Albert E. Stanley, of Leicester, will be present, and other able speakers and mediums are expected.

Good music will be furnished by the citizens of Brattleboro; and the usual courtesy extended by railroads.

Board at the American and Brattleboro Houses \$1.00 per day, and all due arrangements matured to make this one of the best conventions ever held in the State.

CHARLES THOMPSON, Sec.
St. Albans, Vt.

Russell Averill, Cambridgeport, Mass., in renewing subscriptions says, I have been travelling in the West, but I want the paper continued to the old address. I want all the numbers from the expiration, as I do not wish to miss a single number. * *

[FOR MIND AND MATTER.]

Spirits for Spiritualism—The Dark Wave and the Light.

"Spirits alone can teach Spiritualism, and he or she who thinks or claims otherwise, is not a Spiritualist."—MIND AND MATTER, Aug. 14, 33.

There is a world of significant meaning in this single sentence. It rings out defence of the only method by which we can come in rapport with the angels, and open thence to our world "what the spirit saith unto the churches." What are we who occupy the relation of recipients of truth from higher sources, if we presume to dictate what the spirits shall say to us? What new revelation do we voice, or what progress do we make out of our old dead-lock creeds, and other senseless superstitions, if the light offered to us is to be shaded in the windows of the soul by our prejudices? If we have a knowledge of our immortality; if the way is bridged over the river for us, whereby we can communicate with those gone before; our business is to listen, not to dictate; is to obey, not to master; is to apply not to gainsay.

It is astonishing with what rapidity materialism with its concomitant doubts of immortality, is spreading. There is a truth in its dark wave—there is liberty to him who rides upon it—but it is dark, dark, upon the sea of human life, drifting, however, toward the morning. Many of the leading agitators in Spiritualism, heretofore devoted to angel ministry and its enlightenment, have turned from us, doubting the evidences. If I judge aright, they reacted into night again, for the reason that the "lively oracles" were hushed by our neglect, or because of the ungrateful and unpardonable opposition from so-called defenders of these oracles, destroying the mediumistic conditions, requisite to success. Whether this is one of the causes or not, of departure to follow the dark wave, it is certain that whenever the professed aiders and abettors of Spiritualism have interfered with the spirits' efforts to communicate and enlighten, not only has mediumship been there hurt, if not entirely ruined, but that whole district has been burnt over and every green thing is dead. We lose our compass, lose our way, lose everything, when we venture out without the angel pilot at the helm. Infected with an "itching palm" to control the spirits—to

"Cheek and Chide"

the aerial angels as they float about us with robes of so-called wisdom, till they grow

"The same tame slaves to custom
And the world."

They have their just reward at last—doubt, darkness and unrest; and the deserved appellation of "unfaithful" written by spirit fingers upon their foreheads.

Let us not lessen the importance of æsthetical culture, of practical genius, of oratorical diction, of the highest and noblest philosophy of things; but if this is all that Spiritualism is for, it is but as "sounding brass and tinkling cymbals." The æsthetical should be encouraged in all our social and public associations, as it embellishes character and gives us greater power with people living upon the surface of life. But there is something as far excelling everything of this kind as sunlight doth the borrowed beams of the moon. There are times when this utterly falls even to attract and please the eye.

When the body of a dear friend lies dead before us, silent and calm, and pensive gloom shadows the room where it lies, what is the virtue of the æsthetical then to assuage the grief of the soul? After the ornate discourse, and the fashionable ceremony of a funeral, after the bereft turn back into the vacant home: what is there left? One mystic rap from the dear departed weighs infinitely more than all the rest! Oh, yes, that rap has brought more light, more life, more joy, more solid truth, more sweetness of soul, than all the pageantry of worldly friendship or "respectability." That rap alone has opened the door to heaven—has made the bleeding heart beat again with health—has introduced the angel visitants—has rainbowed tears with living hope—has changed sighs to songs, and pains to pleasures.

Our business is to listen to that rap, and profit by its admonitions. If we laugh at it as puerile now, in comparison with our advancement, we remove our support and are lost in darkness again, more intricate than ever before. Advancement! so great? That rap may come through a child verifying the truth of ancient testimony, that "Out of the mouths of babes and sucklings hast thou ordained praise." It sounds like the pattering rain upon the roof; and when we are conscious that it comes from the dear departed, who wish to identify their presence; how refreshing! how sacred!

This phenomenal Spiritualism, even in its oracular rudiments, supplies the demand, when all else fails. The phenomenal is the beginning of wisdom—the phenomenal has converted us—the phenomenal reveals the science of the new religion—the phenomenal feeds us with the bread of life—the phenomenal with its divine afflatus illuminating the brain with visions of the beautiful hereafter, ushers the world into the realm of the real—the immortal.

Let the angels then be heard. Let the instruments whom they ordain be protected. Let the rain-raps from the heavenly showers be accepted in soul refreshment. Let the defence thereof be earnest and unflinching—let the culture be as child-like scholarship, in position preferring one another, excelling each other only in spirit gifts.

I. O. BARRETT.

Glen Beulah, Wis., Aug. 16th, 1880.

[This beautiful appeal on behalf of phenomenal Spiritualism and the defence and encouragement of mediumship, has just been found among laid aside matter; but as it was never more timely than now, we are glad to place it before our readers, at this juncture in the battle for truth. Asking Mr. Barrett's pardon for our long delay in acknowledging his valued favor, we thank him for his grand, forcible, and eloquent appeal.—Ed.]

Honor to Whom Honor is Due.

NORTH AMINGTON, Mass., Dec. 11, 1882.

Dr. B. F. Brown—Dear Sir:

The "pad" I ordered of you came to hand and was applied as directed. I must say I received a sudden shock as if from a battery, causing my whole body to tremble. As soon as it passed off I felt in perfect health and as young as I did ten years ago. May the good spirits always watch over and protect and assist you in your great labors.

MRS. S. C. MERRILL.

EDITORIAL BRIEFS.

THERE is a call for a good physical medium at Parsons, Kansas. Any information can be obtained by addressing L. Gaveneau, Parsons, Kansas.

A good independent slate writing medium is wanted in Tiffin, Ohio, this winter; also a test medium. For full particulars address M. E. J. Sailor, Tiffin, Ohio.

PIERRE L. O. A. KEELER is holding seances for manifestations in the bright light every night except Sunday, at the residence of Prof. J. Rodas Buchanan, 205 East 36th street, N. Y. City.

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

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

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

J. WILLIAM FLETCHER lectures at Frobisher's Hall, N. Y. City, on Sunday evening next. Subject—What has Stuart Cumberland exposed? Mr. Fletcher's engagements are as follows: December, New York City; January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

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

THROUGH the unfair treatment of false friends, Alfred James, the remarkable medium for ancient spirit communications, has been wronged out of property which was essential to his support. We ask the friends who appreciate his usefulness as a medium, to aid him to reinstate himself in his mediumistic work by sending such contributions as they are able to spare for that purpose. We will acknowledge promptly any such remittances sent to this office for him.

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

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

W. L. JACK, M. D., of Haverhill, Mass., informs us that Mrs. John Davis, of Bradford, has so far recovered as to walk about and enjoy the companionship of her family. Dr. Jack, whose attentions to his foster-mother have been unremitting, feels the necessity of a change of climate, and he leaves for the South for the winter, hoping to be benefited by the change and the relinquishing of all business cares. The Doctor will visit Georgia and Florida, and in his travels will take subscriptions for MIND AND MATTER. Any person who wishes to communicate with the Doctor personally can address him till further notice, at Augusta, Georgia. Due notice of his return and resumption of business will be given in this paper.

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

WE have received the "Freethinkers Association" and "Freethought Directory," first edition, H. L. Green, editor and publisher. It contains the names of the officers and members of the "Freethinkers Association" and Distinguished Freethinkers, a history of the Association, resolu-

tions, correspondence, conventions, articles of the association, etc. All who desire the second edition must subscribe before January 1st, to be sure of obtaining it. Each new member will receive a fine certificate for framing. We advise all those who are liberally disposed to subscribe at once as they are valuable for reference. Only twenty-five cents. Address H. L. Green, Salamanca, N. Y.

Mrs. Elsie Reynolds Still in the Field.

SAN FRANCISCO, Dec. 3d, 1882.

Editor of Mind and Matter:

MY DEAR SIR AND BRO.—I desire to give you an account of a seance for materialization, held in the light, by Mrs. Elsie Reynolds, at her residence 334 O'Farrell street, on the 14th of November. About twenty-five or thirty gentlemen and ladies being present, the cabinet was formed by a curtain drawn across the corner of the parlor, in which the audience were seated. Mrs. R., after inviting all to examine the walls, curtain and floor, to satisfy them that there was no chance for confederates or deception, two or three gentlemen and ladies critically investigated the corner and reported it confederate proof. She took her seat in front of the curtain until she was entranced and taken by her control behind the curtain, she being dressed in dark clothes. As the curtain closed behind her, instantly a full sized woman, clothed in white from head to feet, appeared with arms extended, sleeves large and flowing, the whole form being covered with lace; the features were plainly distinguishable.

Mr. Gruff, her control, talked through the horn, as usual. The form of little Effie Foster, a child seven or eight years old, came to the aperture, (standing a little higher and back of the table set in front of the curtain for spirits to write on); after talking some, she retired. Soon a form began to rise, apparently from the carpet, at the end of the table and clear of the curtain, and developed into Effie. She remained some time, talking and giving tests, asking and answering questions; then suddenly began sinking until there was nothing left in sight but a white spot on the carpet about the size of a dinner plate, which lingered a moment and vanished. The audience were so highly gratified at this unexpected manifestation that a dozen voices asked simultaneously if she would not materialize and dematerialize on the top of the table. She said she did not know; she would try if they would sing. The audience then sang one or two verses of "There is a land that is fair than day," during which she appeared on the top of the table, independent and outside of the curtain, spoke a few words, and seemed to sink gradually into the table; at which the audience gave vent to their gratification in clapping hands and expressions of astonishment.

Effie then asked them to sing again, which request was cheerfully complied with, when she walked out from the curtain about eight feet into the centre of the room and circle, being asked and imperturbed by many persons on every side to come and kiss them. But she decidedly answered she would not kiss any one but a gentleman from Arizona, naming him; that he might come and kiss her if he wanted to, because he was going away. The gentleman walked up to Effie, and when he stooped to kiss her, she clasped her arms around his neck and kissed him. At this moment the attention of all present was called to the manifestation as a complete and positive refutation of the report circulated by Mrs. R.'s enemies that Effie was Mrs. Reynolds on her knees, as she had always appeared by or behind the table, and never walked out clear from the table and curtain; and that by her power of ventriloquism she could talk like a little child. All present joined in saying that it was the most wonderful and convincing test they had ever witnessed, and doubly so, as it flatly contradicted the above slander that had been industriously circulated by the Bundyites of this city, "Light for All" and its satellites. Effie being about the size of a little girl seven or eight years old, could not be imitated by a woman on her knees, as her feet would stick out behind, her movements would be awkward in walking, and the little arms and hands that clasped the gentleman's neck could not be represented by a woman or any grown up person.

The ranks of the Bundy brigade are being rapidly depleted before the materializing manifestations of Mrs. Reynolds, Mrs. Souther, and Dr. D. McLennan, of 229 Kearney street. Mrs. Reynolds has given some private seances within the last two weeks, to some high officials of this city, at which they held the medium's hands while spirits put their hands on their heads, arms and hands, talked orally, and showed themselves plainly.

I have no time to give you the details of a benefit that was given to Mrs. Reynolds at the home of Mrs. Sleeper. A large crowd was there, and had a good time. Many nice presents were given as well as coin.

Most truly,

L. B. HOPKINS.

617 Third Street.

Bible Stories.

NEW ORLEANS, Nov. 29, 1882.

J. M. ROBERTS—Dear Brother:—Being desirous of publishing Bible Stories No. 1, (which appeared in the *Medium's Friend*) in pamphlet form, and lacking the means to accomplish that object, I hereby request that you would subscribe thereto; said subscription to be repaid in books, which can be sold or presented to friends.

" Hoping that our Bible Stories will do valiant service in the cause of Truth, helping to overthrow the "Fortress of Error" wherein priestcraft, aided by superstition and ignorance has for centuries confined the human mind, we dedicate them to the Liberal Public; asking only a careful and candid reading thereof." — THE AUTHOR.

The price in paper will be about 50 cents. If requested, a number will be bound in cloth. Please address, Jas. H. Young, 318 Liberty street.

Mrs. Mary A. Giles, Chariton Depot, Mass., writes: "I herein send you \$2.00, to renew my subscription to MIND AND MATTER, which I find an indispensable necessity, indeed I would almost as soon be deprived of one meal each day for the physical, as to miss its weekly visit. * * I often send packages of them to my friends who are away, and now wishing you every success in your earnest endeavors to spread the truth before the world, and that God may ever bless you, I remain your friend. I have opened this letter this morning for the purpose of sending a small donation to our excellent medium, Mr. Alfred James, if you will have the kindness to forward it to him you will oblige me.

MIZPAH.

BY C. FRED FARLIN, M. D.

Sentiment:—The Lord watch between thee and me, while we are absent one from another."

Fair Mizpah sits with folded hands
And dreams the laggard hours away,
In visions of the longed-for lands
That lie beyond the setting day.

Apart from all the joys she knew
When Life was young and Hope was green,
Fond memory keeps them still in view,
And knows the "Lord will watch between."

Her simple and unsullied faith
That links the Present to the Past,
Knows Love will triumph over Death,
And all life's minor things outlast.

A subtle power—it holds the heart
Beneath the magic of its spell,
And bids it thrill with hope, or start
In sadness at the tolling bell.

But if some loved and honored one
Hath vanished down Time's rapid stream
With folded hands, their labor done,
She trusts the Lord to watch between.

Oh, Mizpah, not in vain you wait
Though widely drift Love's lives apart,
Some day the "Warden at the Gate"
Will reunite all severed hearts.

Rochester, N. Y., Dec. 10th, 1882.

Transition of Charles B. Peckham.

We take the following announcement from the *Banner of Light* of Dec. 9th:

"ANOTHER WORKER PASSED ON."

"Charles B. Peckham, of Newport, R. I., passed to spirit life on the morning of Nov. 29th, in Clarke's news depot, that city. He was a prominent and earnest Spiritualist, and belonged to one of the best known and most respected families of that municipality. The cause of his physical change was heart disease, from which he was a sufferer for some months previous. Mr. Peckham this gentleman informed us was about seventy-two years of age."

One of the first subscribers to MIND AND MATTER was Charles B. Peckham, who continued to take it up to the time of his ascension to the realms of spirit life. He was a very intelligent and thoroughly informed gentleman, and leaves few men behind him who are as well posted in all that appertains to the fraud on humanity called Christianity. It was the high appreciation manifested by Mr. Peckham, for this publication, and our efforts to get the naked truth before the world, that in a great measure nerved us for the battle, that has been fought against the traitors and spies in the Spiritual camp who have sought its destruction. The warm, friendly and approving letters we have many times received from him, will be remembered with grateful appreciation. Thus one by one the true and tried in the onward march of Spiritualism pass on to receive the reward of the "Just made perfect."

A Teempest in a Teapot.

TERRE HAUTE, Dec. 9th, 1882.

Editor of Mind and Matter:

Dr. W. Harry Powell, the slate writer, swooped down on us, and gave his first slate writing seance to a small company of selected friends on the 23rd ultimo. The friends endorsed Mr. Powell in his peculiar phase of writing with improvised pencil procured by spirit agency. The convincing character of the phenomenon being adapted to the needs of those who had not progressed beyond the confines of the lower phase of spirit manifestations, made of Mr. Powell a welcome guest with Terre Haute Spiritualists, who used their influence for him, and succeeded in securing large attendance at his entertainments. All, with Mr. Powell and his friends, went on smoothly and harmoniously until Mrs. Stewart innocently, as the sequel will show, threw a fire brand into the camp. For information of those not familiar with Powell's specialty, we digress to explain, that a substance, on waving the hand, forms on the ball of his index finger, by which messages purporting to come from spirit friends are written on a slate. Anna M. Stewart, at the request of friends, tried the experiment, and succeeded at her first effort. At our suggestion the lead pencil was in the same way produced, and messages upon paper, which placed her one ahead of Powell, was also written, and on each, the messages written furnished indisputable evidence of spirit presence. The friends who believed this a confirmation of Powell's mediumship, referred exultingly to Mrs. Stewart's success. But lo! Powell had repeatedly boasted that he was the only medium in the world who had that power, and when told that Mrs. Stewart had reproduced the phenomenon, he became desperately enraged, and in a fit of jealousy denounced her, and without investigation of her powers, declared her a fraud, and hastily, inconsiderately, and without cause or provocation, caused to our astonishment, the following challenge to appear in the *Terre Haute Daily Express* of Wednesday morning, 6th inst.

CHALLENGE.

Whereas, one Anna M. Stewart, of this city, has imitated my manifestation of Slate Writing, I, W. Harry Powell, of Philadelphia, will meet the said Anna M. Stewart in a test seance, the time and place to be designated by herself, (excepting Pence's Hall,) for the sum of \$100 or \$1,000. The conditions as follows, viz:

A committee of twelve to be selected, each having choice of six persons, and a professor of any medical college to be referee.

My mouth is to be securely closed, my hands to be washed with chemicals, in order that any calcareous substances may be removed, and never to be out of sight, and I to have my clothes thoroughly examined by the committee, that it may be fully satisfied that nothing about my wearing apparel may aid in this manifestation.

Should the aforesaid Anna M. Stewart produce similar manifestations under like conditions, I agree to forfeit the amount she may agree to accept in this challenge, ranging from \$100 to \$1,000, a like amount to be paid by her to me if she fails

to produce the writing under the above named conditions.
[Signed]

W. HARRY POWELL.

That the phenomenon referred to in the above challenge is reproduced through the mediumship of Anna M. Stewart, we positively know, and others can know by investigation.

To quiet and soothe the irate Powell, who seems to have a jealous fear that Mrs. Stewart will become a troublesome competitor in the slate-writing phase, we will inform him that she has no intention to retrograde from the high and exalted position to which the spirit world has raised her, to compete with him in a lower and comparatively insignificant phase of mediumship. Her committee prefer to have her powers devoted to the further development of materialization—the highest and grandest power known to the world—in the production of which she gives universal satisfaction to all who honestly investigate, and in which she is having all that she can do, and which will explain to the champion Powell, and to all unprejudiced minds, the non-acceptance of his very foolish, unwarranted and uncalled for challenge.
PENNY HALL COMMITTEE.

Correspondence.

Editor of Mind and Matter:

I see by your last issue that Mr. Coleman denies being a plagiarist. I had ceased to read his effusions, when one of the only two who take the *R. P. Journal* here, called my attention to an article in a late number of that delectable sheet, in which he accuses Sir Godfrey Higgins, Kersey Graves, and others, of infamous falsehoods. That tirade so disgusted my neighbor, that he spoke of chiding Col. Bundy for admitting it. And it moved my humble self to speak right out in meeting, by stating to yourself, and the editor of the *Truth Seeker*, what I heard a gentleman of Leavenworth say in the presence of several, regarding Coleman's plagiarisms.

But any who doubt his plagiaristic proclivities, should write to Mr. Wm. H. Burr, of Washington, D. C., who has the proof.

I thought my neighbor was rather severe on Bro. C., in regarding his article as unworthy a place in Bundy's vehicle of slander and falsehood. It was according to the eternal fitness of things, I think. In all probability my terms of expression, as given in MIND AND MATTER, were different from those of the gentleman referred to, but I aver that they were substantially the same. I was probably at fault in using the term "fine library." I had been informed by some one that he had quite a collection of well selected books, and thought it sufficiently accurate to use the term I did. But I suppose Bro. C., would not consider ten thousand volumes to constitute a fine library, at least, if any of his remarkable productions were left out.

I have just heard from my friend Kersey Graves, who says he regards Mr. Coleman as a monomaniac. Should this meet his eye, I hope he will excuse its appearance, and I crave the same favor from the other gentleman quoted. The exigency of the case seemed to justify the liberty I have taken.

But I consider plagiarism a mere foible in comparison with what Mr. Coleman has been charged with by California correspondents of MIND AND MATTER, and which I have no doubt is true. Reference is made to his falsehoods about some of the best mediums and noblest women in the country. See also what has appeared in late numbers of the *Truth Seeker*.

Mr. Coleman, if I knew of anything that I could say to induce you to abandon your pedantic, egotistic, dishonest and corrupt life, it should be said with a will, but I despair of uttering anything more to the purpose than the foregoing.
STEPHEN YOUNG.

Memphis, Mo., Dec. 5, M. S. 35.

Cephas B. Lynn's Quandary.

Editor of Mind and Matter:

Will you allow me space to briefly say how much I regret that so talented a man as Mr. Lynn, should make so serious an error as to suppose that "the main army of Spiritualists," or any of them, are to be found in the church! The church everywhere and always is slavery to a creed. Spiritualism is emancipation from all creeds. The church denies the right of private judgment, forbids the use of reason in all matters pertaining to the future of the soul—cramps, narrows, restrains, dwarfs; and always persecutes to the utmost possibility of cruelty those who dare venture beyond its soul-debasing confines. Spiritualism encourages thought, recognizes reason as the most precious gift of nature, to be used on all occasions, in all places, and concerning all matters presented to our thought; it protects experiment, is indeed the birth of the soul into liberty. The church is the most cruel, the most unscrupulous, the most relentless foe of human welfare, which exists upon the earth to-day. The untold agonies of poverty and its accompanying crime, are as nothing when weighed against the mental tortures which the church entails on those sympathetic, loving natures who are the victims of its baleful dogmas. A Spiritualist in a church! why a Spiritualist can not remain in the fetid atmosphere of that decaying institution; his spirit soars always and sings always, and it can no more do so in the enfeebling elements of those superstitions from which he has been emancipated, than a lark can soar and sing in the mud of the quagmire in which it has been caught. No, no, Mr. Lynn, it won't do to count any body in the church as belonging to the ranks of Spiritualism, for if you do, you will find when the crisis comes, that you are minus just so many men. There never was and never can be harmony between Liberty and Slavery—there will always be antagonism between the two until slavery is conquered everywhere, and those persons who still choose to be counted in the ranks of slavery, are always traitors to the cause of liberty whatever their statements to the contrary may be.
Very respectfully,

Mrs. O. F. S.

Amos C. Billings, Waukesha, Wis., writes: Please find enclosed two dollars, which you will place to my credit for subscription to MIND AND MATTER, for which I have been a subscriber since the first number was issued, and expect to be until it or myself cease to occupy the form. The fraud hunting portion of those claiming to be Spiritualists, are daily growing beautifully less, and it is only a question of time, when that fossilized portion will disappear altogether. God speed the time when truth, love and wisdom, shall succeed antagonism, jealousy and hypocrisy. Fraternal thine.

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

HEINRICH EBERHARD GOTTLÖB PAULUS.

I SALUTE YOU, MYNHEER.—Has it ever crossed your mind that in all these communications that have been given to you in regard to Christianity, that there is one gospel about which very little has been said—namely, that of St. Matthew. You have had communications in relation to the Gospels of St. Luke or St. Lucian, of St. Mark or St. Marcion, and of St. John or Apollonius, but you have had none about the Gospel of St. Matthew. As a student of the so-called Scriptures, when in earth life I was struck by the fact that I could not find an original Gospel of St. Matthew. The other three gospels I found accounted for in the way they have been explained to you. The reason of this was that the Gospel of St. Matthew was a very different gospel from the other three, and originally was written in the Hebraic-Samaritan tongue. It is of Phœnician origin and embodies the Phœnician idea of a god-saviour, and in that tongue was known by the title of Mathieuo. The *me* meant spirit or life as it exists in the human form; the *thieu* is analogous to the Greek *theos*; and *o* is the everlasting circle; and the whole word Mathieuo meant the spirit of God working in an eternal circle. And it was so understood in the days of Basilides the Gnostic, about 200 A. D., whose writings were extant in the days of Faust or Faustus, and were published by him. Indeed, this was one of the reasons why the priests incarcerated him and levied upon his property, and sought to suppress the publication. A few copies, however, are still extant, one of which copies came to my notice. The whole of that work was ascribed to the action of the Buddhist council—of Zaiska I think it was called—held under the authority of the Hindoo ruler or king, Ardelos Babeker, a Buddhist priest and king. It was the digest of the sixteen gospels of Deva Bodhastuata, all teaching of gods or god-men who were regarded as saviours of mankind. This Mathieuo was claimed to be the principal disciple of Deva Bodhastuata, or supporter of the doctrine of Christos, in connection with one Arjoun; and that while the first was the St. Peter, the second was the St. John of the Phœnician gospel of Mathieuo. This Phœnician version of the life adventures and career of Christos was accepted as sacred, and applied in their worship of their sun-god or god of fire, by the Phœnicians. There is a passage that you will find in the Christian scriptures, of letting your seed pass through the fire to Molech. This Phœnician St. Mathieuo account of Christos fell into the hands of the Armenians, and became their sacred gospel as far back as the days of Abraham, and continued so until A. D. 350, when it was adopted by the priests and rulers of Catholicism, who, in order to get the Armenians to agree with or follow their doctrines, inserted it in the sacred scriptures, and this is the origin of the gospel of St. Mathieuo as I read it in the Armenian tongue. In my life I was what might be termed a Unitarian, or one-god man, and it was the knowledge of the facts I have stated that made me an opponent of the New Testament. The Armenian gospel which came into my hands I obtained from a Greek, Constantius by name. He had obtained it at a town in Armenia near the foot of Mt. Ararat, and he showed me that it was of Armenian origin. I tried to get it translated, which I found most difficult, because it was written before the time of Attila the Hun, and was in a very ancient text. After a great deal of trouble I found an Armenian at the Hague, in Holland, who understood the ancient Armenian alphabets as they had been handed down from his ancestors, who explained their meaning to me. Faust had the same Armenian gospel of Mathieuo translated by one Joannes, but this Armenian copy was nearly the same as the Gospel of St. Matthew now. But I undertook to find the whole matter out for myself and through the assistance of the Armenian named, translated it into German. But it was never published, on account of the opposition of my children. I think the original and the translation could still be found by applying to one of my relatives, who has them in possession at this time. I died at Heidelberg in 1851.

[We take the following account of Paulus from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature.—Ed.]

Heinrich Eberhard Gottlob Paulus, a German theologian of great note in his day, and one of the leaders of the Rationalists at the close of the last and the first quarter of the present century, was born at Leouberg, near Stuttgart, Sept. 1, 1761. He at first intended devoting himself to the study of medicine, but becoming interested in the Pietistic movement, he soon turned all his attention to the study of theology, and proceeded to Tübingen, to devote himself to studies preparatory to entering the ministry. He also spent some time travelling in Franconia and Saxony. Next he gave himself to the study of Oriental languages at Göttingen, and afterwards went to London and Paris to continue his researches. In 1789 he was called to the professorship of Oriental languages at Jena, and in 1793, on the death of Doderlein, became professor of theology. Here he especially signalized himself by the critical elucidation of the Scriptures of the Old and New Testaments, in so far as they present Oriental characteristics. The results of his labors may be seen in his *Philologisch-kritischer und historischer Commentar über das Neue Testament* (Lubeck, 1800-1804, 4 vols.); *Clavis urber die Psalmen* (Jena 1791); *Clavis über den Jesaias*, and other writings belonging to this period of his literary activity. In 1803 he removed to Wurtzburg; in 1808, to Bamberg; in 1809, to Nuremberg; and in 1811 to Ansbach. During these various changes he had ceased to be a professor, and became a director of ecclesiastical and educational affairs; but in 1811 he accepted the professorship of exegesis and ecclesiastical history at Heidelberg, and was thus once more given the opportunities of academical life. In 1819 he started a kind of historico-political journal entitled *Sophonron*, in which he continued to write for about ten years. His contributions were marked by weighty sense, moderation, and knowledge of his various subjects, and won him great renown at the time. His essays on passing important subjects, such as proselytizing, the influence of the popish government on the National Roman Catholic Church of Germany, and others, gained great applause. As a theological writer he was anxious to warn his readers equally against a one-sided nationality, and a speculative deviation from the original doctrines of Christianity, as from mysticism and Jesuitism.

With these ideas he began in 1825 a theological year-book called *Der Denksylabie*, published from 1825 to 1829, and another journal called *Kirchenbeleuchtungen*, published in 1827. From his numerous writings we select for mention the following: *Memorabilien* (Leip. 1791-1796); *Sammlung der merkwürdigsten; Leben Jesu, als Grundlage einer reinen Geschichte des Urchristenthums; Aufklärende Beiträge zur Dogmen-, Kirchen- und Religionsgeschichte; and Kaegetisches Handbuch über die drei ersten Evangelien*. His services to oriental literature are numerous and important. While at Jena, he edited the 'Repertory of Biblical and Oriental Literature,' the Arabic version of Isaiah by Saadiah, and Abdollatif's 'Compendium Memorabil. Egypti,' etc. As a theologian he is generally looked upon as the type of pure, unmitigated rationalism—as a man who sat down to examine the Bible with the profound conviction that everything in it represented as supernatural was only natural or fabulous, and that true criticism consisted in endeavoring to prove this. Perhaps none of the German Rationalists have done more to spread the infection of neological opinions and modes of thinking than Paulus. Under the imposing pretence of superior deference to the reasoning power in man, he, with others, had great success in weakening the hold of salutary divine truth on the educated mind of Germany, and bred great scepticism, not only as to the doctrines, but the authority of revelation. Paulus died Aug. 10, 1851, having lived long enough to see his own rationalistic theory of Scripture give place to the 'mythical' theory of Strauss, and that in its turn to be shaken to its foundation, partly by the efforts of the Tübingen school, and partly by those of Neander and the 'Broad Church' divines of Germany.

So says Prof. J. H. Worman, A. M., of Lawrence University, Wisconsin. It was the spirit of this truly learned and honest man who returns to explain why he regarded the Christian Scriptures as in no sense sacred or divine, and why he did what he could to explain the true nature of those false and fraudulent writings. Having been furnished the key to his labors by his spirit, we are tempted to learn the German language in order to read the works of Paulus alone. Those works read by the light of the disclosures made by the spirit, would explain many things that are not to be found in the French or English tongues.

The spirit whom neither the medium nor ourself ever heard of, calls attention especially to the Gospel of St. Matthew as having been exceptionally unmentioned in the course of the learned communications that had been given through Mr. James, previously. In order to show the historical confirmation of the probable truth of this remarkable spirit revelation, we will quote what seems more immediately to bear upon the case, from the same authority (McClintock and Strong).

"While there is absolutely nothing in the Gospel (of Matthew) itself to lead us to imagine that it is a translation, and, on the contrary, everything favors the view that in the present Greek text, with its perpetual verbal correspondence with the other synoptists, we have the original composition of the author himself; yet the unanimous testimony of all antiquity affirms that Matthew wrote his Gospel in Hebrew, i. e., the Aramaic or Syro-Chaldaic dialect, which was then the vernacular tongue of the then inhabitants of Palestine."

In view of that unanimous ancient testimony that the Gospel of Matthew was not originally written in Greek, and was written in a Syro-Chaldaic tongue, it is marvellous that modern Christian priests should have committed the fatal blunder of claiming that there was also an original Greek version of that Gospel. That the Greek version of the first Gospel should only be a translation of a Syro-Chaldaic original, is a fact that settles the question for the other three gospels as well. Being all of the same nature, as they appear in the Greek, they are equally copies or translations of older originals in some other tongue. Being in Greek, they are the work of Marcion, Lucian and Apollonius, who were all educated Greeks, and who doubtless used the same original or originals in giving their respective versions thereof. The claim that Matthew ever wrote a Greek Gospel is preposterous, for being a Jew, as is claimed, he could not have written in Greek, being uneducated even in the learned Hebrew tongue. It must not be forgotten that it is not claimed that the original of Matthew was in the Hebrew of the learned priesthood, but in the common tongue of Syria, Cappadocia, Mesopotamia and Palestine. It is known that Apollonius wrote in that conglomerate or mixed Syro-Chaldaic tongue. But let us quote further:

"In the words of the late Canon Cureton (Syriac Recension, p. 53), 'no fact relating to the history of the Gospels is more fully and satisfactorily established. From the days of the apostles down to the end of the fourth century, every writer who had occasion to refer to this matter has testified the same thing. Papias, Irenæus, Pantenus, Origen, Cyril of Jerusalem, Athanasius, Epiphanius, Jerome, all with one consent affirm this. Such a chain of historical evidence appears to be amply sufficient to establish the fact that Matthew wrote his Gospel originally in the Hebrew dialect of that time, for the benefit of the Jews who understood and spoke the language.'"

The question that is left to be settled is whether any Jewish Matthew ever wrote the original of the first Gospel, and whether some Buddhist or Phœnician Mathieuo was not the author of it. Papias is then quoted as follows:

"Papias says, it would seem on the authority of John the Presbyter, 'Matthew compiled his Gospel (or 'the oracles'), in the Hebrew dialect; while each interpreted them according to his ability.'"

It would seem, therefore, that the Gospels of Marcion, Lucian and Apollonius, as well as the one attributed to Matthew, were interpretations of one Syro-Chaldaic original. We quote further:

"The next witness is Irenæus, who, as quoted by Eusebius, says that Matthew among the He-

brews published also a written Gospel in their own language. * * Pantenus, the next witness, cannot be considered as strengthening the case for the Hebrew original much; though as far as it goes, his evidence is definite enough. His story, as reported by Eusebius, is, that 'he is said to have gone to the Indians (probably in the south of Arabia), where it is reported that the Gospel of Matthew had preceded him among some who had there acknowledged Christ, to whom it is said the Apostle Bartholomew had preached and had left with them the writing of Matthew in Hebrew letters, and that it was preserved to the time mentioned.' Jerome tells the same tale, with the addition that Pantenus brought back this Hebrew Gospel with him. No works of Pantenus have been preserved, and we have no means of confirming or refuting the tale, which has somewhat of a mythical air, and is related as a mere story, even by Eusebius."

It is a fact that a spirit purporting to be Pantenus did, nearly two years ago, state, through Mr. James, that he had found a copy of the Gospel of Matthew in India and had taken it with him back to Alexandria, from which city he had been sent on an embassy to India. But let us quote further upon this point:

"We have already given the testimony of Eusebius to which may be added a passage in which he ascribes the words *Ophion ermeneusantos ten graphen* to the translator, adding, 'For the evangelist Matthew delivered his gospel in the Hebrew tongue.' This is very important evidence as to the belief of Eusebius, which was clearly that of the church generally, that the Gospel was originally composed in Hebrew. Epiphanius states the same fact without the shadow of a doubt, adding that Matthew was the only evangelist who wrote 'Ebraisti kai 'Ebraikos grammasin.' The value of his evidence, however, is impaired by his identification of the Hebrew original with that employed by the Nazarenes and Ebionites by whom he asserts it was still preserved."

This evidence of Epiphanius leaves hardly a question as to the fact that the Gospel of Matthew originated among a people who spoke the Syro-Hebraic or Chaldaic tongue. The Nazarenes and Ebionites prevailed mainly in Syria, Mesopotamia, Cappadocia, etc., where the Gospel of St. Matthew is claimed to have been especially used. A writer in the American Cyclopaedia says: "The doctrines of the Ebionites was a mixture of Judaism and Christianity. While they accepted the Old Testament in its integrity, they rejected the New Testament, substituting a Gospel based upon the fact in the Gospel of Matthew. This was known to the primitive Christians as the 'Gospel of the Hebrews.'" We have a right to claim that the Gospel of Matthew was based upon that Syro-Ebionitic 'Gospel of the Hebrews,' as it was undoubtedly the older of the two. But let us quote further:

"The same observation may also be made concerning the testimony of Jerome, whose references to this subject are very frequent, and who is the only one of the fathers that appears to have actually seen the supposed Hebrew Archetype. A perusal of these passages shows that there was a book preserved in the library collected by Pamphilus at Caesarea, which was supposed to be the Hebrew original, and was as such transcribed and translated into Greek and Latin by Jerome, about A. D. 392, from a copy obtained from the Nazarenes at the Syrian city of Berea. * * * While then, we may safely accept Jerome as an additional witness to the belief of the early church that Matthew's Gospel was originally composed in Hebrew (Aramaic), which he mentions as something universally recognized without a hint of a doubt, we may reasonably question whether the book he translated had any sound claims to be considered the genuine work of Matthew, and whether Jerome himself did not ultimately discover his mistake, though he shrunk from openly confessing it."

Thus do modern Christian divines labor against fact, reason, and common prudence, to conceal the fact that the Gospel of Mathieuo, of the Buddhist canons, afterwards adopted by the Phœnicians, and still later by the Armenian priesthood as their sacred gospel, was the original of the comparatively modern Greek canonical Gospel, according to St. Matthew. We have quoted more than enough of Christian admissions, to show that what the spirit of Paulus claims in relation to the origin and nature of the canonical Christian Gospel of St. Matthew, is not only possible, but most probably, if not certainly true.

From what Jerome has testified in relation to a Nazarene or Syrian gospel, as being identical with the Gospel of Matthew, as above quoted, there is little doubt that about 350 A. D., as the spirit of Paulus states, the Catholic priesthood sought to win over the Armenian worshippers of the Hindoo Christos, by canonizing and adopting the Buddhist-Armenian gospel of Mathieuo. Should the copy of the Armenian gospel of Mathieuo be found of which the spirit of Paulus speaks, it will be hardly worth while for the Christian priesthood to continue to insist that the first gospel, or the original one, has any claim to be regarded as a sacred or divine book, and with its downfall, the other gospels, and the epistles will have to share its fate. Bold, fearless and independent as was Paulus, the acknowledged leader of German Rationalism, and much as he wrote throwing doubt upon the authenticity of the New Testament; he never made known his weightiest reason for impeaching the sanctity of that compilation of ecclesiastical plagiarism and deception. As a spirit he comes back and discloses that reason in the clearest and most satisfactory manner. From Dr. Adolph Fellger of this city, we have learned the fact that Paulus was opposed by his family and relatives without exception, which accounts for his suppression of his translation of the very ancient Armenian gospel of Mathieuo.

The spirit's reference to a Latin or Greek translation of the Armenian Gospel of Mathieuo by

Joannes, for Faust or Faustus, and his incarceration, and the confiscation of his books, can have reference only to the following fact as mentioned in the American Cyclopaedia, article "Faust."

"At the sacking of Mentz, in 1462, by one of the two rival archbishops, Adolph, of Nassau, Faust's workmen were scattered, and the printing process, which had been kept as a secret in Mentz, was divulged by them in other countries. A short time afterwards, however, Faust was enabled to resume his operations."

Be that as it may, there is no good reason to question the truth of the spirit's statement that he saw a copy of Faust's published translation of the Armenian gospel of Mathieuo—confirmed as fully as his communication is by general historical facts in all other essential respects. It will be our especial effort to find the German translation of that gospel by Paulus. Language fails to express the value we set on this spirit testimony, as to the origin and nature of the Christian religion. It has long been known that Christianity was not what it purported to be, an original and divine revelation; but what it was, the most learned failed to more than conjecture. In the light of these unimpeachable spirit testimonies, their need no longer be any doubt or trouble on that score. We have other communications, now in hand, bearing upon these same points which, if anything, are even more surprising and convincing. One of which is that of Haverkamp which follows this. With such a flood of truth coming from the spirit life, MIND AND MATTER, should be in the hands of tens, where it now reaches the hands of individual readers. Help us friends to circulate the paper as far and wide as possible.

SIGEBERT HAVERKAMP.

GOOD MORNING, SIR:—"Let us not darken counsel with many words." It is this sentence that has caused the present chaos of beliefs. All truth is simple, and possesses the beauty of symmetry, whilst lying words need good memories to substantiate them. No man that ever lived, or perhaps who will live after me, devoted more of his time to the close analysis of the Greek and Latin classics than myself. But after all the study of the manners and customs of the East, I find that there is nothing in Christianity but what existed before that word was even introduced; and my authorities can be found in any library without proceeding to the trouble of looking for more proof upon the real identity of such a mad creation of mortal man as Jesus Christ. I knew it when here. I was false to my trust. Why? On one hand stood honor and preferment; on the other hand stood disgrace and despair. The further I went into the investigation of the original claims of Christianity, the more I became convinced that it was a damnable imposition. First from the writings, as translated, of a follower of Apollonius of Tyana, called Damis, and which was extended at the Court of Tiberius Caesar, and was there written by one who has no historical name, called Allosius. This man had it direct from Damis himself; and this was in possession of the Societe Biographique, and it was submitted to me at Leyden by the French Ambassador. I examined it and returned it to them marked in German with this sentence that "No stronger proof could be had that Jesus Christ was Apollonius of Tyana, and also St. Paul and St. John, than is set forth in this manuscript;" and I never saw it afterwards nor any one else; but it was submitted to me simply because I was the only one at that time, that held the key to the writings there expressed or set forth. Ques. Was that writing the manuscript of Apollonius? Ans. It was the writing of his disciple Damis. Now, I have no doubt but that this manuscript exists, for I think that the one that was entrusted with it was of such an ambitious character that he held it and left it to his heirs. Ques. Do you remember who that was? Ans. I do not know whether you will find his name extant or not, but he was known as Pierre Durand, he kept it to extort money from the Christian or Catholic clergy. Ques. What position did he hold at that time? Ans. At that time he was Secretary in the diplomatic corps; and he was a messenger. He was a good scholar himself, and understood the points that I had made there, and it was necessary to buy his silence. All those annotations of mine upon the characters in the Hebrew Bible, (the Old Testament), were munificently paid for by parties interested in the propagation of Christianity. That is they bought me, to make them as clear as possible, in order that they might be a standing reference to future generations. All these notes and comments have been a burden on my shoulders as a spirit; and I wish to add that I have something further to say, but I cannot get the proof, and I want to furnish you with the absolute proof. On some future occasion I think I can give you direct information that will tend to make all priests, both Catholic and Protestant think, to use an old fashioned term, that "A hornet's nest had broken loose." But you see, in the first place, I have to feel my ground through this medium. That is, to be able to force my ideas in such a clear and lucid manner, that they can never be disputed hereafter. This is only an experiment for me, for what I shall do hereafter at a fitting opportunity. You may sign me Siebert Haverkamp, Professor of Rhetoric in Leyden University. Died in 1742.

[We translate the following in relation to Haverkamp, from the Biographie Generale.—Ed.]

"Siebert Haverkamp, one of the most celebrated philologists of the 18th century, was born at Utrecht in 1683. He went through his studies in a brilliant manner, and on leaving school, merited to be ranked among the learned men who honored Holland at that time. He was soon after appointed professor of the Greek language at the Academy of Leyden, joined with which were the chairs of rhetoric and history, and he filled all three positions with rare distinction. He was exceedingly laborious, and the duties of his position did not prevent him from producing important works, which succeeded each other with an inconceivable rapidity. He had visited himself of some leisure moments to all beautiful Italy, and acquired a taste for the study of coins and medals, of which, he afterwards formed a valuable cabinet. This learned man was removed from his literary labors on the 25th of April 1742,

(Continued on the Third Page.)