

Mind



Matter.

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

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

PHILADELPHIA, SATURDAY, OCT. 22, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 48.

CHRISTIANITY A FICTION.

A Poem Showing the True Origin and Mythical Character of the Christian Saviour, and the Mythical Nature of Many of the Most Eminent Heroes and Heroines of Biblical Fame.

Through J. H. Mendenhall, Medium.

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[Continued.]

ELIJAH GOING TO HEAVEN IN A CHARIOT OF FIRE—ELISHA, ETC.

Elijah now comes on the scene,
In which he leads the van—
Elisha following in the rear,
An old bald-headed man.
Elijah's great and noted feat
The Christians all admire,
For did he not soar up to heaven
In chariot of fire? (1)

Elisha—when Elijah went
Up to the shining throne—
Took up his mantle from the ground.
And wore it as his own.
Some fifty of the Prophet's sons
Looked on with eager gaze,
To see Elijah ride the wind,
Amid the fiery blaze.

And near the mountain of the Lord,
Was many a fiery steed,
But it was plain—on "double-quick,"
Elijah took the lead.
Now, readers, let us look at this,
Just as it is in fact,
And you will need no priestly aid
To explicate the act.

Elijah is a compound word,
Of *el*, and *i*, and *jah*,
And each of these a distinct name
For dreaded Ya-ho-va-h.
In other words, in Hebrew tongue,
The first, *el*, meant the Sun;
The letter *i* denoted self—
The self-existing One.

While *jah*, alone, but simply meant
The highest, or most high;
And these combined bespeak the god
The Pagans glorify.
At Christmas morn, the Sun was *el*,
At Equinox, *eli*,
And at the Summer Solstice, he
Was Elijah—the most high.

Now as the Sun, in his ascent
From Acheron up higher,
He was, Elijah on his way
By chariot of fire;
And when ascended to the point,
The highest in the heaven,
His mantle, or his rays—his strength—
To "Old bald-head" was given.

For when the highest point was reached,
The Sun, with lessened rays,
Began his downward movement then,
And shortened, hence, the days.
Elijah was the Summer Sun,
While yet he led the van;
Elisha was the Autumn Sun,
The old bald-headed man.

For though the mantle fell on him,
Off 'Lijah's glowing face,
His hair—the rays—were shortened now,
For Winter joined the chase.
The two she-bears (2), which Scripture says,
"Devoured the little ones,"
Are constellations in the sky—
Made up of stars or suns.

The two-and-forty little ones,
These monsters did devour,
Were lesser stars thrown in eclipse
By Ursa Major's power.
Then, by strange phases in the sky,
The scene was there displayed,
On which the riddle-writer built
The story here portrayed.

But plain it is to any one
Who reads the story through,
There was a mighty whirling wind,
Or storm, then plain in view;
Perhaps an intersection of
The planets and the Sun;
And hence the fiery steeds and men—
The way the statements run.

Eclipses, too, we know, produce
Strange scenery in the sky,
And poet scribes, to suit their case,
These scenes do magnify:
And thus it was, that many great
And mystic Bible themes,
Sprang into facts, and soon were clad
In drapery of dreams.

Those fifty men—sent by the king—
Who helped to form the scene,
At "Lijah's" bold and fiery flight
To heaven—may have been

So many bright peculiar clouds;
Arising in the storm;
And shapes like unto fiery steeds,
Likewise came into form.

Or, should eclipse have then occurred,
And Nature thus enraged,
To form this scene, here moon and stars
May both have been engaged:
For as the ancients thought the gods
Resided in the skies,
The winds and waves and volcanoes,
And Ocean's heaving sighs,—

Indeed, whatever scenes arose,
In Nature's great domain,
Were looked upon as living things,
All in the holy train.
Then all this story of old "Lige"
Ascending into heaven,
Is but the dream of poetry
Through mystic symbols given.

We do not say but that there were
Great men in olden times,
Some bearing names as given them
In these our humble rhymes;
But know the stories that we read,
Concerning these great sages,
Were never meant for real facts,
In any of the ages.

But merely pictures faintly drawn
To represent some thought,
Originating in the mind,
Which for expression sought;
That fancy might have wider sweep,
Its happiness to find;
For such is known to be a want
Of every dreamer's mind.

Then let Elijah ever rest,
Nor give yourself a pang,
About Elisha and his bears,
Or ribald children gang.
For there around the northern pole,
These ravening beasts are hurled,
And never yet a hunting went
Upon this nether world.

SAMSON—HIS ENCOUNTER WITH THE LIONS AND HIS DEFEAT BY DELILAH.

Now Samson (3) comes up in due time,
As one approved of God,
To keep the heathen sinners from
Invading Jewish sod.
'Tis said he was a model man,
By birth a Nazarene,
And hence his name is revered
By every silly wight.

But Samson's true biography
We here give in our rhymes,
Just as 'twas read and recognized
By men in ancient times.
Now Samson is a Hebrew word, (4)
And understood aright,
Denotes the Sun in bright array—
In other words the Light.

He is the Sun personified—
His strength, in every curl—
He represents a love sick youth
The slave of some fair girl;
And lo! as he was on his way
To Timnath (5) meaning height,
He slew the Lion of the sky
Absorbed then in his light.

A mighty man of strength, he then
Engaged the Philistines—(6)
Another name for Winter's months;
And other evil signs.
And when those cruel Philistines,
In Dagon's (7) Temple were,
Then Samson took the pillars up
And smote them then and there; (8)

(3). For the legend of Samson see Judges, chapters xiv, xv, and xvi.

(4). The name Samson in the Hebrew tongue was *Shimshon*, meaning *Sunlike*, *shining*.

(5). The Timnath, to which Samson went with his father and mother to court Delilah, the Philistine maiden, was no doubt Timnath-hera, where Joshua the son of Nun was buried, (Judges II, 9) which was in the mount of Ephraim. The Hebrew word Timnath meant *portion*, and was coupled with the directive suffix of *th* or *th* to qualify it. *Her*, is interpreted by Jewish rabbins to mean the Sun. So the reader can well see the relation of Timnath to the Sun.

(6). The Philistines were, in the Jewish legends, always regarded as the adversaries of the Israelites, the latter being none other than the sons of the seven Summer or warm months of the year. *Ja* meaning *fire* or *heat*, *ra* meaning *Lord* or *ruler*, and *el* the Sun. *Ja-ra-el* being nothing more than the Lord Sun ruling with his heat. The contests between the Israelites and Philistines being only the struggle that annually takes place in nature between the solar hosts of light and life in the Summer sky, with the hosts of darkness and death which succeed them during the Winter months.

(7). Dagon in Hebrew meant *Fish*. *Lord* or *Fish being—slay* meaning *Jah* and *on* derived from the Egyptian word *on* meaning the Sun. The Philistines being the sons of Winter's kingdom, were represented by the Jewish scribe as worshipping the Sun in the wintry sign of the fish. He was always represented as being one-half man and one-half fish.

(8). The pillar that Samson leaned upon and pulled down, on that ever memorable occasion, was the same right-hand pillar, set up in the porch of the Temple of Solomon, which may be seen supporting the royal arch on any Masonic chart, the royal arch of Free Masons being none other than a representation of a section of the zodiacal arch of the heavens, embracing the seven Summer signs, Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra, the hieroglyphic symbols, of which are respectively seen, on the seven zodiacs constituting that royal arch—the hieroglyph of Cancer—the sign in which the Sun attains its highest point in the zodiac designating the key-stone of the arch. The two pillars that support this arch symbolize the equinoctial points of the Sun's course—that of the Spring Equinox being called *Jachin* and that of Autumn, *Boaz*. It was to the pillar Jachin, the blind Samson (The Sun of Winter) asked to be led, and when he reached it there was an end of the Winter months, and with it the Winter Sun; for Solomon's Temple took the place of the Temple of Dagon, whose Sun-god died in the sign of the Fishes, to give place to the Summer Sun the Lord of *Ja-ra-el*, who presided thence forward in Solomon's Temple, the royal arch of which we have described.

Thus slaying more than during life,
Just at the eve of death,
For winter frosts and icicles
Were melted by his breath
But now we hear that he was shorn
Of all his locks, e'en seven;
While sporting in Delilah's (9) lap.
Miss Virgo up in heaven.

And with the loss of those fair locks—
His rays—his power went;
For rob the Sun of all his rays,
And lo! his strength is spent.
Then Samson with his boasted strength
Is but the Sun in power,
Who slew old Winter as he passed
From Gaza's icy bower. (10)

But he was captured for a time,
By Winter's howling blast,
Which sadly weakened his clear sight,
And he went blind at last.
'Twas then Philistia gained the day,
For Winter with its train,
Imprisoned this great man—the Sun—
And bound him with its chain.

But Samson had internal strength,
And broke the bonds in twain,
And from his icy prison rose,
To life and power again;
For when fair Spring came smiling in,
And decked her balmey bower,
Lo! Samson's locks—his lengthened rays—
As he regained his power.

Now Christian reader, this is all
There is of Samson's life;
For Leo is the Summer sign;
And Virgo—Samson's wife—
Who, as Delilah shears his locks;
As Autumn's lovely queen;
The Philistines the Winter months,
As you have plainly seen.

DAVID—HIS EXPLOITS—AT WAR WITH THE FIVE KINGS—HIS TROUBLE WITH SAUL—HIS DALLIANCE WITH BATHSHEBA.

David (11) the great and mighty man,
Whose life was one of wars,
Is plainly written on the sky,
Among the suns and stars.
Although on Bible page he seems
To figure as a man,
He is at most a solar myth,
Shown on the pagan plan.

Yes, "Dave himself"—the man of God—
A king and soldier bold,
Is but the Day-star, as he goes
Through scenes of heat and cold;
Or rather—we should say, that he,
With all his deeds of fame,
Is but the same Sun-story, dressed
In other guise and name.

For all the battles that he fought,
And by his valor won,
Are but the same, so often fought
By Nature's king—the Sun;
For, lo! when he ascended high,
On Summer's radiant wings
Behold the death of April frosts
And other icy kings.—

These were the five cold winter months,
That fought, with bitter strife,
Who sought to kill the Summer Sun,
And thus take David's life;
But like a king in stately robe,
In fame he mounted high,
And overcame fierce Winter's storms
As Spring was drawing nigh.

Now Saul, that bitter enemy,
From whom so oft he run,
Was but the Winter in its freaks
Molesting "Dave"—the Sun.
But, lo! at length young David grew
So fierce—so bold—so brave,
He chased Old Winter out of sight,
'Twas Saul, then, "In his cave."

And there when he had dropped to sleep,
Instead of him, to hurt,
King David, or the Vernal Sun
Robbed Winter of his skirt.
But now our hero played a part,
More cunning yet than all,
For next he's seen with "Bathsheba"—(13)
Fair Virgo—in the Fall.

(9). The name Delilah is supposed to mean *lengthening*, which was highly characteristic of the state of Nature, when the Sun, (or Samson) was passing through the sign of Virgo—the Delilah in whose lap he dallies before losing his strength in Autumn, and who caused him to be shorn of those seven locks that had adorned his brow during the Summer months, and thus handed him over to the Philistines, (the winter signs) who put out his eyes and brought him down to Gaza—a city at the extreme southern border of Palestine, symbolical of the extreme descent of the Sun at the Winter Solstice.

(10). The Winter Solstice is here most naturally allegorized.

(11). The Bible legend of David will be found in 1st Samuel xvi to xxxi; 2d Samuel I to xxiv; and 1st Kings, I and 2.

(12). In relation to Saul, see 1st Samuel, ix to xxxi.

(13). Bath-sheba, in Hebrew, meant *Daughter of the Oath*, or of the Seven. The Oath meant the Covenant (or coming together), when God swear unto Noah that he would not again drown the world in the cold floods of Winter; which oath or covenant took place at the Spring equinox, when the ecliptic and the equator came together, and was only kept so long as the "bow in the clouds" which attested it, said "bow" being none other than the arc of the zodiac, embracing the seven Summer signs, of which Virgo is the only female sign, thus being literally, *Daughter of the Seven*. Let it never be forgotten that the "bow in the cloud" had nothing whatever to do with the rain-bow, as the uninitiated simpletons believe, but, as every Royal Arch Mason knows, was the bow that spans the door-way of the portico to every Masonic temple.

And there performed his am'rous act,
By entering the shrine,
Of fair Bathsheba, "Riah's" (14) wife,
The Virgo baldric sign.
And old Uriah put to death,
While sore engaged in war,—
Personified with attributes—
Was some less brilliant star. (15)

That faded out from warlike scenes,
Up in the starry sky,
Thus representing "Riah's" death,
While "Dave" the Sun stood nigh;
As if to watch a golden chance
To carve his name still higher,
That modern priests might him adore,
As Christ's distinguished sire.

So "Dave" and Saul, and U-ri-ah,
And Bathsheba you see,
Make up a tragedy oft played
Upon yon starry sea.
And when you read your Bible o'er,
Good Christian, bear in mind,
What all these Bible legends teach,
On heaven's vault you'll find.

SOLOMON, THE WISE MAN—HIS WIVES AND CONCUBINES, ETC.

Perhaps no man of ancient note
So high is held in view,
For fame, or wisdom, or for wealth,
As Solomon (16) the Jew;
For wisdom flowed e'er from his lips,
As we are plainly told;
Besides, he owned full many ships,
All laden deep with gold.

'Tis said that he had many wives,
Of many different tribes,
Who lived and shared their loves with him,
As told by sacred scribes.
And then he had another string,
Which lengthened out his lines,
Which did him all the pleasure bring,
That round the soul entwines (17).

'Tis said he built the Lord a house,
High up above the ground,
The same, 'tis said, he did complete
Without the "hammer's sound."
And this, when modern priests relate,
With zealous fervor, too,
Then every saint bows at the name
Of Solomon the Jew.

For none but he could ever build
A temple so complete,
That God himself would dwell therein—
Priests fawning at his feet.
Now, Christians, let us trace this theme
Back to its origin,—
Where dreamy scribes in olden times
Their legends all begin.

Then Solomon, the mighty man,
With all his learning great,
Must go the way of all the saints,
And share the self-same fate:
For Sol-om-on, with all his wives,
And lovely concubines,
Is but the Sun seen passing through
The many star-gemmed signs.

A "thousand," says the ancient scribe,
Did worship at his feet,—
A number sacred, we are told,
And meaning full—*replete*.
And all his laden ships of wealth,
His docks and hoarded gold,
In star-lit treasures in the sky
Can truthfully be told.

The mighty temple which he built
Without the hammer's sound,
Is but the orbit of the Sun;
Where Sol-om-on is found;
For Solomon—a trine word,
Denoting one *divine*—
Is but the Sun, the pagan god,
Enshrined within his shrine.

Yes, *Sol*, and *om*, and *on*, we know,
In palmy days of yore,
Were only names of Egypt's gods
Whom priests did all adore.

(14). The name Uriah in Hebrew was *Uryah*, and meant *light* (or *fire*) of Jehovah. He bore the same relation to Bath-sheba (Daughter of the Seven), that the constellation Bo-otes, the husbandman, did to the zodiacal constellation Virgo, (the daughter of the seven months of Summer. Bo-otes is often represented in celestial spheres as holding in one hand a massive club, while with the other he lets slip from his leash two fleet dogs-of-war.

(15). Undoubtedly, the spirit who inspired the medium, here alludes to the brilliant star Arcturus in the constellation Bo-otes, which, notwithstanding its striking lustre, is absorbed by the more powerful light of the Sun, as he enters the sign of Virgo, the shrine of Bath-sheba.

(16). For the account of Solomon, see 1 Kings, I to XI, and 2 Chronicles, I to IX.

(17). In 1 Kings, XI, 3, we are told that Solomon "had seven hundred wives, princesses, and three hundred concubines; and that his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods." What theological ninnys will pretend that this Solomon was a man, or his seven hundred wives and three hundred concubines were women? Priests know better, every one of them. Solomon was undoubtedly the Sun. *Sol* is nothing more nor less than an express designation of the Sun; *om* is a Sanscrit word, and was doubtless known to be so by the author of the legend of Solomon, the meaning of which was the *one ruler*; and *on* was the Egyptian word for *being*; the word *Solomon* meaning, as a whole, *the one ruling being—the Sun*. The seven hundred wives of the Sun were, if anything, zodiacal stars which, in the course of his annual round, were absorbed in his rays as he passed from sign to sign; and his concubines were probably three hundred stars without the Sun's annual path through the heavens, which became equally consumed in his ardent embrace. These extra zodiacal stars are allegorized as "other gods." To suppose anything else, is lunacy in prelate, priest, or people.

(1). For the Bible legend of Elijah and Elisha, see 1 Kings chapters I and II.

(2). The two northern constellations Ursa Major or the Great Bear, and Ursa Minor or the Little Bear, in the latter of which is the North Star.

This Solomon, the mighty king,
With wisdom from on high,
Is but a myth of pagan birth,
A picture in the sky.
He issued from old David's loins,
A Sun of earlier date;
And thus king "Sol"—son of the Sun—
Must share his father's fate:
A fate that no one should deplore,—
'Tis Nature's firm decree,
And brings its blessings every year,
As we should all agree.

DANIEL THE PROPHET—IN THE LION'S DEN.—HIS
VISION OF THE FOUR BEASTS, ETC.

Now (18) Daniel, like some lordly king,
Or prophet of his day,
Comes on the stage to act his part
In Nature's mystic play:
And though the heroes of our tale
Are many, yet the one
We take for Daniel, is the bald
And ardent July-Sun (19).

Much wisdom to this great Sun-man
Is said to have been given,
Because July, so clear and bright,
Illumed the very heaven:
But soon we hear the ancient seer
Was seized by cruel men,
And for his bold and onward course,
Was cast in Leo's den.

Well, what more plain than that the Sun,
In passing through the sign
Of Leo, in the heavens bright,
Did linger in his shrine?
But ever true to duty's line,
As "Dan" was said to be,
His liberty he soon received,
By Nature's right decree:

For since good Daniel was the Sun,
With Leo in his lair,
There was no power in heaven or earth,
To long confine him there.
The god that rescued "Dan," and placed
Him full in Freedom's clime,
Was Abram—Brahma—otherwise
The same old Father Time.

How glad the good man must have felt,
When shown the real cause,
Why, soul and body, he was saved
From Leo's bony jaws.
But now we pass to Daniel's dream,
Or vision seen by night,
For much is worthy of our note,
Connected with this sight.

'Tis said four beasts of hugest size,
Each different in kind,
At intervals burst on his view,
In mystic forms defined.
The first was like that kingly beast,
The lion bold and strong,
And eagles' wings and heart of man,
To this beast did belong.

The second beast was like a bear,
With ribs in mouth—just three—
And teeth that seemed to have the power
To crush in high degree.
The third was like a leopard, with
Four wings upon his back;
He had four heads—dominion great
Did follow in his track.

'Tis said the fourth was terrible,
In might and power replete,
He broke in pieces all the rest,
And stamped them 'neath his feet.
He differed much from all the rest,
In having horns—full ten;
And iron teeth, that might devour
The flesh of beasts and men.

And then another little horn
Amid the ten did shoot,
By which three of the former horns
Were pushed out by the root:
And in the eleventh hour there were
Two eyes like those of man,
And mouth that ope and spoke great things
To him, the prophet "Dan."

He looked and saw the throne cast down,
Mid flames of fiery blaze,
And there in garments white as snow,
"The ancient" one "of days,"
Ten thousands on ten thousands came,
And ministered to him,
For judgment now was set, and books
Filled heaven to the brim.

But then the prophet looked again,—
Within his vision's span,
He saw amid the clouds of heaven,
One like "The Son of Man,"
Approach the Ancient: when, behold!
To him a kingdom given,
With power and glory ne'er to end,
High up in yonder heaven.

The author of this mystic tale,
To make the vision plain (?),
Applies it to some earthly king,
A tyrant in his reign:
Or rather, kings alternately,
Should reign with fearful sway,—
Each one attempting to become
The ruler of his day.

The eleventh hour, 'twas said to be,
Diverse from all the rest,
Would set en de throne the most high God,
At least in his behest
Would seek to change the times and laws,
As here declared in rhyme,
Until a time and times had passed,
And division of a time.

(18). See the Book of Daniel.

(19). The Assyro-Babylonian name of Daniel was *Belshazzar*, which meant *Bel's prince*, or *whom Bel favors*, which fact, of itself, is sufficient to show that Daniel was not a Jewish prophet, but essentially a great leader of the Assyrian, or Magian priesthood. Bel was the abbreviated name of Baal, the generic term for God in many of the Syro-Semetic languages. On ancient coins, representing Baal, is the face and neck of a powerful man surrounded with the forehead, ears and horns of a bull surrounded by three stars or with the forehead, ears and sprouting horns of a calf of an age to be weaned from its dam, making it plain that the Assyrian god Baal or Bel was nothing more nor less than the Sun in the zodiacal sign of Taurus or the Bull, at the epoch when the Sun was at the vernal equinox in that bovine sign. The Jews, who plagiarized a much older Assyrian legend in their Book of Daniel, changed the name of Belshazzar into Dan-i-el, which was made up of *dan*, a Hebrew word meaning *judge*; *el*, meaning *the one*, and *el*, the *Sun*, or the *one Sun judge*, or the *one judge the Sun*, who, at the Spring equinox, rose from death to judge the world.

'Twould seem the author meant to make
Impression on the mind—
The story of his dream was for
A prophecy designed.
But reader, nay; the dreamy scribe,
In all his explanation,
Intended it should ever be
A subject of vexation.

And who so much as modern priests
Have filled the bill intended,
Who ponder o'er such occult lore,
Until their wits are ended?
Now listen to the voice of fact,
The truth it will make plain,
The vision will no longer then
A mystery remain.

As I have said in former verse,
In Nature's boundless sphere,
You'll find the key that will unlock
The riddle written here.
Then first, you see the dream in part
Refers to Winter's reign,
Divided into months and weeks,
With bitter cold and rain.

The four great winds which first arose,
And strove on heaven's sea,
Were Autumn's equinoctial storms,
'Tis plain as A. B. C.
And those huge beasts so well described
Were kings, yea, wintry kings—
Four wintry months in rapid flight,
As if on eagle wings.

The "Lion" was December's reign,
With fierceness bold and strong;
Yet steady as a man on foot,
Whose heart was in his song.
The "Bear" who held within his mouth
The three great ribs, portrayed
The three remaining months of cold
Wherein much flesh they slayed.

The "Leopard" having on his back
His wings—just even four,
Bespeak the flight of just four weeks,
The second month—no more.
His four heads were so many moons,
And each with storm attended,
Which held dominion over all,
Till February ended.

The bounding leopard in these storms
In Nature was portrayed,
For February came and went
With many storms displayed.
The fourth, at first, was early March,
Diverse from all the rest,
Whose teeming floods in pieces broke
Old Winter's stern behest.

Ten weeks or moons of these four months
Were furious in their reign,
But lo! another horn grew up,
And held them in disdain:
This was the horn or week, with eyes
Compared to those of man,
As if he were beholding some
Newly invented plan.

And sure enough 'twas opening Spring,
With warm and melting breath,
When Winter's reign of four long months,
At once was put to death.
And Sol ascending upon high,
His robe the atmosphere,
Was said to be as white as snow—
All pure, and bright, and clear.

His throne became like fiery flame,
Amid his hot career,
And dazzling to the prophet's eyes,
Old "Ancient" did appear.
Ten thousand times ten thousand now,
Did stand around the throne,
For all of Nature's starry hosts
Most beautifully shone.

Judgment was set, and books were ope,
Just as the prophet says,
For now, the autumnal equinox
Balanced the nights and days.
The books bespeak or represent,
The justice here displayed,
In meting out to man the fruits
By his industry made.

The "Son of man" 'mid clouds of heaven
Is always Summer's Sun,
Seen pouring out his own life's blood
Through Nature's veins to run;
And thus restores to life again,
With his reviving breath,
E'en all the souls of Nature's hosts,
From graves of wintry death.

The reason why his kingdom is,
To be of endless reign;
Nature still under law repeats
Herself each year again.
How easy then to comprehend
The author's mystic dream,
When we but understand aright
The basis of his theme.

For not a story is there told,
Within that mystic book,
But that we find its base, when e'er
At Nature's face we look.
And did our modern priests but know
What ancient writers meant,
They'd be much wiser than they are—
Their time much better spent.

For when a dreamer fancied
On Fancy took his flight,
To write the role of Nature's play—
Of living things did write,
And when he wrote on any theme,
Be it earth, or sea, or sky,
The rule was first—a chosen theme;
The next—personify.

Endow the same with attributes
Of form, of life, of mind,
Which served their purpose, when they wished
To keep the vulgar blind.
What wonder then that modern priest,
As looking through a glass,
Sees darkly there, what e'er he reads,
As stupid as an ass.

When will these poor blind leaders of
Their followers more blind,
Recover sight sufficiently,
To see with clearer mind
The hidden treasures deeply placed
Beneath the perplexing text,
And with truth's golden ointment lave
Their wits so sorely vexed.

[TO BE CONTINUED.]

Our Late President.—The Case Medically Considered
in the Light of Spiritualism.

The autopsy gave us two revelations, the facts
in regard to the real condition of its subject, and
the incompetency of those in charge.

Here was the fact of the patient heroically
struggling with a death that made its approaches
gradually, but surely, step by step, officially bul-
letined to an anxious public, as favorably as, with-
out knowing, the physicians would dare to express
hope. The poisonous results of internal inflamma-
tion, unable to find an external vent, burrowed
their way, forming a channel of death whose termi-
nus actually became indurated; so that, as seen
externally, by simple guesswork, the appearance
was settled beyond controversy to be the encysted
ball, whose exact situation was such that it could
be extracted at any time the sufferer could bear
the shock and worry of the operation. This be-
ing the case, had the truth been known, how
easily could the system have been relieved of this
load of poison which lay there, assimilating with
the blood till the struggle for life was slowly
ended.

It is well known to the Spiritualist, that, were
a thousand balls buried in as many different
bodies, there are, in almost every country, medi-
cums who would locate them in every single in-
stance and without a failure: this being a matter
of every-day occurrence, demonstrated to entire
strangers without asking a question or feeling the
pulse, in the description of located pains, tumors,
encysted balls, ruptures, once broken ribs, stiff
joints, concealed fever sores, and a thousand other
things, including crime itself, which false appear-
ances, good clothes, and bravado, strive in vain to
cover.

In almost every case, there are many successful
methods of cure; but to render any one of them
available, there must be a correct diagnosis. The
regular physician is obliged to determine the case
by its external appearances. The truth is, that,
in a large proportion of difficult cases, the slow-
ness of this method makes it fatal; the disease
being more rapid in its progress than is the action
of the remedial agents used. The diagnosis must
describe the actual present tendency of the dis-
ease; and in place of giving symptoms, which are
but results, it must anticipate those not yet ar-
rived, but which will surely appear in the pro-
gress of the malady; meanwhile applying reme-
dies for counteracting that which, in its incipient
stages, is easily mastered, but which, once devel-
oped to a point where it manifests itself in exter-
nal signs, assumes a strength and power beyond
control.

This is the real cause of the unavailing efforts
of the popular practitioner, where one funeral suc-
ceeds another, the disease represented to be epi-
demic in its character, while the same difficulty
is so successfully treated by our healers, that the
patient is not generally recognized as having been
really sick, so prompt has been the relief. It is
this spectacle of contrast, so absolutely convincing
to the intelligent observer, that has caused effort
on the part of the regulars to obtain legislative
aid to crush out those who work by more ad-
vanced methods for the relief of suffering human-
ity. The invoking of the strong arm of govern-
ment, to perpetuate methods which should be ob-
solete, is ostensibly to suppress quack practice;
but the latter has always existed without any
such effort for its suppression, and the movement
which thus subverts the liberty of the citizen to
choose his own mode of cure, is evidently but a
betrayed expression of the fears of the regular
practice caused by the success of the methods
of healing by spirit power and skill through clair-
voyant, psychometric and human magnetic agen-
cies.

We would not be understood as disparaging the
ability of those in charge of the President's case;
their services being doubtless the best that could
be rendered by those methods. Our object is
rather to compare the old with the new; and to
hold up in sight the ever obvious fact, that, as a
system of cure, the regular practice can only be
compared to the work of the healing medium, as
we compare the horse-back transportation of the
divided grist in the meal bag of our ancestors,
with the train of loaded cars that follows the iron
horse across a continent, or the postman's horn
with the communication by the lightning's flash
around the world.

The failure of medical science to recognize
those vital and invisible forces nearest to, if not a
part of life proper, makes the methods of its
practitioners so sensuous and material, that they
excite disgust in the minds of the refined; for
they thus ally themselves with the savage butch-
ery belonging to the undeveloped man far down
in the scale of being. The necessity for the dis-
section of human bodies on most trivial occasions,
with their preservation in parts and portions, for
the gratification of questionable curiosity more
than the acquisition of useful knowledge, makes
savages in spirit and feeling of those whose offices
to humanity should be underlaid with an intense-
ly human sympathy, and an exaltation of kind-
ness that transforms man into the angel—the ac-
tual earth into the ideal heaven.

In place of these horrid and repulsive methods
from the barbarous past, in the cutting and dis-
membering of that sacred temple, the human
body, Spiritualists substitute clairvoyant sight,
psychometric perception, and magnetic power.
While it is useless for the physician to try to dis-
cover life's processes where life has fled, the
healer demonstrates his ability to painlessly pen-
etrate the walls of flesh, and learn, while the
machinery of life is in full motion, just where to
supply the missing cog, and lubricate its wheels
in time to avert the coming disaster. This is a
field of action where spirits of wisdom and bene-
ficence show their hand in a way that puts to
shame the pretensions of popular science, so-
called. By their methods, all solid substance is
as clear as glass, showing the actual present con-
dition; through the psychometric link, giving
confidence to the patient by a correct description
of the past history of his case; and, in fact, re-
vealing the first cause of the difficulty, which may
be an accident by him forgotten or unknown, but
found, on subsequent inquiry, to be correct.

It is indeed oppressive for those in the posses-
sion of advanced truth, to live in an atmosphere of
blind ignorance. As Douglass prayed with his
"legs" for freedom, so may we well pray to emerge
from darkness into light. May the gods help the
race to outgrow its babyhood, and us all to know
something!

H. W. BOOZER.

Grand Rapids, Mich.

Obituary.

Passed to a higher life on the 6th inst., David
Mills, a widely known citizen, of Hamonton, N.
J., aged 67 years.

Mr. Mills was a graduate of Williams College; went
through a course of theological studies at Prince-
ton, and received ordination from the Presbytery.
He practiced and taught the doctrines of the
church for a number of years. The study of nature
brought conviction. He severed connection with
the church, and subsequently repudiated every
dogma of the Christian religion. Filled with love
and admiration for the beauty and harmony of
the universe, he adored that infinite wisdom
which fills immensity, and is all and in all. The
spiritual philosophy removed all doubts and fear.
Happiness consisted in works. No one could be
a true Spiritualist unless strictly upright, truthful,
and honest. Such was the one whose physical
form passed so suddenly from us.

A FRIEND.

South Jersey Republican, Oct. 15.

SAN FRANCISCO, Oct. 10, 1883.

FRIEND ROBERTS:—My friends here think my
letters to MIND AND MATTER too brief, when so
much is transpiring in this city among friends and
foes of modern spiritualism. I often feel that if I
had "the pen of a ready writer" I might furnish
a chapter on "frauds," "dupes" and "confeder-
ates" whose field of operation is outside of McLen-
nan's circle rooms. I had hoped that L. B. Hop-
kins, who wrote the letter published in the
Banner of Light of July 10th, endorsing D. McLen-
nan's mediumship, would long before this have
furnished MIND AND MATTER with the full particu-
lars concerning the senseless warfare now being
waged by bigots against an honest man and me-
dium.

However, you are in receipt of *Light for All*, and
without doubt will fully comprehend the full ani-
mus of the statements therein contained. A re-
jected communication to the *Banner of Light* con-
taining, among other matter, an affidavit from the
agent of the premises 111 Geary street, together
with the names of witnesses to the truth of the
manifestations, you will probably have received
before this reaches you. I consider this a test
case. Heretofore the warfare has been waged
against our women materializers, whose merits as
mediums entitle them to the highest considera-
tion of all correct and honest investigators. But
when the prominent members of the only organ-
ized society here, and the public test and business
mediums, with a few honorable exceptions, as
well as the influence of our Spiritual journal, are
working in unison to destroy the most incontrol-
lable evidence of the solution of the great prob-
lem of immortality that all theological dogmas
and speculations have failed to prove, we need
not be at a loss to divine the underlying
causes. "A prophet is always without honor in
his own country," and so "materialization is all a
fraud in San Francisco, but doubtless it occurs in
the East or in Europe," say these wise censors
and self-appointed judges. "It must needs be
offense come, but woe unto him by whom the
offense cometh," is an inspiration that commands
itself to our particular consideration at this time.
I hope and trust that the Spiritualists throughout
the broad land and beyond the sea will not judge
all by the standard of *Light for All* and the *Ban-
ner's* reliable correspondent.

I think I am justified in saying that there are
many, very many in this city and all over the Pa-
cific slope, who will rally and join hands with you
in defending and sustaining the much abused in-
struments of our angel friends, who are bringing
"glad tidings" of great joy that shall be to all
people.

And I hereby enter my protest against the wil-
ful slandering of both men and women, who are
the chosen instruments of the spirit workers in
behalf of humanity. I was one who signed the
circular endorsing Mr. McLennan's materializa-
tions, and, in consequence, was honored with a
duplicate copy of that wonderful "diagram" sent
to me through the mail by Mr. Morton, with the
added information, that he had been so fortunate
as to have "far better opportunities" than myself,
and other "dupes" and "confederates," be-
cause he has had "twenty-six years experience in
the investigation of Spiritualism." I would re-
ply to that attack, that it depends much more on
the capacity to investigate rightly and honestly,
than the length of time employed; and further,
if his investigations have not yet led him beyond
the plane of selfishness, envy, and jealous rivalry,
then the broad charity, love of justice, and the
good of humanity, that the spiritual philosophy
so beautifully inculcates, has failed to reach him.
"We live in deeds, not years. He lives longest,
who thinks the noblest, acts the best."

For myself, I have been a resident of California
for thirty years, arriving here from a New Eng-
land home; and in that time I have seen the spiri-
tual ideas, inaugurated in that obscure house in
Hydesville, gradually clearing away the mists of
superstition, and making way for a truer civiliza-
tion and a nearer approximation to the kingdom
of heaven. And it is more in sorrow than anger,
that I witness the insane crusade against the me-
diums, who furnish the link that unites the world
of spirit and mortal existence, and that the blows
hurled at them, come from the house of the spiri-
tual believer. "God save us from our friends!"
The time has come, to defend what we know to
be true, at all hazards; and may your fearless
paper "still live" to deal sledge-hammer blows
upon the enemies of Progress, both visible and
invisible.

Yours ever, for the truth, the whole truth, and
nothing but the truth.

MRS. E. P. THORNDYKE.

Alfred James' Relief Fund.

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

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

Charles Yeakel, Halifax, Pa., writes, with re-
newal: MIND AND MATTER is the paper fearless
and undiluting in its protection of mediums, and
advocacy of truth and justice. Being a spiri-
tualist of thirty years standing, and having been
an experienced and close observer during all those
years, I unhesitatingly say that MIND AND MATTER
has done more real service to Spiritualism during
its few years existence, than all the other spiri-
tual papers put together.

EDITORIAL BRIEFS.

SPECIMEN copies of MIND AND MATTER and the *Spiritual Offering* will be sent free to all who apply at either office.

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

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

MR. FRANK T. RIPLEY, the well known medium, is having great success at Gurnee, Ill., where he now has made a further engagement for the coming month.

Mrs. LENZBERG, magnetic healer, and business and test medium, has removed from No. 334 W. 34th street to No. 231 W. 39th street, near Broadway, New York.

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

We give our readers this week, (on our first page), the third instalment of Bro. Mendenhall's remarkable poem upon the true origin of the Christian religion, which increases in interest as it progresses.

Mrs. DR. WHEELER, No. 38 N. 5th street, Camden, N. J., late of New Haven, Conn., Clairvoyant and Magnetic Healer, solicits a thorough testing of her powers. Examinations, \$1; treatment, \$2. Satisfaction guaranteed.

We would also call attention to a communication from the pen of H. W. Booser of Grand Rapids, Michigan, whose quality is not unknown to our readers, entitled "Our Late President; the Case Medically Considered in the Light of Spiritualism."

MY HEAVENLY HOME.—The *Spiritual Offering* for Saturday, Oct. 15th, publishes in full the lecture delivered through Mrs. Richmond on Sunday, October 9th, entitled "My Heavenly Home," by James A. Garfield; being his experiences on first entering spirit life.

Mrs. ELSIE (CRINDLE) REYNOLDS, our well known and proven materializing medium, of San Francisco, was to leave that place on the 15th instant, for Philadelphia, by way of Chicago, Ill., and Fremont, Ohio, at which places she will remain a few days, arriving here early in November.

TO SPIRITUALISTS.—A small Spartan band of Spiritualists in the city of Atlanta, Ga., are endeavoring to publish a Spiritual magazine, and appeal to the Spiritualists throughout the country for subscriptions. Terms \$2 per year. Address C. C. Stockell, Atlanta, Ga.

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

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6:30 P. M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. F. Rumrill, Secretary.

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

THE Chicago Progressive Lyceum will open, after its summer vacation, in Union Park Hall on Madison street, near Bishop's court. Its sessions commence at 12:30 and close at 2:30 P. M. Sundays. Socials for the children will be given every second and fourth Wednesday evenings at the same place.

EDWIN KEENE, the well-known test medium, as we are informed, is now located in Providence, R. I., where he has leased a large church capable of seating some six hundred people, and is holding therein very successful seances, convincing the most confirmed and hide-bound sceptics by his most wonderful tests.

CHARLES NELSON, medium, will hold a circle every Sunday evening, till further notice, at Thompson Street Church (Second Spiritual Association), between Front street and Frankford road. Seats free. Public invited. A collection will be taken to defray expenses, and perfect order will be maintained.

W. L. JACK, clairvoyant and magnetic healer, of Haverhill, Mass., requests us to ask the friends in Philadelphia to bear patiently until he can fill his engagements at his regular office in Haverhill, and his Boston office, when he will, through MIND AND MATTER, inform them of the time of his visit to Philadelphia.

Our valued friend, Mrs. Anna Kimball, is desirous of obtaining permanent employment some where, as lecturer and psychometrist. She would visit places wherever there is a nucleus, of friends who wish to associate for progressive work. Her address is Dunkirk, N. Y. P. O. Box 241. We have had personal experience with Mrs. Kimball, and are fully and freely given our testimony as to her extraordinary psychometric powers.

PLATFORM CALIS.—Any prominent speaker wishing a transient or permanent engagement may meet with acceptable conditions, by addressing Dr. L. H. Nason, 277 Forquer street, or 517 W. Madison street, Chicago, Ill. Dr. Nason has secured a hall in that city and will be happy to meet any brethren from abroad.

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

NEW PUBLICATIONS.—"Trimadoc Sermons, chiefly on the Spiritual body, the unseen World, and the Divine Humanity. By the Rev. H. N. Grimley, M. D., senior curate of St. Nicholas, Brighton, Eng. London: C. Kegan Paul & Co., 1 Paternoster Square. Said to be very interesting to Christian Spiritualists and other Christian readers.

W. HARRY POWELL, the well known slate writing medium, of Philadelphia, has been detained at home on urgent business, which has compelled him to postpone his intended tour through the West, until October 25th, at which date he will be in Harrisburg. Persons between there and Pittsburg, desiring to make arrangements with him to stop, can address him at Harrisburg, post-office, Penna.

HENRY CRINDLE, medium, will make engagements with parties within fifty miles of Philadelphia, for materializing or physical seances in the light, for the next two weeks, on very reasonable terms. Mr. Crindle also answers sealed letters, and gives exact copy thereof, unopened. Terms, \$1.00 and three 3ct. stamps. Address Henry Crindle, care of MIND AND MATTER, 713 Sansom St., Philadelphia, Pa.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

Mediums' Home Fund.

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

CASH.

Am't previously acknowledged in MIND AND MATTER	\$122 40
John H. McElroy, Pittsburg, Pa.	50
Jacob Kuhn, York, Pa.	50
Christopher Lug, Pittsburg, Pa.	1 00
Mrs. Phoebe A. Haines, Altoona, Pa.	1 00
R. F. Haslett, Spruce Creek, Pa.	1 00
James Iselt,	50
Mr. and Mrs. F. J. Ambrosio, Philadelphia Pa.	1 00
John P. Leaning, Philadelphia, Pa.	1 00
George Bolzer,	50
Charles Bingham,	50
S. A. Morse,	1 00
H. Schlock,	1 00
James Marlow,	1 00
B. C. S. Kuhner, Vineland, N. J.	1 00
Carrie Miller, Brooklyn, N. Y.	50
Mrs. S. B. Cassey,	1 00
J. Roworth,	50
Mrs. M. A. Newton, New York City,	1 00
Mrs. H. J. Newton,	1 00
Mrs. Mary H. Billings,	1 00
Ellie Foster, per Mrs. Crindle, N. Y. City,	50
A Friend, N. Y. City,	1 00
Mrs. H. C. Shepard, N. Y. City,	1 00
Margaret Loth, Brooklyn, N. Y.	50
Mrs. H. W. H.,	50
Mrs. Eliza Young, Champaign, Ill.	50
W. H. Best, Dayton, Ohio,	1 00
Jos. Cauldwell, Southington, Ct., per Banner of Light	1 00
Mrs. Letitia, per Mrs. Schellmer,	1 00
Mrs. McIntyre, Pensacola, Fla.,	1 00
R. Gessler, Basle, Switzerland,	3 00
Contributions of 40c. each (2),	80
" 30c. " (8),	2 40
" 20c. " (10),	2 00
" 10c. " (51),	5 10
Total Paid.....	\$169 20

PLEGGED.

Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Grubbs, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged.....	\$268 50

Mr. Geo. Ball, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Mind and Matter Free List Fund.

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

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

Conference at Phoenix Hall, Brooklyn.

PHOENIX HALL, Wednesday Eve., Oct. 12, '81.

After the usual opening exercises, Dr. Newbery continued his lecture on the functions and perfectibility of the teeth and their relation to health. If man lived upon his natural food his teeth would never decay. Fruit and vegetables are the natural food of man. There are fruits for every month in the year. The acid fruits are cooling, and are, accordingly, plentiful in the warm months. In cold weather starchy fruits and nuts which abound in oil, are in season to supply heat. The teeth of every animal are adapted to its natural food, and will not be sound if deprived of it.

The doctor here exhibited drawings of teeth of different animals, and one of the teeth of a cow that had been fed on distiller's grains, showing the deleterious effects of improper food, and described the diseased condition of such animals.

If you use bread made from middlings or ship biscuit, you will have good food for teeth. Fermented bread made from fine flour is deprived of all nourishing properties in grinding, and also produces acetous fermentation in the stomach, which destroys the teeth. There is scarcely a set of sound teeth in a civilized community. Children inherit bad teeth from progenitors who have used tobacco. Their teeth are so tender that they do not like to chew their food, and the muscles and teeth die out for want of use. Tartar collects on the teeth from neglect to use them; tartar sometimes causes a cancer in the mouth.

The doctor showed three sketches of a lady's mouth; one taken before she lost her teeth, one after she lost them, and the third with restored teeth and a healthy action of the jaw. Another sketch showed the nerves and their connection with the teeth and consequent relation to the whole system.

If the pneumogastric nerves are out of order, the stomach and nervous system suffer. If you do not chew your food thoroughly, you weaken the muscles from disuse, and the liver becomes torpid and many diseases follow. Take care of the children's first teeth, so that the second set may be healthy. All persons are dual, and the teeth on one side of the jaw act in sympathy with the other. I advise all persons to reform the diet and take care of the teeth. Our duty is to perfect ourselves and approximate to a perfect balance. Organize for yourselves the conditions of perfection. I am willing to assist any one who desires to co-operate with me in this design.

Judge Gale then made a motion that a vote of thanks be tendered to the doctor for his able and instructive lecture. Adopted unanimously. Mr. Miller read a communication from Horace Greeley, on Spiritualism, given through Geo. Cole.

Mr. Peavy related an instance connected with the death of his wife, "As she was lying on her bed, she raised one hand, and pointing in one direction said, 'they have shrouds there.' I thought she probably saw some of her friends on the other side awaiting her. After her death, she came through a medium and confirmed this to me."

Mrs. Cate said in relation to the communication of Horace Greeley, concerning the future materialization of spirit without the aid of mediums. It is a fact which will soon be demonstrated. The powers of the spirit world will soon overcome all opposing forces and will come in strength visible to all. Mrs. Cate announced that she would on the next Wednesday evening psychometrize and give character readings from any article desired. After singing "The Beautiful River," the conference closed.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

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

Dr. A. B. DOBSON,
Maquoketa, Iowa.]

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

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

A Chicago Medium's Generous Offer.

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

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

A Vitaphathic Physician's Kind offer.

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

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint.

Issued Weekly at Newton, Iowa.

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

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

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

TERMS OF SUBSCRIPTION.

Per Year.....	\$1 00
Six Months.....	50
Three Months.....	25

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may not reach his high estate in spirit life, in the eternal years to come. Spiritualism has demonstrated this great and glorious truth, and has forever laid bare the lie that there are good or bad men, women and children, whether in spirit or mortal life. No longer will it avail the Christian enemies of Modern Spiritualism—of whom "Brick" Pomeroy has so clearly proven himself to be one—to deny the truth that there is a time—an eternal time—for improvement and progress, beyond the grave, for every human being. His "world without end" heaven and hell business is a "pegged-out" institution, and cannot save the Great West from sharing its doom.

"Brick" tells us, that while he believes in Spiritualism ("so-called") he "believes it to be his duty to warn people against humbugs, knaves, pretenders, hypocrites, soothsayers, double-dealers, and that class of evil spirits which, hovering about the earth, continually obtain control of humanities, and live their lives over again, so to speak,—working not to elevate the human race, but merely to gratify a disposition of fun, frolic or mischief." This warning would all be very well, if it were given in good faith and with any sincere and honest purpose to benefit either mortals or spirits. That spirits, either ignorant or viciously disposed, do seek earthly organisms to gratify the wants of their undeveloped mental or moral natures, is a truth that the phenomenal facts of Spiritualism have made very clear; but that such spirits seek to use, especially, the organisms of those who are conscious or avowed media, or avowed Spiritualists, is a most mischievous falsehood. It is not to conscious or avowed spiritual media, nor to well-informed and experienced Spiritualists, that "Brick" Pomeroy's pretended warning can be of the least consequence. Those who have need for that warning, are those who are dead to the realization of the facts he states, and who turn up their noses in scorn at the suggestion that such a thing as an evilly or viciously, or well-meaning or friendly-disposed spirit exists, or can approach and influence them for good or ill. In spirit life there is no description of spirits who have done more of this ruinous influencing of the lives and actions of mortals than the spirits of Christian and other religious zealots and bigots. There is not a religious sectarian meeting of any kind, held anywhere, that throngs of these poor deluded and morally and mentally enslaved spirits do not assemble, to influence their mortal friends to stumble into the same spiritual slough in which they find themselves. Let any sensitive man, woman or child attend a sectarian religious meeting, and how is it possible for them to escape being brought under the influence of these often unconscious spirit enemies of those whom they have no thought to injure, but who, as completely enslave them to error as those spirits who never knew what religion meant, to enslave the victims of their various phases of spirit ignorance.

It is a truth made manifest by the facts of Spiritualism, that every meeting of men and women, brought about for any purpose, is as much a spiritual circle as are those meetings of persons which are called such circles; and it is this fact which makes it so important to have the subject of Spiritualism observed, studied and understood in all its relations. No error can be greater than to suppose that Spiritualism only relates to those who recognize the truths embraced within the meaning of that designation. "Brick" Pomeroy, who professes to know so much about Spiritualism, proves himself a charlatan when he seeks to ignore that great fact.

A part of the great mission of the Spirit teachers to earth, is to inculcate that truth, and to prevail on mortals to cease crowding the spirit life with religious bigots, sectarian pests, selfish monopolists, lazy cheats, unscrupulous liars, hypocrites and knaves, and poor soul-stunted apologies for human beings; and having done this, to set about educating, encouraging and helping those already there, to find a higher and more worthy road to happiness than the one in which their earthly lot was cast, where that lot in any way rendered them a curse to themselves or their fellow beings.

"Brick" Pomeroy says: "Many of our acquaintances in various parts of the country, have suffered themselves in times past to be so completely controlled by spirits, that they have lost their individuality, and now cannot tell when to eat, what to drink, what to wear, where to go, or what to do, without going into a trance and consulting some spirit." Is there any truth in that statement? Can there be any truth in it? If there is, then many of "Brick's" acquaintances are, or ought to be, in the insane asylum, where he ought to be himself, if he thinks he is speaking the truth. It is possible for a man to get so in the habit of lying, that he cannot avoid doing so at his own expense. We think "Brick's" case is one in point.

But now we come to the real gist of this fanfare of Christian malignity against truth, as it is made manifest by the phenomenal facts termed Spiritualism. "Brick" says:

"To-day, as one great benefit to mankind, had we the power, we would stop all this bell ringing, kindergarten-business of Spiritualism, and urge men and women, who are weak and passive, not to give way to the control of spirits, but to brace up and become strong in their own individualities, believing that such strengthening of individualities brings men and women into better condition to receive impressions or inspirations."

What devilish influence, spirit or mortal, could have prompted this arrant hypocrite to have so

completely laid bare the true inwardness of his malignant Christian hostility to the work that Spiritualism is accomplishing in the way of freeing and enlightening the minds of men? Who can read that avowal and not see that if this bigoted Christian would be tyrant had it in his power to prevent it, that no spirit would ever be permitted to control any medium whatever. This hypocrite pretends that he would have Spiritualism taught, when he would as he avows, destroy the only alphabet by which any idea or conception of its meaning can be expressed or conveyed. The man who would destroy the primary school in the work of education, whether in the public school system or in the home circle, is a vastly worse enemy than he would arrest the teaching in any of the more advanced departments of education. This attempt to strike a death blow at the "Kindergarten of Spiritualism," shows that "Brick" Pomeroy is far advanced in Christian, if not priestly diabolism, as manifested in those phases of enmity to Spiritualism. Is this man not a Jesuit of the Jesuits, whose motto is "the end justifies the means"? In sentiment he is, but no Jesuit order would he ever be permitted to enter. To become a Jesuit, a man must have brains enough to know how to conceal his real designs. This "Brick" Pomeroy does not possess. Who that had brains enough to pass for a shrewd fool would be silly enough to profess extensive experience and knowledge of the subject of Spiritualism; and profess to believe that spirits can and do control mediums for good; and profess to be in favor of such control; and yet, at the same time, tell his readers that the way to have spirits control mediums, is for them to brace themselves up and resist the control, by retaining their individuality. Was there ever more silly hypocrisy crowded into the same space? Most sapient "Brick" Pomeroy, will you tell us where in all your twenty-five years of experience in investigating Spiritualism, you ever saw a medium under spirit control, that retained their individuality when under such control? You know you never did, and when you pretend that such a thing is possible, you simply lie, and you know it. If you have sense enough about you to take good advice, you will cease to put your puny pen in the way of those spirit forces that are behind the spiritual media, whom you are seeking to drive from their spirit appointed work. We feel the presence of representatives of that spirit power as we pen this advice to you. Remember the fate that has overtaken your colleague, the R. P. Journal and its editor, and cease before it is too late to contend against a power, in whose hands you are as the thistle, down in a tempestuous wind. Hear and heed, for it is no mortal or earthly power you defy.

"THE MYTHO-ZODIAC THEORY OF RELIGIONS."

[CONTINUED.]

As we promised, in our last number, we will resume our translation of the masterly analysis of the origin and meaning of the signs of our present Zodiac, by Charles Francis Dupuis, one of the most learned men that ever lived. It is necessary for us to do this, in order to establish, beyond all question or doubt, the great antiquity even of the present zodiac, to say nothing of the origin of other zodiacs that may be still older. M. Dupuis, rightfully supposing that when our present zodiac was invented, the sign of the Balance was fixed at the Spring Equinox, goes on to say:

"The three first signs, counting from the Summer Solstice, are evidently symbolical of water. The first is Capricorn, which is represented by an amphibious goat, or a goat with the tail of a fish, or united to the body of a fish. Manilius calls it *ambiguum siles terre que marique*, (Manil. B. 4, v. 791). The second is an urn, or a man leaning on an urn, from which a river flows [the river Eridan]; the third presents two fishes, enchainé to each other, or, according to some spheres, a single fish. These three aquatic symbols, which signify nothing at this season, for any other country, depict in the clearest manner the state of Egypt during the three months which follow the Summer Solstice, (Diod. Sic. B. 1, C. 36, p. 44). All ancient and modern travellers agree that a few days after the solstice, the Nile overflows all Egypt during three months (Plin., B. 5, C. 2), and returns to its channel only after the autumnal equinox. This period, of three months' duration of the inundation, cannot be designated in a more natural manner, than by the aquatic emblems traced in the constellations that the Sun traversed during that time. The Goat, in our hypothesis, occupied one of the solstices, but it was the Summer solstice, and the greatest elevation of the Sun's course was assigned to the animal which, as Macrobius remarks, browses on the steepest rocks, and of preference on the summits of the mountains, *pascit in rupe capella*, said Virgil. The chief of the flocks, it became also the chief of the animals which are painted in the zodiac; and as the quadruped which climbs, where all is inaccessible to other animals, it naturally found itself more properly placed at the zenith of the inhabitants of Thebes and Syene, and at the most elevated limit of the ascending movement of the Sun, rather than at the lowest point of his annual course. Macrobius, in his explanation of the zodiacal signs, has not paid attention to the fact that the Goat was chosen as the symbol, not exactly because it ascends in browsing, a habit that is common to it with several other animals; but because it is on the summits of the most elevated rocks that it delights to graze, and because there is no quadruped that takes so bold a leap. It is said, that it is simply the ascending course of the Sun, from the Winter solstice, that this emblem was intended to point; it should be remembered, that this ascending movement is nowhere less marked than in the neighborhood of the solstice; and, besides, we prove that Astronomy was already invented long before the time when Capricorn could have occupied the winter solstice, a fact which admits of no question. Thus the origin, which Macrobius supposes, cannot be sustained, since it

was invented to be the symbol of an ascending movement, which the Sun could not have had when it traversed this sign; the too recent epoch of Macrobius, and even in the time of the Greek astronomers. Indeed, as M. de la Nauze well remarks, in attacking the opinion of the antiquity of the zodiac: 'It is only 3640 years since the equinox commenced to cut the constellation called, at this time, the Ram; it had then, not cut it for four thousand years. At that time the Bull opened the Spring; so that they then no longer said, the Ram was the sign of Spring. And finally, it is not possible to imagine that the authors of the Zodiac ever pretended to place the constellations outside of their proper signs.' These reflections of M. de la Nauze, apply equally to Cancer and Capricorn, but do not prove what he wished to establish; that the zodiac was of modern invention; but on the contrary, they prove that it is of the highest antiquity, if once it is established by other proofs, that astronomy and the division of the heavens ascends at least to the time when the asterism of the Bull corresponded with the equinox of spring. Now it is this fact, that I have proven in my explanations of the mythological poems.

"M. Freret, in his 'Defence of Chronology,' undertakes to prove, that among the Egyptians, 2782 years B. C., the sothic period was already invented and employed, and consequently corresponded with the spring equinox. [The "sothic period" was a period in Egyptian chronology of 1460 years, in which time the months returned to the same day of the year (Worcester's Dictionary).—Ed.] But such a period already indicated a very perfect state of astronomy, and consequently, a division of the heavens and the zodiac; which was the first step to the invention of astronomy.

"We find in our new hypothesis a second advantage, that of being able to explain why, in all the ancient spheres, the Goat is represented by a fish, or united to a fish, or terminated by a fish's tail. (Theon, p. 136; Hygin, B. 2, c. 19; German, c. 26.) This Goat, or Capricorn, painted half a fish, announced the overflow of the Nile, which began under that sign. The union of the body of Capricorn to that of a fish, is only of later centuries, and comes to us from the sacred calendars, or from the calendars of mythologists, in which these monstrous combinations were common; but in the rural or primitive calendar, they painted a double symbol, a Goat and a Fish. (Bayer, Tab. 48). It is under this form it is found in the Hindoo Planisphere, printed in the 'Philosophical Transactions of 1772,' a planisphere which appears to ascend to the highest antiquity. The idea of the overflow, so interesting to the people of Egypt, and consequently that of the symbolical Fish that represents it, seems even to have caused Capricorn, or the solstitial emblem, to be forgotten; so that the Hindoos, in receiving this Egyptian zodiac, have preserved the denomination of the Fish as designating the asterism of Capricorn; they called it *Macaram*, the name of a species of fish. Le Gentil (Gent. Voy., vol. 1, p. 247) thought he perceived here, a difference between the Egyptian and Indian zodiacs. 'I have,' said he, 'remarked a real difference between their zodiac and that of the Egyptians, that in Capricorn, which the Brahmins do not use. The word *Macaram*, in the Brahman language, which corresponds with Capricorn, signifies Fish; and, indeed, Le Gentil, in giving us the names of the twelve signs, in the Brahman tongue, translates *Macaram* by a kind of Fish; but in the Indian zodiac we find Capricorn as well as the Fish. This difference, then, is only an apparent one; and as we have retained the name of Capricorn, and forgotten the Fish, the Brahmins have retained the name of the Fish and forgotten Capricorn, although these two emblems were inseparably united in their origin, and were placed in the division in which, in our spheres, the amphibious Goat is painted. The Persians often called it, as we do, Capricorn, in Pehlvi *Nahi*, according to Anquetil.

"I say more than this; the name *Macaram* is not a name of the Brahman language; it is a Greek name altered by the Brahmins. Behold the proof of this. The Fish which is united to the Goat, is the same as the Egyptians honored under the name of Oxyrinchus, or the Fish, as Plutarch says, *acuto rostro*. It is that object which, in Egypt, was regarded as the Genius that was the forerunner of the overflow of the Nile, as we have before shown (Vol. 2, p. 228).

"Now this kind of fish was that which the Latins called *Gadidus*, and the Greek *Macara*; it is the Theut of which Plutarch speaks. This author (Apophleg. p. 185) compares the inhabitants of Eretia to this fish, which has a sword and no heart. This is precisely the form of the Fish painted with Capricorn, in the Indian zodiac of the 'Philosophical Transactions'; the examination of that monument, alone, proves the truth of my etymology. This is not the only word of the Brahman language that I have identified as a manifest alteration of Greek and Latin names, or rather of a primitive tongue, from which these two languages have been formed. Thus the union of the Fish to the Goat has nothing of chance about it. It ought to be and is the natural result of our principles of interpretation, and the primordial origin of the sphere which we suppose.

"During the second month, or when the Sun traversed the sign, which immediately follows the Solstitial sign, the inundation rose and reached its highest point of increase. The overflow of the Nile was represented in the heavens by a genius having the form of a man, such as characterized the river gods, reclining on an urn, from which flowed a river, (Manil. B. 1, v. 276-134), and who was supposed to cause the river to overflow its bed, according to Theon, (Theon, p. 136). The Water Bearer is thus painted in our spheres, and the abridged character of this Sign was two parallel wavy lines representing a current of water. In other planispheres, such as the Egyptian planisphere, preserved in the Edipus of Kircher, we see instead of the man, or the Water Bearer, an urn pierced with a thousand holes, from which the water abundantly escapes on all sides (Kircher Edipus, vol. 2, pers. 2, p. 29); a very natural emblem of the overflow of the Nile in the division of Aquarius, with the Fish oxyrinchus.

"In the Indian zodiac of the *Philosophical Transactions*, we see simply, an urn. This symbol means the same thing. Indeed, a vase intended to contain water may very well be taken as the symbol of water, and it was, really so used by the Egyptians, according to the testimony of Hor-Apollo. (Hor-Apollo, B. 1, C. 21). The same author said that they also painted it under the emblem of a Lion, because the inundation occurred under that sign; and Plutarch tells us (Plut. de Osid., p. 306) that the Egyptians worshipped the Lion, and painted his figure on the doors of their temples, because the overflow of

the Nile happened under the sign of the Lion, (Theon, p. 123). It is evident that this latter emblem is that of long posterior ages, or of the epoch when the Lion was found near the Summer Solstice. But if the constellation of the Lion, the sign that the Sun traversed at the time of the overflow, was taken as the symbol of that overflow, Egyptian astrology was at that time connected with the state of the Nile and the lands of Egypt. When, originally they established these relations between the heavens and the earth, it is not astonishing, that they designed a man, who poured forth a river; a pierced urn from which the water spread; or simply, what they called, *vas aquarium* to designate the division of the zodiac in which the Sun was, during the height of the inundation. The Greeks called it, *Calyx*, the urn; the Latins *amphora* and *urna*; the Indians *cumbum*, *cruche*; and in Pehlvi, *del* or *dol*, the *paill*; the same as the *delu* of the Arabs, the *dolium* of the Latins, etc. The three vases of which Hor-Apollo speaks, are those of the three decans of the sign Aquarius. It is thus that on the obelisks at Rome, the equinoctial Bull is often found repeated three times, as well as the celestial Vulture, the genius of Spring, and symbol of the Sun. They placed three spikes of corn in the hand of the Virgin, and they painted three Rams in the sign of Aries. This is seen in Egypt in a crypt, which represents the equinoctial sacrifices under the sign of the Ram. The sacrificers are placed opposite to an altar composed of three piles of wood. There are ten pieces in each pile a number equal to the degrees of each sign and on each pile is a male lamb. The priests touch with the ends of their fingers the extremity of the Sun's rays, and receive the sacred fire (Montfaucon, 2 vol. suppl. Pl. 51). It was this also that made the Parsees say, in their Cosmogony or *Boundesh*, that there are some stars with three bodies, such as Taschter; and the Greek mythology equally admits some stars with three bodies, such as Geryon.

"During the third month the idle cultivator of the soil, obliged to confine himself to his embankments, saw himself in the midst of waters, and Egypt then presented the image of a vast sea, in the midst of which arose cities which seemed to float on the bosom of the waves, or to use an expression of Diodorus, they might be taken for the Cyclad Islands. The Egyptians naturally compared this state of inaction, to the aquatic life of fishes, and painted in the heavens a fish, or even two fishes chained together, such as we see them in our spheres. The celestial sign that the Sun traversed each year at that epoch, was the simple and natural emblem of their situation.

"Towards the Autumnal Equinox the Nile retired, and a short time after returned to its bed; but the water that it left in low grounds, remained in many places, and the new soil presented only a rich mud, which had not yet consistency enough to work with the plough. They allowed the ground to become firm, after the retreat of the water, according to Diodorus; and during this time, the Egyptians saw the green herbage spring up, and the flocks already found abundant pasturage. They then let forth the flocks, and their entrance to the pasture was marked, in the heavens, by the image of a Ram or chief of the flocks.

"It is only in the fifth month, that is to say, in November, that ploughing the land, and the first labors of the husbandman begin. Diodorus tells us, that they sowed the corn, in November, on the sediment that the Nile had left on the plains, and that they covered it, by tracing in it a slight furrow with a very light plough. Pliny confirms this testimony in refuting the opinion of those, who said they used only hogs to root the ground. At the epoch which we are considering, of the Sphere, the Sun in November traversed the celestial Bull; and this emblem was placed in the heavens as the symbol of the commencement of the labors of an agricultural people. Not only was this the idea that gave birth to the image of the rural Ox, but it is certain, from the testimony of Hor-Apollo, related above, that the Ox was chosen in Egypt to be the symbol of agriculture. The Egyptians, who afterwards abridged these symbols, instead of painting the whole figure of an Ox, painted only the horn, which sufficed to recall to them the whole idea.

"Vegetation (Adrian. Jun. Vol. 8, antiq. Græc. coll. p. Columell. B. 3, c. 8.) in Egypt is extremely rapid, according to Diodorus, and all modern travellers. The land, a month after being sown, opens its bosom, and shows to the husbandman the promise of his harvests. The new productions and the infant state of nature could not be better painted than by the emblem of two new born children, or even according to the Oriental Spheres, by two young kids, that the dam had just dropped. (Ilyd. de vet. Pers. Rel. p. 390).

"The Sun, after having traversed that sign, arrived at the limit of his greatest departure. He had appeared in the month of June over the head of the Egyptian people; but afterwards continued to go further away from them, as if he intended to leave them entirely, and to leave the earth in perpetual night. Arrived at last at the Winter Solstice, he ceased to descend; he returned on his steps to regain the point from which he set out, by a return to their latitude which led him to the beginning of his annual course. This phenomenon was calculated especially to strike the attention of the first astronomical observers, and deserved to be expressed by an imitative symbol. The Crab was the most natural emblem of this retrograde movement (Isidor. Orig. 13, 3, c. 47) and its image was traced in the division of the Zodiac, which the Sun entered when he ceased to fly; and when he restored to light and life the world; by returning, in an opposite sense, over the same degrees of elevation, that he had passed through at first, in descending from the height of the heavens.

"This epoch of the annual movement of the Sun was the event most observed in Egypt; and the return of that orb, towards the celestial throne, gave rise to feasts commemorative of it. Achilles Tatius tells us, that the Egyptians formerly, seeing the Sun quit the Summer Solstice to descend to the Winter Solstice, and by his withdrawal, to shorten the length of the days, feared that the light of the world was about to abandon them forever. They consequently gave themselves up to grief and tears; but as soon as they saw him stop in his flight, to return towards them, and to grant them, for a longer time, the blessing of light; they celebrated his return by festivities and crowned themselves with flowers. (Achill. Tatius, c. 23). It is, then, not astonishing, that this return, which caused their anxiety and impatience, was specially designated in the heavens; and they could have chosen no symbol more appropriate than the one they placed there. It is true that Macrobius, in his explanation, supposed that it was at the Sum-

mer Solstice that the Crab had been originally placed. But this supposition falls of itself, when it is proven that the Lion had occupied the Summer Solstice before the Crab; and it is certain that at the time of the invention of the zodiac, Cancer was not intended to represent that Solstice, since it did not then correspond with it.

"But besides that, our mythological explanations, [The author refers to previous volumes of his great work.—Ed.] have already proven the existence of the zodiac, anterior to the time when the Crab occupied the Summer Solstice, we will make some further reflections that will prove the error of Macrobius. It is known, by ancient traditions, that the Crab was originally intended to paint the backward march of the Sun; and as, in the time of Macrobius, this sign was near the Summer Solstice, he imagined that it was intended to designate that Solstice near which it then was. This error was all the more natural for a Roman to make, because the year of the Romans commenced at the Winter Solstice, and he would regard this point as the commencement of the Sun's course, and the Summer Solstice as the epoch of his return. But Macrobius ought to have considered, that the word retrograde is a relative expression, of which the sense or meaning depends on the point of departure; so that a body can never be regarded as retrograding, at the moment when they suppose it to commence to move. Now, to the ancient Egyptians, who commenced their year and their great period at the Summer Solstice, at the rising of Sirius, (Porphyr. de Aut. Nymph. p. 264), the point of departure of the Sun ought to be the same as that of the year, measured by its revolution. It was reputed to retrograde, when, after having run over half of the heavens by its movement in declination, it returned on its course, and a second time retreated the same distance, but in an opposite direction.

"Besides, it appears that they ought originally to have commenced the signs, or fixed the first house of the Sun, at the Summer Solstice, before fixing it at the Equinox. The method that they ought to have followed, at the first division of the heavens, seems to favor this conjecture. The observation of the Solstitial shadows, and those of the amplitudes, were probably the first that were made; because they were the natural limits of the Sun's movement in declination; and it was more simple to commence to divide from one extremity of this movement, than from a middle point. This is the opinion of M. Goguet (vol. 1, p. 223). Claus Radbeck, in his *Atlantides*, informs us, that it was according to this method, that the ancient Swedes regulated their year. Finally Simplicius (de Colo, B. 2, c. 46) attests, that it was by observations on the appearances of the setting and rising of the Sun that mankind first recognized his movements.

"This conjecture, born of the nature of things, is confirmed by the order in which several ancient authors enumerate the twelve signs: Aratus, Hygin. B. 4, c. 5). It was almost always from the Summer Solstice that they commenced to count. Plutarch gives us a division of the zodiac, in which he places Cancer at the head of the other signs; afterwards the Lion, etc. The Calendar of Gemini, which is a description of the annual movement of the Sun in the zodiac, determined by the rising and setting of the stars, fixes, similarly, the point of the Sun's departure at the Summer Solstice (Gemini, c. 16). The Calendar of Ptolemy, also set out from the month *Thot* (Ptolemy, Uranol. p. 463, Petav.) which originally corresponded with the Summer Solstice, at which commenced the Egyptian year, at the rising of Sirius, etc.

"One month after the Sun quitted the Winter Solstice, and commenced his approach to the Egyptians, he retook the force that he had lost; the productions of the earth acquired that vigor that preceded maturity; already the fields ripened for the sickle of the harvester. They then painted in the heavens, a Lion, (Diod. B. 1) either as the symbol of the force that vegetation had already acquired, or because the color of that animal is that of the golden harvests.

"The whole period between seed time and harvest, in Egypt is not more than four months. Diodorus attests this fact, as do all other travellers. The corn is hard, in Upper Egypt, from March or the commencement of April. In our system, the sign of the Virgin corresponded, then, to the greatest part of the month of March, and the harvests commenced every year, under that sign, distant precisely four signs from the commencement of the rural year, or from the time of sowing the ground. We cannot see how they could have better determined this epoch so interesting to the agriculture of Egypt, than by painting in the heavens, three spikes of corn, a number equal to that of the decans, or by their designing a young female harvester, who holds a spike of corn in her hand. We have here another emblem the most significant of agricultural operations, which finds its natural place. The non-accord of the female harvester with the state of Egypt in later ages, caused critics to refuse to that people the honor of the invention of the zodiac and astronomy, although the almost unanimous voice of antiquity had attributed to them the glory of it, as they had more than any other people, left monuments of their grandeur and astronomical knowledge. In our new hypothesis, each sign retakes its place, and the Egyptian people find the justification of their claim, even in the titles that they used against them.

"The sign of the Balance that follows the Virgin, announces an epoch as important in the astronomical year, as the spike of corn symbolized in the rural year, and besides it agrees in the most perfect manner with the state of the heavens, at the epoch which we assign to the origin of the zodiac. The equality of the days and nights, the equal division of light and darkness, could not be expressed by a symbol more natural and simple, than by that of a Balance (Hyde de vet. Pers. Rel. p. 391). They then placed this emblem in the division of the zodiac, which corresponded with the Equinox of Spring, that one of the two Equinoxes, which, in every century, has seemed to fix more especially the attention of all peoples. The place, which we here assign it, agrees then, with the state of Egypt at least as much as with that which they supposed it to occupy originally, a supposition that becomes chimerical, when we consider, that Astronomy was invented long before the asterisms or groups of stars composing the Balance, could correspond to the Autumnal Equinox.

"Some persons have thought that the figure of the Balance was a modern invention, and the work of the flatterers of Augustus; but the Balance is found in the monuments of Egypt and India, which precede, by many centuries, the age of Augustus. It is seen on the Indian zodiac, in the

'Philosophical Transactions.' All those authors who have given the names of the twelve signs of the zodiac, among these peoples, name the Balance. Tolam, says Le Gentil, designated a Roman Balance; the constellation in Pelvi, *Turazon*, which also signified a Balance, according to Anquetil. It is at the rising of the Balance that the Cosmogony of the Persians fixes the introduction of evil, or the approach of the death of nature, (Zend. Avest. Vol. 2, p. 420). This sign even bore this name among the Romans before the time of Augustus. Varro, the most learned of the Romans, said positively, that the signs of the zodiac were significant symbols, and that, among others, the Balance had been placed in the heavens to designate the equinox (Varro, de ling. Latin B. C.) Cicero, who, at the age of eighteen, translated the poem of Aratus, calls *Jugum*, the translation of *zuges*, Balance, the name that it bears among the Greeks, and Geminus, who wrote of the time of Sylla, according to P. Petav; that author also employed the word *kelas*, as did Ptolemy. The meaning of this double denomination arises from the fact that the stars of the Scorpion extend into the division that belonged to the Balance, and the latter has been often placed in the claws of that animal. Hence the name of *kelas*, or claws, given to the sign of the Balance; but originally the Balance was placed in the hands of a woman, similar to the one which occupies the sign of the Virgin. It is thus found in many ancient monuments. The Balance, also, was sometimes painted alone, and separate from the claws of the Scorpion. Achilles Tatius says positively that the name of the Balance was that which the Egyptians gave to that sign (Uranol. Petav., p. 98). This symbol belonged to the Egyptian sphere long anterior to the century of Augustus. Hipparchus, who lived more than a century before that ruler, also called it *zuges*, (Hipp. Uranol. Petav., B. 3, p. 134). It is then incontestable, that the Balance is an astronomical symbol as old as all the others; and if it was unknown to some ancient peoples, it was certainly not unknown to the Egyptian people, to whom we attribute these astronomical emblems. It was important to thoroughly establish the antiquity of this symbol, because it is one of the most expressive. The image of a balance placed precisely three signs from the Crab, is one of the strongest arguments in favor of my hypothesis, as to the primitive position of the twelve signs of the zodiac.

"The sign that follows the Balance is the Scorpion; it then corresponded to the month of April and the beginning of May; or of the second month, which followed the spring equinox. The idea that this emblem naturally presents, is that of venom, or of some malady; and it is probable enough, that the ancients, of whom all the characters were meteorological, after having painted in the heavens the principal epochs of the astronomical and rural year, would have also traced the periodical phenomena of their climate. The calendars of Geminus and Ptolemy, regulated by the rising of the stars, contained the announcement of rain, winds, and, in general, all the atmospheric changes, which seem to be repeated each year. Let us compare, then, the symbol of the Scorpion with the state of the atmosphere in Egypt, in that month, to find the meaning of this emblem. Pluche, in 'History of the Heavens,' vol. 1, p. 37, supported by the authority of Drapier, of Maillet and Wansleb, tells us, that almost every year, winds from Ethiopia, high and pestilential, prevail in Egypt, in the month of April, which carry their ravages over the country. It seems natural to regard the Scorpion, a noxious animal, as an expressive emblem of those winds loaded with pestilential vapors.

"There remains only to be sought for, the meaning of the last sign, that of Sagittarius, in which they simply painted a bow and arrow, in the position of being discharged, as appears in the Indian zodiac, and the name which the Persians give to that sign, which they call the bow (Zend. Avest., vol. 2, p. 819); the Indians called it the arrow; or *cinasp*, or *Dhouson*. It appears to me that the rapidity of the arrow was the most natural image of the winds, and they sought to indicate by it, the return of the Etesian or annual winds, which commence to blow in the month that precedes the summer solstice and the overflow of the Nile, which event was supposed to be caused thereby. The overflow, says Pluche (Hist. du Ciel, vol. 1, p. 40) was always preceded by an Etesian wind, which blew from the north to the south about the time of the passage of the Sun through the stars of the Crab, drove the vapors from the Mediterranean to the south, and accumulated them in the heart of Africa, whence the Nile flows; which caused abundant rains, swelled the waters of the river, and inundated all Egypt. Pluche has here only translated Plutarch (Plu. de Isid., p. 360), and the fragments of an ancient author, printed in the work of Herodotus (p. 607).

"But this symbol may be understood in another sense. Among a warlike people, such as were the Egyptians, and who, after their harvest, had nothing more to do, because the Nile was about to inundate the country, it is not improbable that it was intended at one time to designate foreign war during the time that nature compelled them to be inactive at home. This idea would suggest a bow and arrow to designate that period of the year—a symbol used by this people to designate war. *Armetus homo Sagittus puelana*, said Hor-Apollo, *tumultus significat*. Other peoples painted in this sign a bundle of arrows or a quiver.

"However all this may be, even if we do not always catch the precise idea, that these figures were intended to present, it is enough that we have found several, of which the meanings are so natural that they admit of no doubt; because, as I have before observed, the place of one being well determined, necessarily fixes the places of all the others. The only ground of questioning the sufficiency of the explanation of some of those signs, is, that the meaning that they convey, depends upon the natural history of the country, the occupations of the people, and the habits of thought which led them to regard certain animals as possessing such and such qualities. But there are several of these emblems of which the meanings are very clear, and the application natural; such as the Balance placed at an equinox; the Crab, or the animal that moves backward, at a solstice; the Ox at the opening of rural labors; a girl who bears a spike of corn, placed in the month of harvests; three aquatic figures, corresponding to the three months of the overflow; these are much more than are necessary, to determine the primitive positions of the asterisms or constellations of the zodiac, considered as the astronomical and rural calendar of a people at once learned and devoted to agriculture. That which it was the most essential to prove was the perfect accord of the zodiac with the course of agriculture

of Egypt, while at the same time it should accord with the position of the solstitial and equinoctial points in the heavens at a certain epoch. Hence it results, that not only does it agree with Egypt, but it agrees only with Egypt, because the agricultural operations of that country follow each other almost in the inverse order of that which existed in all other countries; so that it would be impossible, that a rural calendar which agreed with Egypt, could agree with the climatic conditions of any other country. We therefore conclude that it was with good reason that ancient writers did honor to Egypt as the inventor of the astronomical sciences.

"It is in vain to raise the objection, that we may suppose another position of the sphere, in which the signs of harvests and seed time equally agree with the agriculture of other latitudes. It must not be forgotten, that it is not sufficient that this agreement is manifested by the state of the earth, but it must at the same time agree with the state of the heavens, and not have a large number of combinations to account for. The position I have supposed of the zodiac has only two combinations to provide for. If the Crab is not placed, at the winter solstice, and the Balance at the spring equinox, it will be necessary to place the first of these two emblems at the summer solstice, and the second at the equinox of autumn; and then the sphere will have the position that it had about 300 years before the Christian era. But I have shown that a similar position of the zodiac does not agree with the agriculture of the Egyptians, nor with that of the Greeks, nor with that of the Assyrians, Phœnicians, Medes, Persians or Indians, nor with that in general of any other people who harvest their crops before the fiftieth day following the summer solstice, nor with those who place the seedtime in autumn.

"The only objection against this explanation, which appears of some importance to those who believe in a created world, is the high antiquity that we assume as the time of the invention of the zodiac; but it would be much less if, as I do not believe, there had happened some great inequality in the precession of the equinoxes. Besides, I have supposed that it was the sign into which the Sun entered, that they have designated by a hieroglyphical character representing the state of the heavens, or the earth, in each month. But it may be said, that the inventors of the zodiac placed these symbols, not in the place of the heavens that the Sun occupies, but in the opposite part of the heavens; in such a manner that the rising in the evening of each sign regulated the calendar and expressed the progress of the nights, as Aratus and Macrobius said (Macrobi. Som. Scip., B. 1, c. 21). Still the invention of astronomy would belong to Egypt, but would not ascend further than the epoch when the Bull was the equinoctial sign of spring, two or three thousand years before the vulgar era. In this hypothesis, when the Sun, in conjunction with the Bull, arrived in the evening at the western horizon, the first sign, which would then be found at the eastern horizon and fully risen, would have been the Balance, and the ascension of the latter constellation would also have designated the equinox of spring. In the same manner, the entrance of the Sun into the sign of the Lion would have been marked by the total and acronical rising in the evening of Capricorn; his entrance into the Water-Bearer, at the winter solstice, would have been marked by the rising of Cancer; his entrance into the Ram, corresponding with the harvests, by the rising of Virgo; and so with the other signs; and all these emblems would have the same meaning.

However, all these things may be, it will always be to Egypt that these denominations will belong. There is yet one argument that I have several times indicated, and which, in the hypothesis which would place the sphere as it was about 300 years before the Christian era, would destroy all possible agreement with the agriculture of any people whatever; it is the antiquity that we are forced to give to astronomy, independently of our system. If astronomy goes back at least to the time when the celestial Lion occupied the summer solstice, they cannot regard that as the primordial position of the zodiac, which places the Crab at that solstice, or the first degree of that sign, which could not arrive at that point until two thousand one hundred and sixty years after that epoch. Now we cannot avoid giving at least this antiquity to the Zodiac. Baily, in his 'History of Astronomy,' (vol. 1), has proven, that not only the Lion, but the Virgin even, must formerly have occupied the summer solstice. I will add nothing to the proofs by which he established those facts, proofs drawn from the ancient observations of the Constellations, which formerly served to determine the equinoxes and which supposed the equinoctial point to be in the asterism of the Bull. The authorities he refers to, and the conclusions he draws from them, appear to me so conclusive that I cannot do better than refer the reader to that work."

This wrote Dupuis in relation to the origin and meaning of the twelve signs of the zodiac in use amongst us. A more complete and irrefutable demonstration of the truth of any hypothesis was never made, than the above. Not only was our zodiac invented and used by the Egyptians, but it is equally a fact that it was invented by that people to represent the state of the heavens, and the operations of agriculture at a time when the Balance was the sign of the vernal equinox, which must have been at least, according to the fixed and unchangeable precession of the equinoxes, not less than fifteen thousand years ago. That demonstration of Dupuis, has never been in the least shaken, and we do not hesitate to say, it cannot be shaken, by any sophistry that may be directed against it. There is not a flaw in it anywhere. It is impossible to devote more space to the vast amount of facts with which this learned author, fortified every point of his hypothesis. To all unprejudiced and intelligent minds, this would be unnecessary. We will only add in this connection, that we have made this whole subject a special study for the past twenty-seven years, and have verified in every possible way the facts which Dupuis adduces in support of his great discovery—a discovery the importance of which will be more and more appreciated as time rolls on, and mankind become more willing to accept the truth, the whole truth and nothing but the truth, concerning the history and progress of the

human race. In our next issue we will take up the clauses of Mr. Briggs' argument which we published week before last.

Materializations in Hastings, Oswego, N. Y. The Birthday Seance of Georgia Clute, Who Passed To Spirit Life in 1864, Aged Eleven Months.

At her request, the parents of the above named spirit, made arrangements with Mrs. Anna Daniels, of Mexico, N. Y., to hold a seance at their residence in Hastings, N. Y., October 8th, for the purpose of celebrating the seventeenth birthday of their spirit daughter, and the reception of her friends and associates from spirit life. The invited guests, nine in all, were present and seated in the front parlor, the back parlor being separated from the front by curtains across the opening of sliding doors: behind this curtain, Mrs. Daniels occupied a lounge; in front of the sitters was placed a neatly spread table, with fruit and cake. After music and singing, a child was seen in the opening between the curtains, seated in a high chair. She said mā, mā, I have come and I am in my chair. She remained but a short time, and passed out of sight, but soon returned, and then presented herself as a young lady, apparently fifteen or sixteen years of age. She stood in the opening and talked with her parents a short time, and again retired behind the curtain, but soon returned, and walked out into the room, and lovingly embraced her parents and talked with them, and also with each one in the room. She gave to each a loving kiss, and then took her mother by the hand and led her out of the parlor, through the dining room, and into a bed-room, where her cousin's (Mrs. Sanders) baby was in its bed. She leaned over the baby and kissed it, and then returned to the parlor, apparently delighted at what she had accomplished. Georgia then went to the table and cut the cake in pieces corresponding to the number of persons present, and dished out the fruit and cake, and each person was served with a plate of cake and fruit, and a generous plate was reserved for Mrs. Daniels. She then went to each one and gave them a good night kiss, and requested her mother to celebrate her next birthday in the same manner as this had been celebrated. She bid all good night and passed behind the curtain, and Greta, Mrs. Daniels' control, came out to the sitters, with kind words and loving kisses for all. She then passed out of the parlor, into the dining room, to where a light was burning, and put it out, and in a few moments returned, with the baby in her arms, and in a motherly way, presented it to each one in the circle, repeatedly exclaiming, "Isn't it nice?" She then went behind the curtain, taking the baby with her, and immediately a confused conversation (of baby talk) of several voices took place; but above all this could be heard the shrill voice of Granny McKay—"The blessed baby, the blessed darling that ye are, may the howly angels guard and bless ye!" Greta soon returns and carries baby to its bed, and then returns to the circle, seemingly highly pleased with her efforts.

During the performance with baby, it did not raise a dissenting voice at being handled and tended by the spirits, or at being presented to the circle, or at its introduction into the cabinet; but baby was only four weeks old, and being helpless, submitted to its treatment, and passed through the ordeal without a particle of noise. Its mother may in coming years tell her darling how the angels carried it into the cabinet, and how Granny McKay blessed it. And baby, perhaps, in coming years, may feel honored by having been tended and kissed by the angels. But to return to the seance. Greta danced several times and seemed full of joy and happiness. Mrs. Clute danced with Greta, and then Mr. Clute was called on by Greta, and he danced with her. In these dances all were delighted, but no one was more so than Greta. She then gave each one a good night kiss and retired behind the curtain, and our seance was closed.

During the seance fourteen forms came from behind the curtain. Most of these were young ladies, associates or class-mates of Georgia's and Greta's in spirit life; two ladies of more mature growth materialized; these were the young lady teachers in spirit life who had accompanied them to the seance. There were two forms materialized in front of the curtain during the seance. The birth-day seance of Georgia Clute will long be remembered by those who witnessed the manifestations, October 8th.

J. B. PAYETTE.

An Appeal.

Owing to long continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,
JENNIE W. HOLMES.

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

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

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JEAN-SYLVAIN BAILLY.

Good Day:—This mortal life is one of uncertainties; and little did I think that I, who had devoted myself to the interests and advancement of all, should end my life on the guillotine. There is a fate that seems to hang over you, and you know not the hour when its fulfilment will occur. In my mortal life I was an astronomer. No astronomer that now lives, or that ever did live, but knows the identity of all religions with that science. But there are Materialist astronomers; Infidel and Christian astronomers; Arabic, Jewish, Egyptian and Chinese astronomers, both ancient and modern. As another spirit has said here to-day, individual actions on this mortal plane were afterwards transferred to the stars above, and it is there, and there only, that the key to all religions is to be found. Excavations are now being made, amid the ruins of ancient Babylon, which will prove, by the planispheres upon burnt bricks, the whole story of all the gods that were then known, and who are all to be found nursed in the lap of the constellation Virgo. But it is not even in Babylon that the finality of the zodiacal problems is to be found. The most ancient of all historical evidence that will prove that Christianity is nothing but a fable borrowed from the stars, is to be found at ancient Tyre; as the Phenicians, 2700 years before the Christian era, had the most correct ideas upon the solar system,—analogous to what is known by modern astronomers. It is in that sunken city by the sea, whose secrets are to be brought to light by your modern divers, that the final and conclusive evidence is to be found which will give the death-blow to Christianity. For further particulars, and for points that I think will throw some light upon the subject, I would like our brother [myself] here, to obtain a French work written by me when living in the mortal form, the title of which is, "Christian Fables Astronomically Considered." I departed this life in the French Revolution, in 1793. My name was Jean-Sylvain Bailly.

[I translate the following concerning Bailly from the Nouvelle Biographie Generale.—Ed.]

"Jean Sylvain Bailly, a celebrated Savant and first mayor of Paris, was born at Paris on the 15th of September 1736, and died on the 10th of November 1793. He was at first destined to become a painter by profession. He made only moderate progress in that capacity, when by chance a route of more serious instructions was opened to him. A mathematician named Moncarville, had a son, to whom Bailly gave lessons in designing, in exchange for instruction in mathematics. After having exhausted the knowledge of Moncarville, Bailly had for his instructor the celebrated Father Clairaut. Some literary success of one of his friends, inflamed his imagination, and at the age of sixteen, he composed two tragedies, *Clotilde* and *Iphigene en Tauride*."

From this point I follow the biographical sketch of Bailly from the American Cyclopaedia.

"In 1763, he was admitted to the Academy of Sciences, and published a reduction of LaCaille's observations on the zodiacal stars. He competed with Lagrange for the academy's prize on the theory of Jupiter's Satellites in 1764. His treatise upon that subject published in 1766, contains a history of that department of astronomy. In 1771, he published a treatise on the light of those bodies. The first volume of his "History of Astronomy," appeared in 1775, the fourth in 1783. To these he afterwards added a volume on oriental astronomy. He also published letters to Voltaire on the origin of the sciences and of the people of Asia, and on Plato's Atlantis. In 1784, he was chosen secretary of the Academy of Sciences, and admitted to the French Academy, and the next year to the Academy of Inscriptions. About this time he wrote his graceful and eloquent eulogies on Charles V., Corneille, Leibnitz, Moliere and La Caille. In 1784, he was one of the commissioners to investigate Mesmer's discoveries, and made a clear and sagacious report on the subject. He espoused the democratic cause in the revolution, was elected from Paris in 1789 first deputy of the Third estate, and was chosen president of the popular division of the states general in Versailles. When the national assembly was formed, he retained the presidential chair, and dictated the oath by which the members swore they would resist tyrants and tyranny, and never separate until they had secured a free constitution." In July 1789, he was chosen mayor of Paris, and discharged his duties during 26 months, with great firmness and wisdom. His vigor in suppressing a riotous demonstration on the Champ de Mars, July 1791, and in defending the Queen from charges brought against her, having lessened his popularity, he resigned his office in September, but was induced to retain it two months longer. He then lived for some time at Nantes, and afterwards with Laplace at Melin; but in 1793, he was seized by the Jacobin soldiers, and dragged to Paris, where he was charged with being a royalist conspirator and executed. He is considered one of the noblest victims of the reign of terror. Several posthumous works of his have appeared: the most noted are an "Essay on the Origin of Fables and Ancient Religions," and his Memoirs of an Eye-witness of the Revolution," embracing the period from April to October, 1789."

[Such was the learned man whose spirit came back and gave that remarkable and characteristic communication. The work which he requested me to procure, was doubtless the first of the two last named publications. Of that work, "Essay on Fables and their History," the Nouvelle Biographie Generale says: "It was printed in the year vii., (2 vols., in 8vo.), and was a posthumous work that the author had composed in 1781 and 1782; a copy of it was presented as a token of respect to the legislative body, and two deputies, Baudin and Rewbell, took that occasion to pay, from the tribune, a tribute of homage and regret to the memory of the savant and patriot. That so important a work should have remained unpublished in his hands for eleven years, is sufficient evidence of its searching character and the danger of making public the truths that it contained." I have read the "History of Astronomy," by Bailly, and I can well understand the importance of getting a copy of that work, as the spirit suggests. If it can be had, I will procure it, and give the public the benefit of the discovered truths which I know it must contain. I do not know to what the spirit alludes, in regard to excavations going on amid the ruins of ancient Babylon, and the astronomical discoveries that are being made, or that

will be made there; but this I well know, that all theological gods of every people, not excepting the Christian world, were, the allegorical legends of the Sun's career in his annual route through the heavens. There is not a doubt whatever that the Phenicians had a very advanced science of astronomy long—very long—prior to the Christian era. Bailly makes this most plain by the proofs he adduces in his great "History of Astronomy, Ancient and Modern." Should the discoveries foretold by the spirit be yet found beneath the sea, at the site of ancient Tyre, they would not only give the death-blow to Christianity, but the death-blow to the insensate opposition that Spiritualism now contends against. It was not unmeted that the spirit of this distinguished savant and most deeply learned man should have been reserved to the last, in giving his valued testimony in the grand array of witnesses that have been sent to point out the proofs that are destined to annihilate all superstitious dread of the knowledge of truth; and usher in the dawn of untrammelled inquiry into all that concerns the welfare of humanity. And now we come to the communication that closes this series of most remarkable spirit impartations, and as it was given under most peculiar circumstances, we will introduce it by briefly stating the attendant facts:

A Most Important Communication From the Spirit Of Zarathustra, or Zoroaster, The Persian Sage.

On the 1st of July last, in the forenoon, I had a private sitting with Mr. Alfred James, at which I received four communications of the highest value. After I left the home of the medium, the mail carrier brought to him two letters, one of which he was at once controlled to answer. He did so, and the answer was enclosed to the person for whom it was intended. Mr. James went a short distance to mail the letter, and soon after returned to the house entranced, and under the control of his Indian guide Cha-wan-ska. The latter requested Mrs. James to come to the office of MIND AND MATTER, some fourteen squares distant, and get me to go at once to their home, to receive a message from Aronamar, of the highest importance. Aronamar was the supervising or presiding spirit under whose directions the band controlling Mr. James performed the great work we have laid before the world in these columns. Of Aronamar I had no knowledge, nor means of obtaining knowledge, other than what he himself imparted. He represented himself as an ancient Magian priest, in the only instance that he ever before controlled Mr. James. That communication was given April 25th, 1878, and was as follows:

"Kingdoms and empires have passed away since I was here on earth—revolutions, bloodshed, wars and pestilence—and yet still the human race advances one step nearer to the great I AM. It is vain for mortals to struggle to keep back the light that spirits are bringing to this world. Oh, where I am I wish all were! I look not upon the selfishness of humanity, I only contemplate that which is grand and ennobling. Men and women when they reach the sphere that I have gained are well purged of all vices. To come back here is difficult, but nevertheless it must be done. Spiritual food must be supplied, and who can supply it so well as those who have gained it by their own experience. To enjoy happiness, it is necessary to know its opposite. It is only by contrast that real happiness can exist. What do I know of the Infinite Mind? What do I know of that which is ever beyond the reach? On some trees the fairest fruit grows nearest the top. In spirit life it is always nearest the top, and the more we partake of it the more eager we become to enjoy it. New beauties unfold from day to day, and he or she who shall drink at the fountain of Eternal Truth shall never thirst. Not to occupy time much longer, I will say may the good spirits keep you and aid you in the right, and sustain you in the work in which you are engaged; and when your task is done, may you cross the stream to those beautiful realms beyond. I lived about two hundred years before the time of Alexander the Great, and until shortly after the death of Cyrus, well known in Persian history. I was a Persian and known in my time as an astrologer."

ARONAMAR.

Little did I think when I received that communication, of what was to follow it, two years later, through the same medium. It was on March 26th, 1880, that I received the communication from the spirit of Potamon, the founder of the Alexandrian or Eclectic School of philosophy, which opened the remarkable series of spirit communications from ancient and modern spirits, which have filled so much space in these columns. As I said before, I was aware, from that time, that Aronamar was the chief of the spirit band that controlled at the sittings, I have had weekly with Mr. James. Since that time I have never had a communication through that medium that in any way related to myself personally, or the use I was to make of those communications in forwarding the intentions of the spirits in giving the communications. This was left, apparently, solely to my discretion; and as the communications were continued, until the spirits declared themselves that they had accomplished their purpose and completed their work, I have a right to conclude that they, at least, approved of my management of the mundane department of their intentions.

Unexpectedly summoned, as I have stated, by the spirit of Aronamar to receive his communication, I lost no time in going to the medium's home. On reaching there I found him still entranced, and under the control of his Indian guide, Cha-wan-ska, although more than four hours had elapsed since Mrs. James left him. Cha-wan-ska, explained as the reason for the unusual spirit call, that Aronamar had been watching for an opportunity to control the medium for a long time, and that the circumstances had not before been such as would enable him to control the medium personally but that he had at last succeeded, and he was compelled to avail himself of that opportunity to do so, or he might be for centuries prevented from saying what he desired to say to me in person at that sitting. Here the Indian guide yielded the control, and the spirit of him who had been known to me as Aronamar, took possession of the medium. The following communication was then given:

"I SALUTE YOU, SIR.—You have heard from me from time to time, and once I think, I communicated directly with you. I am Zarathustra, Zerdusht or Zoroaster, the original of the Daniel of the Jewish Scriptures. I lived in the days of Nebuchadnezzar, Belshazzar, Darius Hydaspes and Cyrus. It is very important that I communicate with you at this time; and I must ask this of you. In making up or closing your book, I ask that you give this

communication as the last, as by arrangement of the spirits with whom I am acting, I am to close or complete these communications. The Jewish book of Daniel, was stolen bodily from the books written by myself, or through me, concerning Ormuzd and Mithra. And, sir, I ask you, from all you have known of me, during the time these communications have been given to you, whether I have not, proven my honesty, and acted with the sole object of benefitting humanity? [I cordially and emphatically answered in the affirmative.—Ed.] It will be difficult to find evidence of the truth of what I am about to communicate to you, in any books now extant, whether biographical dictionaries, encyclopaedias, or other works; and I will tell you why this is so. Anything that was opposed to the Christian religion can no longer be found in ancient writings, because of the care with which all such evidence has been destroyed by Christian priestly zealots. Only such evidence as could be construed to favor Christianity, or which did not in the least oppose it, has been allowed to escape similar destruction. I want you to give this point particular attention, for by doing so you will reach the truth. The Hebrew book, called the "Book of Daniel," contains the account of the actual earthly experiences of Zoroaster at the court of Nebuchadnezzar, and the other kings whom I have already named. Oh! sir, how I have longed to come to you! but conditions were necessary, that I could not control; and which could only be obtained by a power outside of, and beyond myself. That power has been exerted, and the conditions have been brought about, that enable me to come to you. I knew the importance of availing myself of this opportunity, and therefore I sent the lady [pointing to Mrs. James] for you to-day. I might not have been able to give this communication for five hundred years to come, did I not do so now. From this you will understand the importance of it. All that is mentioned as having transpired in the "Book of Daniel," occurred through myself as a medium, and has no relation whatever to a Jewish Daniel, but solely relates to Zarathustra of the Persians. I want to commence with that part of that book where mention is made of Nebuchadnezzar eating grass, and explain what was meant by it. It meant nothing more than that, after years of a life of sensuality, that king was struck with a sense of the enormity of his personal conduct, and he was brought to a realization of this through me,—not that I desire to exalt myself by mentioning this fact, for my sole object in doing so is the good of humanity. I was known as Aronamar at the court of Cyrus. I want you to understand that, at the court of that king, I was in the position of a philosopher, who, having reasoned upon the law of cause and effect, would stand at any court, or in any other condition of life. In the reign of Darius Hydaspes, I went through the ordeal of being cast into a lion's den; but I was a medium, and was attended by a power that protected me from physical injury; but it was through what may be regarded as superior mesmeric and psychological power. I received this from spirits; and through that power I was enabled to calm the fury of lions. It was I, Zarathustra, who read the hand-writing on the wall, in the days of Belshazzar, and I did this through the power of spirits. I assure you that I was the original Daniel, and the Jews appropriated my works. There was a religious teaching promulgated in the age in which I lived on earth, which was attributed to Hermes Trismegistus, that a child should be born of a virgin. This was a common belief at that time. I was only a chip floating on the stream of Time. Back of and beyond me lies what is known as the Phallic religion. That religion taught that the forces of nature express themselves in an individual unit. Back of, and beyond that was the philosophical religion taught by Hermes Trismegistus. This philosophical religion was derived from the planetary and stellar systems, and embodied the principle known to you moderns as the law of cause and effect. Back of and beyond that was a Hindoo-Chaldaic religion which took its rise at the base of the Himalaya mountains. There was also a very ancient Phenician religion. The latter religions had, as their chief idea, the relations of heat and cold, and their effects in nature upon men and the crops on which they depended for sustenance. And here I want you to observe what I say particularly. The great Western Continent—by you called America—was progressing, at one time, side by side with the Eastern Continent; and a man named Bochica taught all the laws of cause and effect, in Bolivia and Peru, long before Manco Capac and his wife appeared there. And I want you to say, at the close of your book, that all the sciences, and all the knowledge of antiquity, are concentrated in two books. The nature of one of them, [the Book of Revelation] has been explained to you by Apollonius of Tyana, and the other is the "Book of Daniel." Those two books open up to you the secrets of antiquity. By this I mean, when properly understood and interpreted, but not when literally read. In the latter end of the book that you are about to publish, I want this train of information set forth; and the fact impressed upon the reader, that we spirits are not working for applause, but for the good of humanity. I want it further understood, that the spirits I have brought to you, have been compelled, by my power, to tell the truth. We also desire, that it shall be stated in the close of this book, that we are not seeking to gain believers in any doctrine. All we ask of them is, that they will examine, in order to know the truth: I will next have Barthelemy, Salt and others of the most learned men of modern times, to confirm the truth of what I have said concerning the "Book of Daniel." That book is typical of the learning and knowledge of pre-Christian ages, and its meaning is similar to the book of Apollonius, known to you as the "Book of Revelation." We were both inspired media, and our works overlap each other."

The spirit could control the medium no longer. Taking my hand—a most unusual manifestation by spirits, of their special interest in my work—he bade me an eloquent and fraternal adieu. He still remained, however, and through the Indian guide Cha-wan-ska, continued to converse with me. This conversation I was unable to record, as the spirit seemed unable to remain, and requested me to detain him as briefly as possible. Among the things said, deserving of especial mention, was, that the spirit forces with which Zarathustra was working, were four-fold—the leaders or chiefs, of which were, first, Hermes Trismegistus, the Egyptian philosopher and sage, who lived B. C. 1150; second, Gautama Sakya Buddha, the Hindoo medium and sage, who lived about B. C. 950; third, himself, Zarathustra, the Median or Persian medium and sage, who lived B. C. 650; and fourth,

Apollonius of Tyana, the Cappadocian medium and sage, who lived from the beginning to the end of the first century of the so-called Christian era. When this revelation was made to me, the mystery that had so much perplexed me was all cleared away. I had often wondered how the vast array of spirit testimony that had been given from week to week, through the organism of Mr. James, had been collected and presented; but this was no longer surprising in view of the mighty forces that I was then informed, had been concentrated for that special purpose by four of the greatest leaders of human thought that had ever lived upon this planet. Behind Hermes Trismegistus were the thousands of millions of Egyptian spirits, who worshipped him as an incarnated god, and who were animated as one man by the spirit of their great leader. Behind Gautama Sakya Buddha, were the vastly greater number of the spirits of his Mongolian followers, all moved and swayed by him as one man. Behind Zoroaster were the vast spirit hosts of the Semitic nations of Western Asia. And behind Apollonius of Tyana were the multitude of his spirit followers among the Greek and Latin speaking peoples, for the first four hundred years of the Christian era. It was these combined spirit forces, animated and moved by the spirits of those four great leaders of human thought, with the common purpose of giving the unadulterated truth to the world, that made it possible for this series of communications to be given. Sixteen hundred years ago the Christian Church was organized with the purpose of presenting the old heathen mythological, theological, allegorical and priestly deceptions of all the preceding religions, in a new disguise, which should forever hold the human soul in priestly thralldom, and the human mind in the leading strings of the impious hands of priests. So well did these priestly schemers profit by the experiences of their great and truly wise and benevolent predecessors, that they managed to organize a system of suppressing inquiry, and perpetuating human ignorance, such as the world had never before known, and such as it will never know again in all the coming ages. During the past sixteen hundred years, the Christian church has been sending to spirit life, thousands of millions of ignorant and bigoted spirits whose whole desire and aim has been to perpetuate the ignorance which governed and controlled them while on earth. These being the latest and most active in the promotion of sectarian bigotry, on entering spirit life, have remained near the earth plane, and have operated as an almost impassable barrier to the return of the older, less selfish, and more advanced ancient spirits, who sought to inform mortals of the truths of the after life. This barrier has at last been broken through by the combined power of the more ancient and advanced spirits, and this series of communications has been the result. Another especially important statement made in reply to a question I asked was, that he was not the mythical Zoroaster, the founder of Magianism, or the religion of the Magian astrologers, who dated many centuries before himself, but that he was the author of the Zend Avesta, and the founder of the theology in relation to Ormuzd and Mithra. The ultimatum of these spirit disclosures, will be the utter demolition of the bigoted sectarianism that has so long prevailed, both in the spirit world and on the earth, and in its place will arise unlightened freedom of thought, that will carry mankind forward over every obstacle that may be thrown in the way of general progress. The space occupied in giving the foregoing facts and explanations, renders it impossible to give in this number, a sketch of the historical and critical treatment concerning the life and labors of Zoroaster, by the ablest and most learned writers, and the comments and comparative analysis of this most remarkable and as I regard most valuable communication. This we will do in our next. We would suggest to the readers to lay aside this communication, in order to have it before them when reading the accounts of Zoroaster that have come down to us, and that we propose to publish as fully as possible. It will be found that this communication is a key that unlocks the secret chambers in which the knowledge of antiquity has been so long buried.—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 which rests 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 principle 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."

S. M. Chilson, Pokagon, Michigan, writes, Dear Sir: I see the wrapper of my paper this week that my time expires with the next number, so I hasten to send you another years subscription for the same, and as I would not know what to do without MIND AND MATTER, I think it grows more interesting with each number.