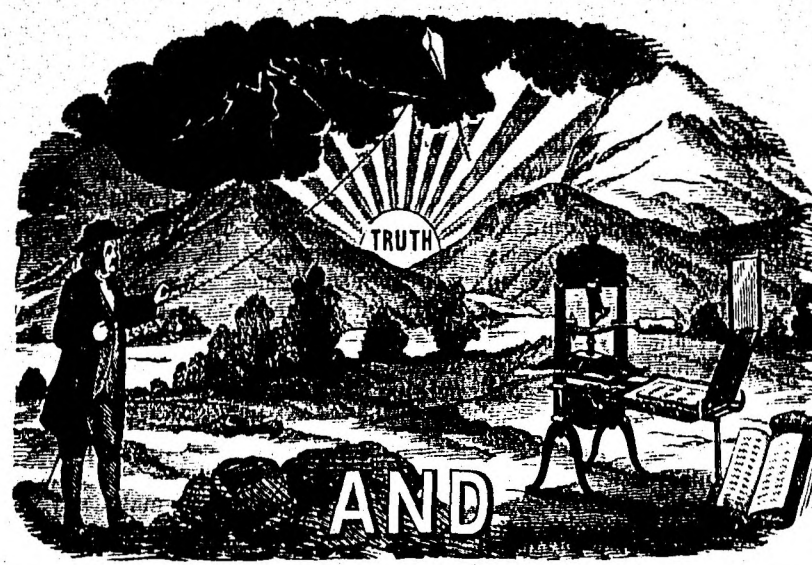


Mind



Matter.

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

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THE HEART THAT'S TRUE.

Tell me not of sparkling gems,
Set in regal diadems.
You may boast of diamonds rare,
Rubies bright and pearls so fair;
But there's a peerless gem on earth,
Of rarer ray and purer worth,
'Tis priceless, but 'tis worn by few;
It is, it is the heart that's true.

Bring the tulip and the rose,
While their brilliant beauty glows;
Let the storm-cloud fling a shade,
Rose and tulip both will fade;
But there's a flower that still is found
When mist and darkness close around—
Changeless, a fideless in its hue,
It is, it is the heart that's true.

Ardent in its earliest tie,
Changeless in its latest sigh:
Love and friendship God-like pair,
Find a throne of glory there,
Proudly scornful of bribe or threat,
Naught can break the seal once set;
All that silver or gold can do,
Cannot warp the heart that's true.

First in freedom's cause to bleed,
First in joy when souls are freed;
Their hearts are true and who could quell,
The might of Washington or Tell?
O, there is a holy shrine,
Lighted up by rays divine,
Seek it, ye d the homage due,
It is, it is the heart that's true.

Spirit JOHN MURRAY.

Through the mediumship of Cary Ann Bolt, of Montgomery Co., Iowa, about the year 1857, and written down as given from her lips while unconsciously entranced, to the great amazement of her relatives and friends. To whom this was the first case of trance ever witnessed, in fact it was not the first ever heard of by them, I have retained it in memory as also the tune in which it was sung by the spirit, to the the present time, have written it out many times for those who admire the sentiment. And now at the request of many who desire it, I send it to MIND AND MATTER, hoping you may feel disposed to give it a place in its columns. Fraternally,

O. N. BANCROFT.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

March 18th, M. S. 35.

LAVINIA MOORE.

(Moorestown, N. J.)

GOOD MORNING:—I am happy to be with you in this work of reformation. When I see there is such a great necessity for the human family to begin to understand what nature really destined their lives to be, I cannot help but feel that each one of you are anxious to be up and doing. And it makes me feel as though I would never cease laboring in the direction of improvement for humanity. I wish to explain to you why it is that so many of us come rushing in here with such a strong desire to give some evidence of our presence. We are as dependent on your assistance as you are on ours, to do a very important work. Men and women who take up the duties of life with earnestness, striving to do the good that comes before them, naturally attract individuals who wish to work in that direction. There is a class of men and women who never think of anything but themselves. They look upon life as something given them to enjoy; and they never take into consideration the possibility of their aiding or doing good to others. This class is very numerous. The world seems filled with such individuals. But when we come in contact with men and women who feel a desire to lay aside their own individuality, and to work for the benefit of the masses, we do feel as though we are highly honored to be in their presence, and it makes us happy beyond description. When I lived in the mortal form, I worked for the good of humanity, as I understood it. I did not have such lofty ideas of the progress of the human race, as you have to-day. I did not understand the necessities of mankind; but I come to you to help you in the work that you are doing. It is for some to bind up the bleeding wounds and to heal the physical form, while others carry joy to the spirit. Through our ministrations we bring to the world that which is good, and sometimes it appears as though it was evil; but there is nothing really evil. Evil is a condition which individuals do not understand; and it is through the conditions of evil that men and women learn what is good. It is for that purpose that everything that occurs upon the earth is produced, or that at least is to produce other effects, and these effects are to be something superior to what has ever gone before. You have grown out of dark superstitious conditions into an apparently independent happy condition; and now, your main difficulty seems to be to enlighten the world to understand that they are in a condition which is not enviable in itself. But to reach them, you need many laborers, and there is important work for every one to do, and we ask you, as men and women, to unite your interests, and work for one another without distrust or suspicion, for there is no one but what can do a good work if they will. It is not necessary for people to oppress one another, but to look only to the perfecting of their own spiritual natures, that all men and women may be eventually happy. I visited a circle and

gave a communication, as you know. My name is Lavinia Moore, of Moorestown, N. J.

JOEL NUTT.

(Belle Vernon, Pa.)

I do not know that I will be able to give a communication that will be of any importance; but I am very anxious to speak to men and women that still inhabit a physical form. I find there is no possibility of individuals getting justice, in what are called courts of justice, and I feel very sensitive about the matter, when I know that I was compelled to leave my physical form, and leave my wife and children to the mercy of the world; and that the man that meditated and coldly planned my death has gone free, according to the laws of the United States. My God! where is the country coming to? Or, what is to become of individuals if they have no protection whatever? I do not ask a life for a life, but I do ask men and women to recognize some law and order that may protect humanity from such fearful injustice. To me it seems as though I could not wait until I had an opportunity to make some changes in the laws of men. To be sure, it has not been long since I conformed to the rules and regulations of society; but I had honor enough to expect that there was more honor among men; and I am here to say to you that every wrong that men do will eventually have to be paid to the fullest extent. And there is one thing in particular that men may expect to have coals of fire heaped upon their heads for; and that is betraying woman and then scolding her, and placing her before the world in a contemptible light. And I say to you as individuals, try to work in the direction of the elevation of woman. Protect her, and protect yourselves; and in protecting her you will protect the best element in the world—one that eventually will redeem man. I do not wish to get excited, and perhaps I am not doing my best at giving my thoughts; but I ask you to excuse me, for I am held by a fearful power. You understand that my name is Joel Nutt, Belle Vernon, Pennsylvania.

[This was the man who was so fearfully wronged by Dukes, his slayer, and the betrayer of his child.—Ed.]

RUDOLPH LOOS.

(Hardware Merchant, Canal Street, New York City.)

A spirit seems but an atom in the great sea of life; but when we take into consideration what wonderful results originate, sometimes, from one individual's acts, we recognize a power that is undefinable, and a blending of forces that individuals are unable to separate. To us it looks as though it would be impossible to ever reach the human mind, in a manner that would be entirely satisfactory to us. But we are putting forth superhuman efforts to act upon individuals to do the work that eventually will harmonize the human family. There will be no necessity for individuals to view each other with distrust or suspicion, for each one will have his or her soul filled with the light that will guide them in the direction in which their labors will be of the greatest use. As I wish, in some way, to reach each one of you, I will take perhaps a little more time than will be agreeable. But as I must work as I am able to do, and not as some one else may think I should, I will commence by addressing the editor of MIND AND MATTER, in a way that seems to me to be the most correct—that is the nearest to my spirit understanding of physical life. You have, for years, been gradually being fitted for the work or labor of reformation. In your earliest development, you battled against the evidence, or at least, you never had evidence enough to satisfy a skeptical mind, and many earnest workers felt discouraged and disheartened, when they understood your intelligence and ability to judge; and some of them, earnest and true, almost faltered in their life's work on account of your skeptical condition of mind—thinking that an individual of your force of character and ability, certainly would discover its true merits without any opposition to it. Then gradually, step by step, an unfolding came, and at last you accepted the divine truth; and being of an enthusiastic nature, and susceptible of drinking in all the importance of the evidence that was presented to you, you felt that you wished all mankind to possess the knowledge that you had acquired, and you went to work to accomplish this thing in the manner that seemed best to you, and the influences that surrounded you. Your work is one that you cannot appreciate, although you feel that you want to labor in the right direction; and you are determined to protect oppressed and broken humanity. But as I understand and see, you do not yet really understand the important mission, or at least the important labor, that you are performing. And I will say to you, that the trials and difficulties that you are encountering, are only gems laid aside to give you strength to battle on, and to beat down the barriers that exist against the progress of humanity. Your work is all important, and we are bringing around you forces, and making every effort to enable you to work without so much persecution and inconvenience. And, as the hours roll on, one by one, you are gaining new strength and power, and your spirit friends are able to impress and guide you. Sometimes you feel that, perhaps, you have acted hastily and done an injury to the cause that you so much love. But I

say to you, not one act of your life could have been different from what it has been; and no act of your life in the future can be changed from what the conditions will produce, that will arise and exist around you. You are in the hands of an all-wise power that shapes the destinies of men, and perfects the human soul through trials and difficulties. But the noonday's sun is just beginning to shed its radiance over your head; and the clouds of the past will be made the joy of the future. Remember that the clouds that will now arise before you will have a short period. They will be only the avenue through which you can enter the kingdom of heaven, as taught by the Christian church, a condition of perfect happiness. And I will say to you, that we are ever present with you, and we see forces brought to bear on you that are unpleasant; but we understand what the effect of those forces will be, and submit to things that to you seem to be dreadful indeed. But when a man undertakes to build a perfect home, it takes all kinds of material or labor to perfect that home; and each particle must be placed in a perfect manner, or else the whole structure will fall. That is the way with your life. Battle follows battle, and the joy of victory is to come; for the habitation is becoming perfect in itself. You give love to all men—sympathy to all aching hearts—and the reward of your labor will be while you exist in a physical form. Many of the earnest workers of the past—many noble good men—sunk into the tomb and were not recognized for centuries, but to day you are resurrecting the workers of the past, and giving them places in your hearts, and places in the world, to be acknowledged as true, earnest workers in the direction of the elevation of humanity. [Addressing Mrs. E., who was present, he said.] Madam, I will say to you, you came out of the folds of superstition and ignorance. You received what the world calls an education, and it was all bent in one direction, but the forces that surround you, have made conditions by means of which you have battled against all the influences that beset you; and you are now standing, as it were, as one of the world's greatest workers. You have thrown off the shackles, [Mrs. E. came into Spiritualism from the Catholic Church,] and are battling with such forces as hold human minds in subjection. Continue your work, for it is all important—accept the evidence that comes to you. You have undergone some wonderful experiences within the last year. Some which have been sad in themselves, but they will be the means of making your condition in life happier and better than it ever was in the past. Live on—work on—and enjoy the fruits of your labor, is the desire of a spirit that has worked for years to accomplish a little good. [Addressing Mrs. D. C. he said.] How am I to approach you? That is the question. I see a confiding, true spirit, looking out over the world to see in what direction to move—which way to do the most good, and earn an honest livelihood. I see broken physical organizations presenting to your mind their misery, and reaching a chord in your soul. You are surrounded by difficulties that no one else would think could scarcely be overcome; but out of them you take upon yourself your life's mission. You apply yourself, and study long and faithfully, and never lose one opportunity of acquiring knowledge; and as you come in contact with individuals, you take on their conditions and acquire knowledge through the misery of others. You work as a wife, and as a mother—you work as a sister to all humanity. I need not praise you, because your own soul must recognize your own worth; and how glad you may be that you possess the organization you do—that influences and force were brought to bear upon you in the manner they were—although many times your heart has ached to think that such conditions should surround any individual. But the beacon light is coming up in your pathway, and the sorrows of the past are really your joy to day. Work on, sister. Do not allow one cloud to cross your pathway, for the future will not only give you joy yourself—that is, as an individual—but the joy to know that all humanity begins to understand their real necessities, and will be able to acquire knowledge enough to make them what you so often have desired humanity to be. [Addressing Mrs. D. he said.] Madam, you have had troubles—what you considered fearful troubles; but there is one thing you have done, you have been a little too positive within yourself. You have been surrounded by influences that you were determined should not use you in any way. Or, at least, if they did use you, that they should use you as you wished them to. Now you are beginning to get a little wiser, and have come to the conclusion, that as you cannot do as you please, you will let other people do as they can, and, I think now, Madam, you are going to get out of the trouble that has existed. Let me say one thing to you. You have been patient as a mother and have always been considered level-headed enough in all things, and I think you are level-headed enough yet, without being dictated to. Continue on in your work, and you will be an important worker. I may seem a little rough to you. But you want the prompting that I am giving you. [Addressing Mrs. G. he said.] Now there is a worker and she means to work, and we mean to make her a good instrument of ours, and make her happier than ever. She has lost confidence in humanity by her experiences, but we intend to build her up. We are not for destroying individuals; we are for building them up and making them strong and useful. I am not partial,

and I wish to say to the reporter, he is not forgotten. He has drifted along through life, and met with many disappointments, and some persons might say that he had not made the best of his life; but I say to you, Mr. Reporter, you have done just what you could do, and no more nor less; and sometime you will awaken to something different, in your pathway, from what has ever appeared to you before. You have a work to do that is just as important as any other individual. You are all working for the progress of humanity, whether conscious of the fact or not. Rudolph Loos, New York City. I cannot tell you exactly my place of residence, but it was on Canal Street, and I was in the hardware business.

JOHN KINDER.

(Louisville, Ky.)

GOOD MORNING:—I don't know hardly how to do; but I find I can talk, and I suppose it is meant that I am to tell you something about myself, and I will try to do so. I have not been accustomed to controlling a medium; but I find it is something very pleasant, and yet it leaves a kind of strange sensation upon me. When I come to speak, I am not certain I will say what I want to; and I hesitate on that account. But I would like to try, if it was possible, to tell you about myself; for I feel that every one that comes ought to give a little account of themselves. Now, when I lived in my own physical form I did a great deal of labor. It was not this kind of labor; but I owned a farm and attended well to the requirements of that farm, and there was a great deal of physical labor to be done. I had no opportunity of studying a great deal, nor reading any books that fell in my way; and never had any opportunity, or really a desire to get what the world calls an education. I read the Bible, and pondered over it, and I thought I understood it, and I will say that I believed it; but I never was entirely satisfied with it. Yet by reading it, I got some ideas of what a future state of existence would be. But I find that every one of them was erroneous. I found nothing in the spirit world like I expected. I had never been really afraid, or, at least, I never felt I was good enough to go to heaven; and I always felt I was not bad enough to go to hell; and I never knew how it would be. But I expected of course, that I would be very unhappy. Instead of that I found myself just about like myself. I did not find that I was very different. The only thing that bothered me was, that my friends, when I would come near them and talk to them, paid no attention to me. They went on and did their labor, and appeared to be unconscious of my presence; and that seemed dreadful, to me, at first. I could not understand why it was, when I seemed to possess so much power, that they would not acknowledge it, and look at me and speak to me; and I dwelt in that condition quite a good while. And the reason I did so was because I never cared to improve myself very much; or, at least, the instructors I have now, said that was the reason. I had ability, if I had only the desire. But after awhile my condition was changed. Spirits came to me, and I saw that I could understand them without talking to them, and they tried every way to get me interested in the work they had to do; and gradually I grew into a condition to desire to acquire something. And when I found out that the people in the world were being misled by the book I had read so much, my greatest object was to have that abolished if it were possible; and how to do that I did not know. I went to spirits who had dedicated their lives to the church, and conversed with them, and they advised me not to interfere with the work, because the Bible was the only useful book in existence; and I have had a pretty hard battle. But to-day I have been able to take hold of an organization and to speak, and none of you can understand what pleasure it gives me to be able to speak to embodied spirits once more, and tell them that the book that has held humanity in subjection for centuries, has been the means of producing all the misery that has ever existed; because it leaves its influence so strong upon the people that it is almost impossible for them to outgrow it to any extent. And I want to say now, to you, while I am here, that there is a wonderful occurrence coming in the spirit world. There are men of varied powers there, who have experimented and learned how to change individual life; that is to make conditions through which human beings can elevate their own being, and be happy without any one trespassing upon the rights of others. And now they have learned this system perfectly, and they are about to apply it to all humanity—that is, they are going to give the information they possess, and have men and women apply the principles, and the effect will be so satisfactory, that no one will ever desire to make any change in regard to it. And I want to say to you, on one subject, and that is materializing, or spirits taking on material forms—it is going to be the means of preventing many wrongs and of making individuals do right, whether they will or not. The whole object of humanity, now, if they come into existence under unfavorable circumstances, is, to acquire enough substance to exist, and the whole mind seems bent in that direction; because it is impossible for men and women to supply their real necessities. That is, it matters not how high they want to go, or what they aspire to, that one thing holds them constantly in a position that is unfavorable to their progress. Now the motive of effort is to be changed, and men and women will be placed in a

position not to feel that they have to be something different from what they are, to gain their daily bread; and the difficulties are decreasing day by day, and it will not be long until the principle will be presented to you so perfectly, that if men and women will obey it, sorrow will cease to exist. John Kinder. I lived on a farm back of Louisville, Ky. I want to say to you before I go, that you may think I give a communication a little better than an uneducated man should do. But I have been educated and instructed by very intelligent people since I have been in spirit life; and I have my opportunities that come up before me. I have been in spirit life about twenty-five years.

ANN LENNIS.
(Memphis, Tenn.)

"Dear me! I do not know what I was brought here for; because I don't feel as if I want to be a Spiritualist. I don't think that people that write and claim to be so awful smart, know as much as they think they do. [You have the floor to have your say, now.] I used to be able to say, pretty well. But it is difficult for me to talk now. This woman's face is straight, and mine was not quite straight. But I tell you I would rather go to a Methodist meeting than come in here, where there is no singing or praying. [We will give you a Methodist hymn before you go, if you wish it.] I am afraid you will be hypocritical at heart, and I don't want that, I am tired of being deceived. Do you know where I came from? [No. We want to know.] Well, I came from Memphis, Tenn., and I was told I must come into a spiritual circle. [Who told you that?] Well, a man who appears to be pretty big, Benjamin Franklin. But I think if I had been converted and been a Christian I should have been better. I like the feeling there among the Methodists. You seem a kind of hard hearted. Do you know what ailed me? [No. What was it?] I had something the matter with my foot, and it was drawn up this way. At last I got unable to live any longer on account of my foot. But I suppose you don't feel any interest in me much, but if you will take me to Methodist meeting some time, I will come to go with you. [You do not want any Methodist meeting. What has it done for you?] I don't know, but I think I had better keep to my old ideas. [You can be a woman to do your own thinking, and not a slave to old ideas that you know nothing about, ideas that were put forth long before you came into existence, and which were based upon very erroneous ideas entertained previous to that time. Now, you were sent here this morning to begin to realize that you have a right to think for yourself, outside of that old Methodist congregation; and when you go back to spirit life, they want you to realize that you have been looking in the wrong direction for happiness. You thought you were going to sit on the right hand of God.] How do I know but that I am being tempted by the devil now? [Those Methodist ministers never told you that you could come back here and control a medium, did they?] No. [Then you are wiser than they are. This is an opportunity given you to free yourself from those old ideas. Do not lose it.] Do you mean to say that I can do anything with this information after I go back? [Yes, you will go on improving in spirit life, if you only have the desire to do so. But if you have only a desire to remain in the condition you are in, you can never do better.] Then what was the use of my living, if I have to give that up now? [It was your misfortune to have lived as you did, but the duty rests upon you now to do differently.] Will you stand by me when you come over, if I investigate this matter? [Certainly I will.] Then if the clergymen undertake to persecute me, you will protect me, will you? [I certainly will.] I am Ann Lennis, of Memphis, Tenn. [You will find when you leave the medium that this has been a real daybreak to you.]

HENRY O'BRIEN.
(Of Philadelphia.)

I come in here to say, that when I lived in my physical form I was a member of the Catholic Church, and was studying with the expectation of becoming a priest some time. But there was a power stronger than I was myself, that took my spirit from the form, when I was about eighteen years old, or a little over. I died with consumption, and I have been able to control a few mediums and grow out of that condition. By controlling, I made the discovery that it was not necessary for people to make any profession. If they would only live out their true lives, or at least not claim to be anything more than human, all the ills of life would naturally disappear; for every one would gravitate to the right position in life. I feel very anxious to say to the priesthood, that they are about reaping their last harvest; and I cannot say that I feel very sad about it. At one time I should have felt that there was something fearful in it. But to-day I feel their influence is growing less and less, and I am likely to be made an instrument myself of delivering some from superstition. I was of an agreeable disposition, young, and happy, and of a meditative mind, and they thought because I was good, or never felt inclined to do evil, that I would be a good priest, if educated; but I am very glad I was called into spirit life before I completed this education. You may give my name as Henry O'Brien. I think that some of my friends will get the paper. [Where?] In Philadelphia. They will be apt to come here and get the paper. Ques. At what college were you being educated? Ans. I was young and went to the St. Charles Seminary. I am glad I have been able to talk. [We are very glad to have you come. Your testimony is very valuable, indeed.] I am very sorry that such great disappointment will come to so many men who are called religious teachers. Because they will have to suffer more than you will. They have never investigated any matters, but hold themselves to their education. They are honest, many of them, and mean to do right; but a good many of them are not honest, and their people are ignorant and do not see the truth. I always felt sorry to see them so broken up in spirit life.

LUDWIG HAAS.
(New Orleans, La.)

"I am necessitated to study the habitation I am in, before I begin to use it. I find it necessary to use the entire brain for my own purpose. It seems in order to do justice to myself and the instrument I use, that I should thoroughly acquaint myself with the business I have in hand. And I would like you to have an experience, for just one mo-

ment, like mine; then you could understand the difficulties that we have sometimes to encounter, before we convey our thoughts to you. But let occur what will, we design working until we perfect this system of control. I feel as though I was in the presence of all humanity. For the words I utter go out to the world, and individuals read, and each one interprets my communication according to their ability, or power to grapple with any information that is given. When they consign the mortal form to the tomb, oft times, the spirit of that form stands by their side and watches with interest the burial of its body. Men and women should cease to mourn for that which is not lost—which exists eternally—and when they learn that the departed spirit possesses a power to act upon them, and dwell with them, the great grief of their lives will be banished. I am anxious that men, women and children, who happen to read my communication, shall make some arrangement to hold circles—small circles—and each one develop their powers in whatever direction they may be unfolded. Men need not be ignorant of this important fact, that human spirits live, and, under favorable conditions act, and oft times control the destiny of men. It is worthy of every one's attention. There is hardly an individual in the world but who can find time once a week to attend some place of entertainment, or find time for some pleasant gossip or amusement; yet so many seem to think they have not time to devote a few hours to quietly holding themselves in a negative condition, that we may use our force upon them. I say to men and women, century after century you have held one day more sacred than the others. You have gotten up in the morning—clothed yourself in your best apparel—and have gone into some temple and devoted your hours to prayers and singing, in worshipping that all-wise power which brings all things into existence. In your ignorance you have understood it to be an individual, clothed with the power of vengeance, and although in your undeveloped condition, you have given out greater forces in the direction of destruction than in the direction of aiding humanity, this has been owing to the conditions that surround you. And, I ask, the readers of this paper, who may read my communication, to spend one hour a week, or at least to give us one hour of their time, sitting down careless and free from perplexity, and we will assure every human being that in less than six months, they shall have positive evidence of our presence. The loved ones who have seemed so far away, will hover around the household, and give comfort to many aching hearts. This is all we ask. It is for the relief of every aching over-burdened soul; it is for men and women who have held themselves in the tyrant's hands, year after year—not seeing any light—not gaining any wisdom—and groping on in the dark, uncertain what the future will be. We are willing to give you positive evidence. All we ask is attention. You need not neglect the duties of your households—you need not neglect the comforts of the physical form, but the spirit goes striving to get into a new condition where perhaps it remains for a long time unable to unfold, and grow beautiful, simply because no condition in its physical life was given for its perfection. We are coming into a period of the world's history, which is fraught with such fearful interests, that we naturally congregate where we can gain power to speak and act. And we ask you, as earnest workers in the cause of truth, never to leave an opportunity pass by, when you may unfold or give knowledge to individuals; for the human soul needs something to make it different from what it is. And as there is no human being in existence but who has his or her own weakness and sorrow, we come to you with love and sympathy, and wish to blend roses with the thorns, and make your lives a living blooming garden, full of usefulness and beauty; and it is only by giving us attention that this thing can be accomplished. You have your own interests and the interests of millions of disembodied spirits, who have never had opportunities to advance in their physical lives, being held by superstition and ignorance, until the tomb enclosed their forms. We ask you to throw off the shackles, and pay attention to this important work; for the time is coming in which you will regret it, if you do not do your duty as you understand it. Each one is a link in the great chain of reformation. Each one is a builder of his own temple. Let each portion of that temple be purity and love, and fear will be cast out, and beauty dwell where sorrow and distress now seem to reign in supreme power. I am one who wishes all men well—one who will take even the cruelest of mankind by the hand and lift him up, and give him strength to do right instead of wrong. And it is only through some medial instrument or other, that I am able to act and do for humanity. I ask you to be considerate of all the instruments that are being used over the country. Some are undeveloped, and present to the world some things that do not look beautiful to the eye; but the principle that is working through them, is just as much for the good of humanity, as some spirit that comes and gives you a flowery speech, or touches your hearts with their sympathy. All are as one in the future, and all mean the elevation and purification of the human race. None are left out nor are unremembered in this great work. Ludwig Haas, of New Orleans.

MARIA LIPPEN.
(Belvidere, N. J.)

I don't feel that I could talk as the rest of them do, so I will talk sitting. I have thought since I have been attending this meeting, that I would like everybody to attend a circle some time; because it seems to give some people a good deal of strength. I was very weak, and I kind of gather up a good deal of strength. [You will feel stronger as you remain.] When I first began to study this thing, I thought it was all a humbug, and I did keep away the best I could, but it was a little like a whirlpool. It would draw me in, and every time I would come a little nearer and nearer, till I got here, and I suppose now that I have become a Spiritualist, whether I wanted to or no. I see for myself now. I find I can talk and feel pretty much like myself. I don't think it is wrong. I guess I will get out of my troubles now, for I was in a fearful way. I expected to meet God right away, but he has not been forthcoming. It looks like something that draws people in. I thought I could stay outside, but you see I have got in, and I am all right, because I always would believe truth if I knew it to be true. But I thought this was a humbug. I believe this now, because since I have got here, it has made me a good deal freer

than I used to be. I used to be a kind of dignified, but now I wish to see them all get along. [You will feel so from this time on.] I don't expect I am giving a communication that will be worth anything. [Yes, you are.] I don't want you to leave your bodies, because you have got important work to do, but I would like you to see the spirit life as it is. There are a great many queer things connected with it. It would make you laugh sometimes. It is like sending children to school. Some don't want to go; but it is an advantage in the end, although the children do not see it. It is like that with us. We see we are nothing but children now. Just hold on, and soon you will get something wonderful. You might as well publish that, because it will be so. We see things before they happen. Somebody told me to say that, but that don't make any difference. It is so. Maria Lippen is my name. I lived above Belvidere, New Jersey. Ques. Have you been long in spirit? Ans. Not long, but I guess it was sometime before I found out anything. I tell you, I never made believe I was anything extra. I had to work. Some people think that people who work are of no account, but I had to work.

RUSHING WATER.

(The Indian Guide of Mrs. F.)

It overpowers me to come in rapport with individuals that are likely to understand my thoughts. When I look abroad, and see the condition of society, I wonder where all this thing will end. The government of the United States, called one of the best governments in the world, presents to me such a corrupt condition that it is almost impossible to recognize it as a power that holds individuals in its folds. I do not say this to condemn any human being, but such is really the condition. There seem to be but few men who hold office, who have obtained their offices by an honorable course. They have been bought and sold until manhood seems almost to have disappeared; and individuals living under this form of government, that are sensitive, take in all these conditions and tremble for the future. But I wish to convey to your mind this one idea, that if this government was not corrupt, it would be impossible for conditions to arise which would perfect society and make the human family happy and contented. Men in high places are subjected to trials, or forces, just as much as the instrument I use, and if they were different from what they are, you would trust in men, and make them your idols. As it is, every temple that you build is broken down, and you fall back upon your own individuality, making a temple within yourselves. I do not feel like condemning men or women, although they may appear to err, for each one, although they may appear to be destroying or breaking down divine principles, are only hastening the event when these principles can be made the foundation of the world's government. We want no creeds—we want no rulers—we want all men and women to rule. We want conditions for women to become mothers under natural laws, so that they can perfect and make their offspring something beautiful, to create harmony in the human family. Woman is the centre of all reform, and you must look for the perfection of your government to her. She produces, and has never yet been allowed to produce anything except when tyrannized over and controlled in such a manner as to be unable to produce a perfect being. But, let me say to you, as the way grows dark and gloomy, there is an intelligence at the back of every intelligent working woman that will shape events so that men who have been tyrannical and unjust—who have been controlled by influences, simply to gain power—will be brought into a condition to see her wisdom and acknowledge her power, and become workers by her side, instead of being tyrants to control and hold her in subjection. Woman has suffered, worked, hoped and desired earnestly for some other condition to arise; and each earnest thinker and worker is hastening the hour when individuals will understand one another. The sexes are equal in power—equal in the capacity to do good and work out a system. It is not meant by nature that one individual should hold another in subjection to his or her will. When you come on one universal platform of brotherhood, each one acknowledging the rights of the other—each one developing their powers to the best of their ability—you will forget that you ever were slaves—you will forget the misery you have endured in looking at the happiness you have produced. Rushing Water.

[The spirit explained that in addressing the circle, he spoke as the developed spirit, and not as the Indian guide of the medium, which necessitates his retaining his mortal characteristics.—Ed.]

A Strong and Deserved Testimonial to the Mediumistic Services of Mrs. C. M. Morrison.

FREMONT, O., March 18th, 1883.

Editor of Mind and Matter:

DEAR SIR:—Some time since, I saw your recommendation of Mrs. C. M. Morrison, as a physician in the hands of the higher intelligences, and also the testimonials of those who had been treated by her.

Having a complication of ailments, I sent her for a diagnosis according to the terms of her advertisement in your paper. It came in due time, and was most accurate. I could not have written a better description of myself. It was more than I expected, and convinced me that she understood my case thoroughly, for I had given her no clue, by so much as even a leading symptom.

I sent at once for a course of medicines which I used as directed. I can only say in regard to the medicines, that they exceeded my expectations as much as did the diagnosis; and a service to truth and duty compels me to make an acknowledgement of Mrs. Morrison's wonderful powers as a physician, and to thank you for your public recommendation of her.

Yours truly, E. B. WILLIAMS.

39 Fair Street, Haw Haven, Conn.,
March 2d, 1883.

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West, and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

Yours for truth,
J. WM. VAN NAME, M. D.

The Value of J. A. Bliss's Planchettes Attested.

Editor of Mind and Matter:

On the 22d of February I was agreeably surprised to receive some extra copies of No. 12, Vol. 5, of MIND AND MATTER. I have distributed them, hoping they may do good. Quite astonished was I to see that my letter had become a weapon in the war against those who try to injure mediums. I am naturally a great lover of peace, but nevertheless, ready to defend right against wrong, as well as I am able to do it. My main object in writing to you to-day is to tell you of my experience with James A. Bliss's magnetic planchette.

I began to use one of them on the 15th of January last, and sat every evening in the stillness of my room from an hour to an hour and a half. At the end of some weeks it moved a little, then again remained motionless for some days. On the 21st of February, I felt a very strong pressure on my hand, and all of a sudden the planchette started, describing numerous circles and large ellipses. When it began to make movements similar to writing, I asked for the name of the friend present, thinking all the while of the members of my family who have passed over; but to my surprise the planchette gave the name of a little American boy whom I had met in Switzerland, in the year 1866, and who died the same year at the age of four, in Louisville, Ky.

I was so fascinated by the performance of the planchette, that I sat with it until midnight. Since then the writing has greatly improved. I am made happy every day, by communion with friends, old and new, and the messages received so far already fill a copy-book. One day a suffering neighbor called and received, through the planchette, some excellent advice for his health. During the afternoon of the first of March, a queer drowsiness obliged me to lie down. I expected to sleep, but a painful feeling came in my right arm, and soon my hand was moved as for writing. I arose and took the planchette, which began to write immediately, giving us good news about a friend of whom we were anxious to hear. A similar incident happened last Sunday, when I was told of the sudden death of a friend in Switzerland. Letters will tell whether all this is correct. But be this as it may, Mr. Bliss's planchette has afforded me great satisfaction; and I regard it as my most precious jewel. I give you the copies of some of the communications I have received through it. You may judge how delighted I am with the company that gathers under my humble roof in the far Northwest.

COMMUNICATION FROM LORD BYRON.

"My home was beautiful Greece—my native country England; but never could I feel happy under its cloudy sky. My heart needed sunshine—the sunshine of love—which England could not give me, with its stiff manners and moulded customs. I wandered and wandered. I saw your own beautiful grand country (Switzerland)—I roamed on your mountains and played near your lovely lakes, but there, also, the sun was not bright enough. My mind sympathized with the poor Greeks, and in their land I found myself at home. I revelled in its poetry of old—in the debris of its unsurpassed sculpture—in its nature, wild, grand and full of lofty thoughts. Many condemn me—many love me—but few can understand my real nature. Each man is a riddle to himself, and more so to his fellow-men. Could we consider this always at the right time, how much slower would we be in condemning what we do not understand. We love the beautiful—we admire skill, but do not treat with kindness those who devote their lives to art and science, unless they suit our taste and fancy. If the poet or artist does not walk in the common path of life, he is condemned, in spite of all his great works. No one considers that his errings teach him what he could not learn, had he not chosen a way of his own. So the lives of many great minds are made weary with trifles, arising from the incapacity of mankind in general to leave to the individual his or her full freedom.

"LORD BYRON."

COMMUNICATION FROM WM. SHAKESPEARE.

"Look for wonderful communications, my friend. We come to the meek and humble, to speak of things that the great of this world are not prepared to receive. Their minds are filled with their own glory, and their hearts with selfishness. They are as flowers without perfume, and as fruit without flavor, but they shall sink into nothingness before the light that is dawning upon those who have eyes to see. Let not my presence foster in your mind a similar disposition. We are all links of one chain in the workshop of nature.

WILLIAM SHAKESPEARE.

COMMUNICATION FROM RALPH WALDO EMERSON.

"There is a world of work to be done, and we need many laborers. We will not rest until we come out victorious in this contest against old foggy prejudices and conceptions. Light is needed. We can give it to all who are willing to receive it.

RALPH WALDO EMERSON.

My friend, George Eliot, has kept her word. She has come to me several times since the planchette has been working, but as her communications have a private character, I cannot transmit them to you. But anything else that may be of value to you, I gladly send for your paper.

M. M. E.

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

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

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

[Continued from the Eighth Page.]

were always the highpriests of the Osirian and Isian worship, are always represented, whether sitting or standing, with the sacred Tau or Phallic emblem, held in the extended hand.

How far correct the spirit is, in questioning the perfection of the Rosetta stone as a key by which to unlock the secret mysteries of the sacred Egyptian writings, we are not prepared to form a judgment; and, therefore, shall let it pass, with the single remark that the same symbol has often many meanings in the more ancient Egyptian inscriptions.

But we now propose to especially notice the mighty significance of the spirit explanation of the obliterated portion of the Adulian inscription, found and copied in the sixth century by Cosmas Indicopleustes. Upon that subject a writer in the Penny Cyclopædia, under the title Adule, says:

"It is a matter of some curiosity to determine with precision what spot corresponds to the Adule of Cosmas, who was a merchant of the sixth century of the Christian Era, and has preserved in his book, entitled 'Christian Topography,' a copy of a Greek inscription which he found at this place. Adule at that period was the port of Axum, where merchants traded for ivory and slaves, just as they now do at Massowa, on the same coast—so little are things changed, in many parts of the world, after the lapse of centuries. When Mr. Salt was in Abyssinia, he was prevented from visiting Zulla; a friend of his who went there, was also prevented by the jealousy of the natives from visiting the remains. All, however, agreed in saying that there were remains at this place. The inscription was found according to Cosmas, partly on a throne of white marble, and also on a tablet which stood behind the chair, and, as far as we can collect, was a different kind of stone. Till Mr. Salt discovered the inscription at Axum, and compared it with the latter part of the inscription of Adule, it had been supposed that the entire inscription on the latter monument, referred to one and the same personage, whereas it is now certain that Cosmas had made two inscriptions into one, and caused no little difficulty to the learned world. These inscriptions are really curious, considering the place where they were found and the language in which they were written. They may be seen in Montfaucon's 'Collectio Nova Patrum,' Paris, 1706, vol. ii., p. 141."

Speaking of Cosmas's work, G. Lejean, in the Nouvelle Biographie Generale says:

"Of all these (Cosmas's) works, the 'Christian Topography' alone has survived. It was for the first time given entire by Montfaucon, according to a manuscript of the tenth century, existing in the Library of Florence, where Bigot had had occasion to consult it, and to borrow from it some extracts concerning India, Ceylon, and the famous inscription of Adulis, the most curious monument of the ancient geography of Africa. Cosmas transcribed it at Adulis, an Egyptian fort on the Red Sea, where it ornamented a throne or seat before which condemned criminals were executed. After a long paragraph, in which the campaigns of Ptolemy Evergetes in Asia Minor, and the regions of the Euphrates, are mentioned, there comes a break in the inscription, proving some mutilation or crumbling away, a break followed by a perfect text intact, of which I herewith give the translation. Cosmas believed that the whole inscription related to the same prince; but the history of Evergetes on the one part and the phrase of the inscription on the other, proves sufficiently that the second part has no relation with the other. We will cite it:

"I have conquered the people of Gaza, Agama and Siguen, who have delivered to me half of their wealth. I have crossed the Nile, and subdued the people of Ava, Tiamo or Tziamo, Gambela and the neighboring tribes of Zanabena, Angobe, Taina, Athagos, Calaa, and Semena, who dwell beyond the Nile, in steep and snowy mountains. Afterwards I conquered the Lazine, Zaa and Gabala nations, who dwell on the burning mountains whence flow warm springs; Atamo and Bega, and all the peoples of that region; the Tangaites, who dwell on the frontiers of Egypt; after which I thought to go by land, from my kingdom to that of Egypt. I subdued on the way the people of Armina and Metina. * * I have made war upon Sosca, and notwithstanding the height of its mountains, I obliged it to surrender to me its young people, its women, its virgins and its wealth. I have conquered the Rausi who lived in the interior, in the country of volcanoes, and those of Solata, and I have ordered them to fortify the maritime coast. * * Many peoples have also become my tributaries without resistance. Afterwards I have sent land and sea forces beyond the Red Sea, and I have subdued the Arabites and the Cinædopolites, and I have forced their kings to pay me tribute, to assure the security of the land routes and the sea. And I have conquered all the nations from the Leuce-Kime (the White mountains in the land of the Sabæans. Of all my predecessors, none before my time had subdued all these peoples. I thank the God Mars for it, from whom I have descended, and by whose aid I have conquered all these regions from the East to the country of Volcanoes—from the setting sun to Ethiopia and the country of the Sasi. I have descended to Adulis, where I have offered a sacrifice to Jupiter, to Neptune and to Mars, and have brought together at this place all my armies, I have consecrated this seat to Mars, in the twenty-seventh year of my reign."

M. Lejean goes on to say:

"It is acknowledged to-day that this inscription concerns a King of Habesch (Abyssinia) later by five or six centuries than Evergetes."

The absurdity of this conclusion is sufficiently demonstrated by the fact that the inscription is in Greek, a language than no Abyssinian king would have used to note his warlike achievements, even if he could have done so. And besides it is perfectly preposterous to suppose that any Abyssinian king would have made a sacrifice to Jupiter, Neptune and Mars, the Greek deities, and dedicated that ancient judgement seat to Mars—five or six hundred years after such a previous dedication of it by Ptolemy Evergetes. These strained efforts to get rid of the damning significance of the obliteration of the middle por-

tion of the inscription on that monument, shows that there is some terrible secret behind that obliteration that Christian writers dread more than the plague.

It is now nearly two years since the spirit of Cosmas Indicopleustes, through Alfred James, himself returned and made the following statement:

"I lived in the sixth century, and I was a traveller. I am known in connection with what is known as the Adulian Marble. It is claimed that this marble has inscribed upon it, the life and career of Ptolemy Evergetes. Such is not the fact. I was the first one to call this to the notice of the learned of my day. The real facts of the case are these. I did not know them as a mortal, but I now understand them as a spirit. Upon that marble are the keys of the Christian religion. That is the symbols are there. The learned of to-day treat this marble as if it were the history of a single king, when in reality it contains all such things as the doctrine of the Trinity, the communion—the blood of Bacchus—the feast of the goddess Ceres, and other things analogous to Christian doctrines and observances. But the Christian priesthood are blind to things which they know to be true. They will never read inscriptions right, that are dangerous to their infernal superstition; but light will be thrown upon these things. If mortals do not stand up to their duty, truthful spirits will. We want no interference by priests with the truth."

At the time that communication from the spirit of Cosmas was received, neither the medium nor myself had ever heard of him or of the mutilated inscription of Adulis. The prediction of the spirit on July 30th M. S. 34 (A. D. 1881), that "light will be thrown on these things," meaning on the inscription and its objects, is likely to be verified; and we shall await the promised coming of the spirit of Colbert with the most profound interest. If that inscription which has been destroyed, should prove to have related to the life, adventures and death of Apollonius of Tyana, the conclusion will be irresistible that Apollonius of Tyana was the founder of Christianity and not Jesus Christ. It is a fact fully set forth by Philostratus, in his life of Apollonius of Tyana, that he went into Upper Egypt and remained there among the Gymnosophists of that region for some time, learning from them their doctrines and imparting to them his own, and that he acquired the greatest reputation and influence among them in the latter half of the first century. It is therefore not at all improbable that some of his Gymnosophist converts afterwards, and subsequent to his death, which took place about A. D. 100, did take measures to perpetuate his memory and teachings by inscribing them upon some of the more ancient monuments of Upper Egypt. The spirit of Belzoni, the great Egyptologist, stated that he found at Luxor a *fac simile* of Jesus Christ, in basso-relievo, upon a tomb, which was undoubtedly the representation of Apollonius of Tyana, carved there by some of his followers at a very ancient date. Should Colbert have come into possession of an early copy of the writings of Cosmas Indicopleustes, he must have known something of the mutilation by the copyists of them in the tenth century.

Whether or not the supposed statues of Antinous, the favorite and intimate companion of the Emperor Hadrian, were the modern representation of Apollonius of Tyana we cannot determine by any light we now have. That the Paul of modern times was the prototype of Jesus Christ is very certain; for without the Pauline writings Christianity could not be distinguished from any other astro-theological religion.

The statement of this spirit is most important when he says that among all the many inscriptions he found at Jerusalem, that he could not find one that related to Jesus Christ, that was not manifestly a forgery, as shown by the way they were sculptured. We can readily understand how an expert eye, like that of Antoine Galland, would detect the difference between ancient and more modern inscriptions.

This spirit refers to the coming of the spirit Biernstahl which has already been fulfilled by his giving a communication of great interest. Biernstahl made a most important chronological discovery at the foot of the Little Ararat, which shows how it came that Galland announced his coming.

Reply to Charles Thompson, by T. Tinney, Westfield, N. Y.

BROTHER ROBERTS:—For your kind statement that I am a fearless defender of my opinions, whether sustained by facts or not, please accept thanks. If my opinions are not sustained by the same law that has solved every problem connected with existence that ever was solved, they are not worth propagating. Friend Thompson says, my views are quite old-womanish. Whether he intends this as a compliment or a slur on the sex, he does not say, but this much I can say, I have seen women whose mental acquirements would add lustre to any male, Thompson or Tinney, that have ever crossed my path. But as I have neither time nor disposition to bandy epithets; do you not remember friend T. that you denied interchange of sex, that I asked you if the sexes did not have their source in the elements represented in the positive and negative poles of the magnet? Your reply was, yes sir, (not Miss or Mrs.) they are derived not only from the elements above named, but from all the elements in nature. I then asked you what elements there were in nature not represented in the two poles of the magnet? This question you have not found it convenient to reply to. To save you any further perplexity about sex I sign my full name. Yours for the right, JOSEPH TINNEY.

N.B.—Action balanced by reaction (interchange) of consistent elements is the motive power of all, an exception cannot be found. T.

Extract From Converts in Spirit Life by Samuel Bowles.—Mr. Bowles Does Not Find Jesus.

Ques.—What do the most intelligent people worship in the third sphere?

Ans.—We do not call it worship. We only aspire to the real spirit of good, and sometimes invocations are given for that effect. We pray to the God principle in the higher spheres, and by magnetic concentration of forces are better able to make the wisdom of this sphere understood. We bow down and worship no one, nothing. But by our love of truth are helped to cast out evil. We are well known to each other as we know ourselves. There is no chance for deceit here. The lips cannot give utterance to that to which the life gives the lie. Therefore our assembling for worship is only to help in attracting good and in dispelling evil.

Ques.—What do you mean by the God principle of higher spheres?

Ans.—The concentration of good which higher spirits bring down to us, the lessons they teach, and most of all the subtle magnetic force that is attracted to us from those in higher spheres by our earnest and combined desire for it.

Ques.—Have any of the spirits with whom you have conversed on the subject admitted that they have been in the presence of Jesus of Nazareth?

Ans.—No, sir, I have met with none who say they have seen Jesus of Nazareth. There are fanatics in the first sphere who think they feel his presence, and earth mediums imagine they have this person for a control. These spirits who claim to be Jesus while controlling mediums might improve their characters for honesty, by ceasing from such assumptions.

Ques.—From what sphere was the most advanced spirit with whom you have conversed on this subject?

Ans.—From the sixth.

Ques.—With how far advanced spirits have you conversed?

Ans.—I have conversed with one from the eighth sphere, but only for a moment. The subject of Jesus was not touched upon.

Ques.—What do the most advanced spirits with whom you have conversed say of the nature of God?

Ans.—I have conversed with many advanced spirits as to the nature of God, and find the purest thoughts most purely expressed by those, who on earth, lived the nearest to nature. The God or good essence is here understood as that which is the finest, purest, and most essential element in everything. In fact, God is the spirit of growth. All that leads out of impurity comes from the God essence. This power of God or good increases as we rise higher in the spheres, and becomes more manifest to every one.

Ques.—Is the God or Good essence a substance?

Ans.—Yes, it is as much a substance as the spirit body, and is a part of it. I cannot give you its component parts any more than I can give you the component parts of the spirit body when released from the earth body; but it is a substance entering largely into all other substances, and lifting them to a higher plane from its inherent power to rise. The God or Good essence is composed of the most refined of all matter; and inseparably connected with this God essence is an ever active force.

Ques.—Is the Good essence a conscious personality?

Ans.—No, it is an unconscious substance entering into all personalities.

Ques.—Do the Chinese and colored people have church buildings and religious sects in the third sphere as they do in the first sphere?

Ans.—They have buildings used both for worship and amusement. As to sects I have not heard them mentioned in the third sphere. Among the colored people here there is enthusiasm, but they cannot compel people to repent for fear of going to hell. So they are learning how to do right for the sake of right, and because it will lead them up higher, and open new beauties to them.

I have observed these public buildings as high as the fifth sphere, but all feeling of calling them houses of God is past.

I think the Buddhists hold to their ideals of earth life longer than most other classes.

The Brahmins here reject some of their old fancies, but it takes a long time to rid them of the idea of the Great Brahma. Even in the fifth sphere they retain something of the old superstition of Brahma-Nirvana, though reason, and their present knowledge, makes them hesitate to teach such ideas to other spirits.

For sale at this office, Price 5 cents.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternally yours,
DR. HORACE M. RICHARDS.

The Walled Lake.

The famous Walled Lake in the State of Iowa, 150 miles west of Dubuque, has recently attracted much attention. It is in the midst of prairie land and is two or three feet above the earth's surface. It is inclosed by a wall of stones in some places ten feet high, fifteen feet wide at the bottom and five feet wide at the top. The stones vary in weight from three tons to one hundred pounds. There are no stones on the surface of the ground within ten miles of the lake. A few years ago the ice on the lake broke the wall in several places and the farmers were obliged to repair it to prevent inundation.

Testimonials.

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

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

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

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

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5-23.

SEND ME ONE DOLLAR BY MAIL.

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood.

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Mrs. Stoddard Gray, and son, Dewitt C. Hough, hold seances for full form materializations, and answer written questions, Sunday, Monday, Wednesday, and Friday evenings, 8 o'clock, and Tuesday afternoon, 2 o'clock, at their residence 339 West 34th street, N. Y. City. Admission, \$1.00. Private seances by appointment. 5-19

DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 525 South Eleventh Street, Philadelphia, Pa. 5-23

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

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

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

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

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

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

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

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9:45 A. M.

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

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

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

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

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

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

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

said College; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said College. In making this restriction, I do not mean to cast any reflection upon any sect or person whatever; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement, which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the College shall take pains to instill into the minds of the scholars, the purest principles of morality, so that, on their entrance into active life, they may from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

Such was one of many munificent public bequests made by Stephen Girard, and perhaps no posthumous beneficence was ever secured to humanity by the bequest of the same amount of property and funds bequeathed by any one man that could compare with it in usefulness. Never did Stephen Girard, remarkable as he was for practical business judgment, display greater sagacity than he did by that invaluable endowment of Girard College. It was optional with the Mayor, Aldermen, and Citizens of Philadelphia, whether they would or would not accept that bequest, and assume the execution of the trust which it imposed. They saw fit to accept and enforce that bequest against the claims of Mr. Girard's heirs, and assumed the discharge of the trust. Having done so, law, justice and honesty required that they should see to it that the positively declared restrictions and conditions on which the bequest for the College was made, should be strictly carried out. Has it been done under the regime of the late President Allen, and is it being done now? These are questions which it is the part of every honest citizen of Philadelphia to demand shall be fully and satisfactorily answered.

Our readers will remember that some time during the past year we published two communications purporting to come from the spirit of Stephen Girard, through the mediumship of Dr. G. A. Peirce of Lewistown, Maine, and sent to us by him. In both those communications (which, by the by, were both very characteristic of the man), he called our attention to the fact that the provisions of his will were not being executed in good faith by those having control of Girard College, and in the last of the two communications he made an urgent request of us to demand on his behalf as a spirit, the faithful carrying out of the provisions of his will—he stating that their importance was even more apparent to him as a spirit than they had been to him as a mortal. Especially did he deprecate the erection and dedication of a Christian Chapel (so-called) within the precincts of the College, and the conducting of sectarian religious services therein. We promised at that time to look into the matter, and intended to do so, but press of other matters prevented. We can now very well understand why Stephen Girard as a spirit should be so indignantly dissatisfied with what has been going on at Girard College, in violation of the provisions of his endowment of that most useful institution, for most useful it is, despite the efforts of sectarian bigots to prevent it from effecting the uses, intents and purposes of its benevolent founder, who basely and dishonestly use it to foster that which he despised and prohibited, the inculcation of sectarian theology and bigotry in the tender minds of his youthful orphan beneficiaries.

But when we come to consider the mean and barefaced artifices by which these Christian (so-called) bigots have sought to perpetrate their dishonest designs to defeat the intentions of Mr. Girard, we confess language fails to express the amazement we feel at their impudence, and the contempt we feel for their dishonesty. The managers of the College have carried on their high-handed violations of their obligations, to truly and faithfully execute the uses, intents and purposes of the founder of the College, under the dishonest pretence that the clearly expressed restriction against sectarian religious teachings was confined to ecclesiastics and ministers of any sect, and that laymen might do that which had been expressly prohibited to be done by those who held official clerical or ecclesiastical positions in sectarian bodies. There is no court in the land, before which such a monstrous misconstruction of meaning would be sustained. When Mr. Girard said: "I desire to keep the tender minds of the orphans, who are to derive advantage from the bequest, free from the excitement, which clashing doctrines and controversy are so apt to produce," it was to preclude the teaching of religious dogmas, tenets, and doctrines to the orphan children whom he made his own by adoption, thus warping and cramping their tender minds, and mentally and morally enslaving them to bigotry and religious prejudice, that he took such special care to guard against the encroachment of sectarian propagandists of whatever nature, was within the college or its precincts. Not daring to give the prohibited teachings in the college proper, which they knew must attract attention and arouse popular indignation, they had a chapel erected in which to carry on their violations of the fundamental law on which the college was founded. Whether the college authorities call it a chapel or not, we are not at present informed, but it is so-called and regarded by the editor of the

Sunday School Times, and was no doubt so-called and regarded by President Allen who we are told "had himself done the work of a clergyman in that college while living;" and, "at whose funeral, Christian services were there led by Christian layman." If the editor of the Sunday School Times represents President Allen correctly, then Christian as he was, he violated the obligations of his position in the most unwarrantable manner. If it be true that, in that college, President Allen did the work of a clergyman while living, he must have knowingly and purposely violated his duties as the chief instructor in that college. The prohibition of the will includes, as the reader will see, sectarian missionaries, as well as ecclesiastics and ministers; and the layman who seeks to propagate any sectarian religion, dogmas, tenets or doctrines with the sanction and approval of the priestly or sectarian authority of any religious denomination, is to all intents and purposes recognized if not the authorized missionary of that sect or denomination. Thus both the letter, and the intent of Stephen Girard's will has been violated by those employed to execute it faithfully, and paid for the treachery out of the fund he bequeathed. We have not that status as a citizen of Philadelphia that we could seek the enforcement of that will in the courts, but the time may not be far away when we will have, and we will feel it our duty to see that the will of Mr. Girard is faithfully and fully carried out. This is a matter of all the more interest, in view of the recent bequest of \$60,000 by Mr. Henry Seybert of this city, to endow a chair of mental and moral philosophy in the University of Pennsylvania, with a special view to have the subject of Modern Spiritualism thoroughly investigated and its truths established. Such liberal bequests as these should be carefully and fully applied to the purposes intended, and their conditions enforced, as there are too few of them made for the public good. We will take further notice of this matter as occasion may require, and in a way that may lead to results of a very different character to those that have been wrongfully and dishonestly brought about.

In closing his pungent article in the Index, Mr. Potter says:

"And over this act of cunning strategy, by which Girard's munificence has been turned aside from the channel into which he directed it, and been perverted to uses which he expressly proscribed, the Times exults and glories. It even pictures God as looking down upon the act with blessing, and conniving at the sharp practice by which the freethinker was outwitted by the Christian Church. [Christian Church!!! Oh, no. Bigoted heretics, Mr. Potter,—the Christian Church—cursed heretics.—Ed.] And this is the kind of morality which the Sunday School Times commends to the Sunday-school teachers of the land. To us the act looks very much like a fraud and a swindle, and none the less so because done under cover of a decision of the Supreme Court of Pennsylvania that Christianity is a part of the common law of the State, and that the inculcation of the "purest morality" in the College would necessitate the use of the Bible and the teaching of the Christian religion there. [We think Mr. Potter is mistaken as to the fact that the matter in question has been passed upon, however much some decisions of Pennsylvania courts may seem to lean in that direction.—Ed.] The Times exults over an open betrayal of a trust. It evidently thinks that an 'infidel,' however rich he may be in this world's goods, has no proprietary rights which 'Christians' honor and honesty are bound to respect. If the property which he leaves for a benevolent purpose, according to his own views, can yet be turned by any trick of interpretation to the building up of the Christian Church, the Times thinks the end sanctifies the means, and declares it all right. If the same act had appeared in the Catholic Church, we think the Times would have found the true names for it,—perfidy, fraud, theft."

Citizens of America, can you doubt that religious freedom is in danger, even in this boasted land of toleration, when we see such infernal breaches of good faith, as this committed in the name of Christianity. Christianity has cursed every land in which it has found a foothold, and it is filling the spirit regions of creation with helpless victims of its selfish tyranny, and its disregard of every right, human and divine. Watch it—oppose it—war upon it—for it is the foe of every human interest. Where it flourishes, freedom, honesty, truth, right, justice, and human happiness is impossible. It is a more deadly foe to these, than all else beside.

WHERE WILL IT END?

The Constitution of the United States wisely prohibits legislation by Congress upon matters appertaining to Religion, and hence no attempt has ever been made by congressional action to establish Feast and Fast days of a theological character. The Legislature of Pennsylvania, however, seems to have thought that it was within its province to take the theological business out of the hands of the Roman Catholic, Episcopal and other priesthoods, and force the people, who despise all such systems of theological humbuggery, into conforming to their impotent and superstitious religious observances. On Friday, March 23d instant, the people of Pennsylvania were required to recognize that day as a day of mourning and special prayer by the law of this State. Why? Because the men who made the law requiring it were either bigoted Christians, or desired to curry popular favor at the hands of bigoted Christians (so-called), Catholic, Episcopalian, or of other denominations. It happened that what is called Good Friday, fell on that day, this year, according to the canon of the Roman Catholic Church. And as some of our readers may be

curious to know what this specially appointed day of Christian mummery is, we take the following explanation of it from Chambers' Encyclopedia:

"Good Friday, the Friday before Easter, sacred as the commemoration of the crucifixion of the Lord. This day was kept as a day of mourning and of special prayer from a very early period." [We should say so, for it was observed, long before any one thought of the crucifixion of the "Lord," by the heathen priesthoods, in every established religion of the Roman, Greek and Oriental nations, in honor of the imaginary crossifixion of the Sun, the one Lord of Day, and the only crucified Saviour that this world ever knew.—Ed.] "It was one of the two paschal days celebrated by the Christian Church, and in memory of the crucifixion, was called by the Greeks *Pascha Stavrastimon*, or the 'Pasch of the Cross.' That it was observed as a day of rigid fast and of solemn and melancholy ceremonial, we learn from the Apostolic constitutions and from Eusebius, who also tells that, when Christianity was established in the empire, Constantine forbade the holding of law courts, markets, and other public proceedings upon this day. In the Roman Catholic church, the service of this day is very peculiar; instead of the ordinary mass, it consists of what is called the Mass of the Presanctified, the sacred host not being consecrated on Good Friday, but reserved from the preceding day. The priests and attendants are robed in black, in token of mourning; the altar is stripped of its ornaments; the kiss of peace is omitted, in detestation of the kiss of the traitor Judas; the priest recites a long series of prayers for all classes, orders, and ranks in the church, and even for heretics, schismatics, pagans, and Jews. But the most striking part of the ceremonial of Good Friday, is the so-called 'adoration of the cross,' or, as it was called in the old English vocabulary, 'creeping to the cross.' A large crucifix is placed upon the altar with appropriate ceremonies, in memory of the awful event which the crucifix presents, and the entire congregation, commencing with the celebrant priest and his ministers, approach, and upon their knees reverently kiss the figure of our crucified Lord." [Good God! and this among civilized people. Surely idolatry still prevails in religion.—Ed.] "In the eyes of Protestants, this ceremony appears to partake more strongly of the idolatrous character, than any other in the Roman Catholic ritual; but Catholics earnestly repudiate all such construction of the ceremony. The very striking office of 'Tenebrae' is held upon Good Friday, as well as on the preceding two days; it consists of the matins and lauds of the office of Holy Saturday, and has this peculiarity, that at the close all the lights in the church are extinguished except one, which for a time (as a symbol of the Lord's death and burial) is hidden under the altar."

"In the English Church, Good Friday is also celebrated with special solemnity. Anciently a sermon was preached at St. Paul's Cross on the afternoon of this day, at which the Lord Mayor and aldermen attended. The practice of eating upon this day 'cross buns'—cake with a cross impressed upon them—is a relic of Roman Catholic times, but it has lost all its religious significance. In England and Ireland, Good Friday is by law a *dies non*, and all business is suspended. In Scotland the day meets with no peculiar attention, except from members of the Episcopal and Roman Catholic communions."

It is this Christianized heathen observance that the people of Pennsylvania are required to observe as of religious obligation. It is true they have prescribed no penalty for refusing to observe this legislative religious mandate, but who knows how soon that will follow? We feel very sure that the Roman Catholic and Episcopal priesthoods do not thank these sycophantic legislative toadies for their obsequious efforts to help them do their priestly work, for it brings their nonsense rather too conspicuously to the attention of thinking American citizens, for their interests.

Now, there are many absurdities and inconsistencies pervading what are called Christian observances, but there is not one that is more absurd and inconsistent than the Roman Catholic and Episcopal methods of commemorating what they call Good Friday. Did they ever stop long enough to enquire what would have been the consequence to them had their "Lord" not been crucified, and could he have avoided that crucifixion by his every effort and desire? Have they ever thought what would have become of them if Judas had not forced that crucifixion upon their Lord? Instead of putting on black, and hypocritically pretending to mourn the event on which their salvation depended, they should have rejoiced over it with exceeding great joy, if they believe anything of what they pretend in that nonsensical ceremony.

It is this day of Roman Catholic and Episcopal humbuggery, that the Legislature of Pennsylvania, has made a *dies non*, or Holy Day. We may expect their successors, as Roman Catholic and Episcopal bigotry increase, to add other *dies non* to the temporal calendar, until the Roman Catholic theological calendar is made part of the law of the State.

The wickedness of this kind of legislative trifling with the rights of American citizens is lost sight of in its ineffable absurdity. Smaller acts of usurpation have heretofore led to very serious consequences, and it is well to stamp it under foot.

The Spiritualists of Erie, Pa., and vicinity are to celebrate the 35th anniversary of Modern Spiritualism at Old's Hall, Erie, Pa., on Saturday and Sunday, March 31st and April 1st, and finish with a fine social on Monday evening, April 2d. The services of Rev. J. H. Burnham, the eloquent speaker of Saginaw, Michigan, have been secured. Also Moses and Mattie E. Hull and other talented speakers. Spiritualists from surrounding towns are specially invited to be present. Sidney Kelsey, Secretary of the First Spiritualist Society of Erie, Pa.

A Public Seance in Philadelphia, by J. Frank Baxter.

An immense audience assembled Sunday evening, March 11, in this city, to listen to the lecture, music and descriptive tests of Mr. J. Frank Baxter. At the close of an interesting lecture on The Development and Demands of Modern Spiritualism, a seance of three quarters of an hours duration followed.

Mr. Baxter under influence, offered an invocation, and then described and announced the presence of spirit Edward W. Southark, or Southward, who claimed association with Allen Chase who opened the seance the week previous. Following this a spirit came expressing much gratitude to one in the audience who in earth-life had befriended him. He gave his name as John Mintzer, saying: "When the summer shall have come two years will have passed since my exit to spirit life. To be poor is no disgrace, yet the condition to one is such as to make him naturally shrink from society, as it is to-day disposed. I want to say to my friend, who must recognise me (I know him well! I recognise him!! said a gentleman midway on the side of the hall, rising) that I am still alive, and, of course, spiritualism is true. I knew about it in earth-life talked about it and believed it, though at times doubted it, but now I know it." Turning to Mr. Joseph Wood he said "I speak for your wife who is here, but who is sad to think she cannot be received by only you. She did say she would never return, but the fact is realized that she can, and she regrets she so rashly said it now, and begs her own to consider that the circumstances obtaining compel her to retract her words and to come." "It's true!" said Mr. Wood, "She did say she would not return, but I felt she would, and I want to say that the reason John Mintzer speaks for her is because we knew each other. I officiated at his funeral." Next a spirit came, who, Mr. Baxter said, showed in his influence marked traits of character which he, at length, described. He spoke of his energetic spirit, indomitable will, strong likes and dislikes, devotional and religious nature, and said seemed to be a man of taste and much method and form. Mr. B. thought him either Catholic or Episcopalian. "By some here I will be known" said the spirit, but religiously speaking, this is not my place in the tastes of my family and my people, but were spiritualism entertained, and I had announced myself present to the usual assembly at the Second Reformed Episcopal Church on Chestnut street above twenty-first, I had been readily recognized. But I am Thomas H. Powers." He had met Mr. Seybert, and alluded to a brief conversation with him. He was fully recognized by intimate friends.

The next form seen was a tall, old man, rather sedate in manners. The influence was quiet and peaceful. Mr. B. could think of nothing but a quaker. The spirit brought a Mary with him, from whom came to Mr. B. a feeling of disappointment. The name George Truman was spoken, and Attica, Mr. B.'s guide, thought it was the gentleman's daughter-in-law who accompanied him. As the influence passed, impressed upon Mr. B.'s mind were the initials M. A. T. These were recognized by several as the father, and probably the wife of Dr. Truman who had only a short time previously left the hall.

The next spirit was very anxious to make her presence known, leaned and reached Mr. B. toward Mr. J. R. Beal, whispering "Elizabeth! Elizabeth!" alluded to many recent trials and afflictions. The name of "Rosa" was called and advice briefly given. All friends at once saw this was a wife and mother desirous of making her presence realized to the husband and his dear daughter. During this transaction the hush about the desk seemed holy.

With a description of an aged man and name mention John Child—which was recognized by gentlemen on the platform, the seance closed, and the large audience was dismissed by the president of the association.

In Memorium.

Passed to the higher life from her late home, Pittsburgh, Pa., Mrs. M. J., beloved wife of John H. McElroy.

Another noble soul, in the passage of this dear friend, entered into her reward, leaving behind a large sorrow stricken family and a host of grieving friends. No one in this community will be missed or mourned for more sincerely than she, as she was a veritable well spring of joy to her household, and a kind ministering friend to all who came within the radius of her sphere. Imbued with great magnetic force, a fine majestic presence, and readily accepting our beautiful harmonial philosophy, the truths of which she had ample facilities for testing, enabled her to embrace all humanity in her broad and liberal views of life to the end that her hand and purse were ever open to succor want and distress. May bright angels minister unto the dear ones left behind in the earnest desire of

C. P. M.

Pittsburg, Pa., March 19th, 1883.

EARLY LOST—EARLY SAVED.

These words fitly tell of the transition to spirit-life, of little Willie Buckman, of Francis street, in this city, at the early age of four years and seven months, whom the angels called, leaving sad hearts to grieve for the bud thus early plucked to bloom in God's garden, among the many who pass daily into spirit-life. I mention this one, because of the fact that the father of the child who is a spiritualist, was consistent with his belief and the teachings of Spiritualism, and conformed to them in the funeral services of his child. J. Frank Baxter conducted the services, which consisted of singing and a discourse on death—or the new birth from a spiritual standpoint. He was listened to with marked attention and many persons went away with new thoughts of the after-life. May the good work go on till all shall realize that there is no death.

S. W.

Passed to higher life on March 11, 1883, Mrs. Susana Tracy, at the age of 39 years, 6 months and 16 days.

"Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. I will be glad and rejoice in thy mercy, for thou hast considered my trouble; thou hast known my soul in adversities." Psalms xxi—5, 7.

JACOB TRACY.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

DR. B. F. BROWN wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

PIERRE L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing, Address for present, Washington, D. C., Post-office.

W. L. JACK, M. D., informs us that he will be in Philadelphia on the thirty-fifth anniversary—the 31st of the present month.

In the libel suit, Tice vs. Roberts, on motion for a new trial, it was granted unanimously by the three Common Pleas Judges who heard the argument.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

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

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

A. W. S. ROTHERMEL has been giving some very remarkable seances in Albany, N. Y., to the great satisfaction of all who attended. Since Mr. Rothermel's recovery from his severe illness, the manifestations are more powerful even than they were before. He can be addressed, for engagements, at Brooklyn, N. Y., care of G. Read.

FRANK T. RIPLEY informs us that he will soon start for the East, and will stop off, en route, to give lectures and tests from the platform. Any societies or persons desirous of obtaining his services (which will be made reasonable), can obtain information by addressing him at Room 24, Exchange Block, Indianapolis, Ind.

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

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

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Medium's Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

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

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

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

The Spiritualists' Association of Haverhill and Bradford, Mass. will celebrate the advent of Modern Spiritualism, by a Social Entertainment, at Good Templars' Hall, on Saturday Evening, March 31, 1883. Supper will be served from 6 to 7.30 o'clock after which a choice programme of Literary and Musical Exercises will be rendered. Cephes B

Lynn, Miss L. Barnicoat, and other speakers, will be present. All friends of Progress and Intellectual Development are cordially invited. Admission 25 cents, Children 10 cents. Per order of Committee.

WALTER HOWELL, the well known inspirational trance speaker, of Manchester, England, will lecture at Assembly Buildings, Tenth and Chestnut Streets, on Sunday, March 25th, at 10 A. M. Subject, "The Resurrection," an Easter oration, and at 8 P. M., subject, "The Atonement." An oratorical as well as an instructive entertainment may be expected. The Public are cordially invited.

We would call especial attention to the advertisement of the "Hillside Home," Carversville, Bucks Co., Pa., which will be found in another column. We will have more to say about it hereafter, but we would recommend it as an agreeable, quiet and pleasant summer resort. Accommodations first class and charges moderate. Apply to Wm. R. Evans, Carversville, Bucks Co., Pa.

The Second Association of Spiritualists of Philadelphia, will celebrate the 35th Anniversary of Modern Spiritualism, at Thompson Street church, between Front Street and Frankford Road, on Sunday and Monday, April 1st and 2d. The public are cordially invited, and every effort will be put forth to make the occasion worthy of the day. Any persons having flowers, pictures, flags, or other appropriate articles for decoration purposes, are invited to leave them with the committee, who will mark them with the owners names, take good care of them, and see them safely returned. Further particulars concerning committees and arrangements next week.

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

Some one has sent us "The Pittsburg Leader" of March 18th, in which we find an account of a "wonderful young medium," living near Shelbyville, Ind., only five years of age, and a young lady, who belongs to one of the best families. The family name of the boy (Carrollton) is the only name which is given, and while the manifestations (if true) are really wonderful, they can be of no particular interest or benefit to the public, while shrouded in so much mystery and secrecy. The value of phenomena for publication depends largely upon the facts, names, dates, and incidents connected with them, as a means of verification. If the accounts are true, and we can have the facts in the case, we will be pleased to give them space in "MIND AND MATTER" for the benefit and interest of the public.

DR. ANNIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making communications for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

The Northern Wisconsin Spiritualist Conference will hold a four day's meeting in Spiritual Hall, Omro, March 29th, 30th, 31st, and April 1st, 1883. Features of the meeting: Dr. Henry Slade, of New York City, the wonderful slate test medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Lake, of California; Judge E. S. Holbrook, of Chicago. A fine guitarist is expected to assist the vocal and instrumental music. Friends, improve this opportunity of listening to this array of talent, and of witnessing the wonderful phenomena that takes place in the presence of Dr. Slade. The meeting will commence on Thursday evening, by Dr. Slade giving his experiences as a medium. Prof. Lockwood will give a lecture on the "Eternity of Matter," some time during the meeting. The thirty-fifth anniversary of Modern Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Reduced rates at Hotel. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary. Omro, March 2d, 1883.

A Letter to the Point.

CHATTANOOGA, Oct. 29, M. S. 35.
FRIEND ROBERTS:—I have been reading MIND AND MATTER of the 28th, and cannot resist saying a few words. When I commenced reading your paper soon after it started, I did not like it, and would not have read it if I had not personally known the spirits that were behind it in the fight that had to come. But I soon found that I had to go into it myself, or let the low, selfish scoundrels on the other side of life, take control of myself and my surroundings. Now let us see about how things are? We can go back as far as we please in the history of this planet, and we can see that the people were ignorant; but the older the planet became the more intelligent its inhabitants became. There has been an upwave or spiritual wave every two thousand years. When Apollonius of Tyana lived on this planet two thousand years ago he was an oracle of Truth. He did many mighty things according to the testimony of writers of his time.

There was a struggle by the wise in spirit-life, at that time to establish truth on earth, but earth's inhabitants were not ready to receive and maintain it. So the wave passed without truth being established. The teachings of theology and mythology kept along as they had been. The priesthood seeing and knowing that there were some spirits in earthly bodies who were too progressed to be held down, set about altering their creeds, and in about three hundred years after, they got their Jesus fixed up, taking Apollonius as the basis for Jesus. Then the Testament slate was made up of a very little truth and a great deal of error. They made Jesus go into the temple and kick over the money changers' shiners and drive them out of the Temple. What for? They made Jesus say he was God, or equal to God, or the Son of God, etc. What for? They had him crucified, and all the rest of that kind of stuff. What for? Simply to make the people believe a lie to be the truth and hold them in ignorance, by pretending that the Christian God had sent his only begotten son to save the world. Now mind one fact. The churches kept on in principle the same and are the same they were in the beginning.

Now a great many of the Church spirits who were in the struggle between truth and error two thousand years ago are in the same struggle today, on the present spiritual wave. Some may say: "Why, I thought evil spirits, or Christian spirits got punishment or hell in spirit-life for opposing the truth." Most emphatically they do; but can you make a Spiritualist? can you make any man or woman see the light of truth? No you cannot. Spiritualism is soul growth. You can no more make a person a Spiritualist than you can fly. The brains of the people must be developed before they can understand the truth or law governing our lives.

Just so on the other side of life. Church spirits are, many of them, not developed enough to see the truth; consequently they are fighting for error, to keep themselves in power, to lead the masses in ignorance, and keep them under the priests and preachers. Their hell has not come yet, and will not come until their brains are developed sufficiently to make them aspire to something higher and nobler.

I have said there was a struggle to establish truth two thousand years ago, by wise spirits, but the inhabitants of earth were not advanced enough to hold the truth. Those same spirits who held the people in ignorance then, think they can do it now, but they cannot do it; for just as surely as the day follows night, just so surely will truth prevail when this struggle is over. It is a terrible fight. On earth "Many shall be called but few chosen—many shall fall by the wayside." Let us see how it is? (I look from my own standpoint and experience.) If it is true that there is a light going on between us and spirits hostile to Spiritualism, there must be truth and error on both sides. Yes, most certainly there is.

Let us go back to the time when there was a newspaper started in the interest of Spiritualism in the city of Philadelphia, by J. M. Roberts. As I said before I did not like the paper, because he commenced opposing others; but I soon found as many others have since seen, that he was the one who had brains and backbone enough to take the front of all positions, to fight and drive back the herd of Jesuit spirits both in and out of the body; and most effectively has he done it, and most surely he will do it, until this terrible war is over. We know the enemy has slipped in sometimes (in communications) but he is enough for them. The writer has been lied to by the black-hearted scoundrels, to get him over to the enemy, pretending they were friends. I could give as much experience, in that line, as almost any private individual; but facts to come before the readers of MIND AND MATTER, of interest to all, is what we want. Brother Roberts makes excuses for filling his paper with trash, lies, and the slanders published in things mis-called spiritual papers. You must do it for awhile, before you can settle down on the bright side of life, which is your nature, instead of wading through the mire and filth for the sake of truth.

Now, if there are any readers of MIND AND MATTER who cannot see that the Jesuit spirits here in the body, controlled by Jesuit spirits out of the body, are trying to break down and bring reproach on the cause of progress, they ought to wake up. Friends of truth, do not fall by the wayside. Do not get into the filthy slums of spirit Jesuitism, where the leaders are Bundy, Davis, Coleman, and all others who try to break down mediumship, the only means through which we are getting the truth. These untruthful hypocrites are those who cause the untruthful manifestations through media. If any person will watch the progress of truth they can see the difference between the friends and enemies of truth among the spiritual press. The *Spiritual Offering*, Miller's *Psychometric Circular*, Medium's *Friend* and even the *Banner of Light* give light in the right direction. We will wait, watch, and see the course pursued by each of them hoping they will ride out the storm and not succumb to the enemy. Truth will prevail in any event. But friends, do not fall by the wayside.

I would like to say more in relation to the simple truths of Spiritualism: for the issue is, simply, truth or error, which? There are many issues to be taken up, many crooked roads to be made straight, in making progress, by the inhabitants of this planet. But all in good time. First of all let us take the main issue. Are we, readers of MIND AND MATTER, going to stand idly by and see the truth go down in darkness, as it had to do two thousand years ago. No, brothers and sisters, I like peace as well as any mortal here in the

physical life; but it must be war to the knife, and the knife to the hilt. There is no other way for us to do. Let us plant our feet firmly on the heads of the slimy, writhing, hydra-headed monster serpent that would enfold us in its deadly coils. Let us stand firm, as we will wish we had done, when truth prevails, and when "many were called and few chosen. In closing, I will say, Brother Roberts stand firm, as you have done, for truth.

SYD. SMITH.

[It is proper to say that we have held this letter of our friend in reserve until we felt it would be of most service in the battle between truth and error. We feel that it is especially proper at this time, when the tide of battle is turning against those who have sought the destruction of MIND AND MATTER, by every means that malice and desperation could devise. We have already, with MIND AND MATTER, broken the enemy's centre, and we ask those of you who want an early victory and a lasting peace, to move upon the badly demoralized wings of the enemy's forces and close the war finally and forever. With the enemy once thoroughly routed from every foot of ground that properly and of right belongs to Spiritualism, the work will have been done that will subdue the world. As did this grand Republic, when it was fairly launched on the ocean of human progression, attract to it the priest-ridden and oppressed people of every nation, to breathe its air of freedom and share its priceless benefactions; so Spiritualism, when once allowed to be led by the spirits who established it on earth, will attract to it the poor enslaved souls of every creed and religion, to enjoy its soul-satisfying and blessed truths. Friends, shoulder to shoulder, keeping step to the voice of our spirit leaders, forward to victory.—Ed.]

Correspondence.

SACRAMENTO, California, March 5, M. S. 35.

Editor of *Mind and Matter*:

Is it possible that we shall have no better way of preserving to ourselves and the world copies of those wonderful communications from scholarly spirits, on the origin of the Christian fable, than can be kept on sheets of MIND AND MATTER? Can we not, dear friend, have them reprinted in some convenient form, so that they can be preserved? Surely, my dear sir, you will reprint them in book or pamphlet form? It is not right to allow them to be lost, as they will be, and that very soon, as most of the copies I have had are worn through at the folds. Many of them have been loaned and never returned, and I presume that is the way with the general body of your subscribers. Those copies which are now in a tolerable good condition, will in a short time be worn away. Surely you will see the great importance of giving such a mighty instrument of Christian exposure a permanent form, so that we may hold in our hands that long missing link in theology. I am a very poor old man, and unable to send the almighty dollar to strengthen the hands of the printer and publisher; still I will send the sum of five dollars, to assist in getting those communications in book or other form, as may seem to you and our spirit friends best. Will not others do something and swell the sum sufficiently to meet the expenses? As there is no telling when these communications may come to a close, and I hope it will not be soon, could you not publish a first part or volume, and then a second and third as the occasion may demand? Commence the first book with the communications that came months ago. The truth of those communications are borne upon their face, and no progressive mind can afford to allow them to be lost. I earnestly entreat all true Spiritualists to act on this proposition at once as it will be the deadliest blow to priestly Christian superstition ever placed in the hands of mortal man.

WALTER MANSFIELD.

[We are advised by the spirits controlling, that the time for compiling the communications for publication, now being given, has not come, as they constitute one whole treatment of the same subject, and can only be properly arranged when they are all before the compiler.—Ed.]

Honor to Whom Honor is Due.

Editor of *Mind and Matter*:

Permit me to ask, Does obsession form one of the causes of disease the modern practitioner is called on to treat? The word *obsession* is derived from the Latin word *obsessio*, and means "the state of a person vexed or besieged by an evil spirit." Socrates says: "My good and evil Deamon is always with me." May not many a failure to cure the patient be attributed to a wrong diagnosis of many an able M. D., and the fact that our popular colleges and practitioners ignore the fact of obsession? But Dr. Brown, of 252 Franklin street, Philadelphia, is a physician bold and courageous enough to battle against the bigotry that has filled many a premature grave, and tell his patient: "You are obsessed—no medicine can cure you." May God and the good angels give us more such professional heroes. I had suffered intensely for a long time; my case bid defiance to my skill and some ten other M. D.'s. I sent for Dr. Brown; he diagnosed my case as obsession. I was so sick; my hands had become so useless that I had to be fed like a baby. He placed one of Dr. Bonney's pads on me, and the evil geni had all left me. They twice tried to attack me after the pad was put on me, but each time found a Sedan. I am fast regaining my lost health, and can but say, may God bless Dr. Brown and give him long life and every blessing; that that high and exalted spirit, W. J. Bonney, and his assistants, may bring happiness and health to thousands where regular medicine has failed.

ONE OF PHILADA.'S OLD MEDICAL PRACTITIONERS.

Dr. Dobson's Liberal Offer.

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

Dr. A. B. DOBSON.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

March 9th, M. S. 35.

ALDRED.

(Abbot of Tavistock, Eng.)

I am here [We are glad you are.] and I'll be d—d if I want to come here. But like the stone in the foundation, which helps to rear the structure, you have, in the natural course of events, to fall into the place you fit in the great spiritual realm of nature. In my mortal life, I worked for power—bigoted, despotic power—and cared nothing for any rights but the rights of the church. But I am here to-day to acknowledge this. I passed to the spirit in ten hundred and sixty-eight; and yet I have never found one word, in regard to the creed and system of the Catholic Church to be true. In spirit life, there are crowds of us who fondly cling to the cross; but that our hopes in it have ever been realized, I am d—d sorry to say, they have not. I was hot tempered and used to condemn those who did not agree with my views, in my mortal life; and this is a characteristic that clings to me to-day. In the days when I lived, there were but two authorities. One was superstition, and the other brute force, and it was only through the fear of being damned, that we could control the savage kings and nobles with whom we came in contact. And, as a spirit, I must give this advice to all; first, because I want to benefit myself. Selfishness can never be binding; even if each mortal or spirit works to benefit himself. I wish all people to renounce this foolish system of Christianity, and take up with something that is wiser and more intellectual. It did well enough for its day, in restraining human brutes; but in the intellectual age in which you live, it is folly to support it any longer. [In civilized communities at least.] I hope all people will read this who can, and reflect upon the foolishness of priests and prelates struggling for power in the spirit life. The eternal rest of the Brahman and Buddhist Nirvana is to be broken up and the countless millions of those Hindoo spirits will soon weigh down upon the Catholic spirits and destroy their power. When this occurs, and it may be at any moment, it will effect such a revolution in religious systems throughout the world as never yet came upon this planet. I see this with the eye of prophecy as a spirit; and, therefore, I have come here to-day, by force it is true, but to acknowledge that I can do no better than by testifying to the truth. My name was Aldred, Abbot of Tavistock, Eng. [We are very glad to have had you come. What you have testified to will be as good for Catholic spirits as for any other class of spirits.] I might say also that no one was more fiery in their appreciation of Catholic Christianity than myself. Adieu.

[We translate the following account of Aldred from the Nouvelle Biographie Generale.—Ed.]

"Aldred, Alred or Ealred, archbishop of York, born towards the beginning of the eleventh century, died in 1009. At first he was a monk of Winchester, then Abbot of Tavistock, he became, in 1046, bishop of Worcester. He was the first of the bishops of his country who undertook, in 1050, the journey to Jerusalem, by way of Hungary. Edward the Confessor, entrusted to him an important embassy to the emperor Henry II. Aldred remained a year in Germany, and then returned to his country, where he possessed some rich benefices. He administered for some years the seats of Hereford and Walton, during the absence of bishop Hermann, and obtained in 1060, the Archbishopric of York, with permission to retain, as *commendataire*, the bishopric of Worcester. Pope Nicholas II. at first refused him the pallium, because of Simony. Aldred only obtained it after having resigned the seat of Worcester, of which, at the same time he retained twelve manors or villages under his authority. The political conduct of Aldred was not exempt from reproaches; and the versatility of his principles clearly appeared in the latter part of his life. Hardly was Edward dead, than Aldred supported the pretensions of Harold to the Crown. After the victory obtained over that prince by William of Normandy at the famous battle of Hastings, Stigand, archbishop of Canterbury, refused to crown him; but Aldred took this ceremony upon himself. When the inhabitants of York, and some nobles of the North, supported by a body of Danes, declared in favor of Edward Atheling, Aldred, whether from mortification or fear, fell sick and died. It is related that this prelate, who himself confirmed the pretensions of William, had the courage to reproach him violently when that prince abused power. Aldred, in 1068, caused the restoration of the church of St. Peter at Gloster."

[Such was the proud, haughty and ambitious prelate, whose spirit, after more than eight hundred years, returns to earth, and through the lips of a man who never heard of him, makes that pregnant confession of the impotency of his prelatial intrigues and religious dishonesty. He tells us that he cared nothing for the rights of any one, and sought only to strengthen the power of the church.

The spirit states that he passed from earth in 1068, while history says it was in 1069. Which is correct, we have no means of determining. He tells us that there are crowds of spirits who still cling to the cross, but that he was forced to acknowledge that after eight hundred years in spirit life, he had found nothing to confirm the truth of the creed, or the religious system of the Catholic Church. The spirit tells us that he was hot tempered, and used to condemn those who did not agree with his views, when on earth, and that that same spirit still holds him to-day.

The one plea that this spirit makes in excuse of his prelatial tyranny is, that only by the fear of hell, could the ignorant, barbarous and tyrannical kings and nobles be controlled. Well, does this spirit at last desire all people to renounce Christianity, and to take up with something that is wiser and better. It did well enough, says spirit Aldred, to restrain human brutes; but in this intelligent age, it is folly to maintain it any longer. To his hope that all people will reflect

on the foolishness of priests and prelates, struggling for power in the mortal and spirit life, we heartily say, amen.

But a most singular feature of this communication, is the confirmation it affords, of the truth of a communication given to us, at Lake Pleasant, in the summer of M. S. 34, through Mrs. Anna Kimball. We published the substance of that communication at the time. It purported to come from the spirit of Gautama Buddha, who said that he had come to realize his mistake in teaching his followers to desire and expect in the spirit life, an eternal state of rest and quiet. He said his influence over them was even greater in spirit than in earth life, and that the time was not far away when the vast numbers of Hindoo spirits, would be set at work in Spiritualizing and elevating the undeveloped inhabitants of the two spheres of human existence. This spirit plainly tells us that that period has come, or is about to come, and intimates that it was pressure upon him from those long elumbering spirits that had forced him to divulge the fact, of that mighty spirit awakening that is to end the career of priestcraft upon earth, and especially as it constitutes the power of the Catholic Church.

While this communication was being given, the medium was made to assume the bearing of a haughty, determined, and obstinate man. Why should we not feel encouraged to endure and persevere, when our spirit friends are giving so many proofs of the rapid advance they are making in regenerating the masses in spirit life, and freeing them from their enslavement to earth-taught and earth-acquired errors, by the light of eternal truth? We doubt not, but patiently and confidently await the morn of an eternal day of progress and delight.

JAMES GRUET,

(A Martyr of Calvin's Bigotry).

GOOD MORNING, SIR:—I am weary, sir, and rather weak, owing to the way I left this mortal life. [That feeling will leave you in a few moments.] You would think it strange, but I feel as if I stood before you with my head under my arm. I was beheaded by the orders of John Calvin, for writing Infidel tracts, and distributing literature of an unbelieving character. I was just as honest in my way, as Calvin was in his. My reason told me that Christianity was a lie. My researches strengthened my reason. In those researches as to Christianity, I found that that Christian fiend, Eusebius of Cæsarea, was the destroyer of more of the evidence against Christianity than any one who lived before or since; and some of the noblest efforts in a historical way were totally destroyed by this Eusebius and his agents. I was positive of it when a mortal, and I know it to be so as a spirit. Ques. Have you met Eusebius as a spirit? Ans. I have. Ques. Has he acknowledged the truth of what you state? Ans. At times he seems disposed to do justice, but he is at present the central point of a force of ignorance that bodes no good to mortals, and he must be overthrown. As for my death, I would have preferred to live at that time; but as a spirit, I am active, a regular Indian avenger. That is, I am like the wronged Indian, and will never rest until I have destroyed Catholicism. If you kill Catholicism, you will kill the other, Protestantism. One cannot exist when the other is dead. And so I am with you, sir, heart and soul. I have watched for the opportunity, and at times have tried to communicate. My name was James Gruet. Ques. Where were you executed? Ans. In Geneva, in 1540 or 1541.

[We can find no historical or biographical reference to such a man as James Gruet, and therefore have no means of testing the authenticity of that communication. We publish it for what it may be worth to any one who reads it. Had he been the martyr to Calvin's zeal and bigotry, it seems to us he would have been burned rather than have been beheaded. Those who know anything of the religious persecutions under Calvin in Switzerland, may be able to throw some light upon the subject. We would be obliged for any information bearing upon that point.—Ed.]

ANTOINETTE GALLAND.

I SALUTE YOU, SIR:—I will speak right to the point and be as brief as possible. In my mortal life, I was more particularly distinguished for having introduced in Europe the Arabian Nights Entertainment; but in relation to that I will only say that it was an amusement to me and to those who read it in my time. My principle business here to-day is to say, that in a remote part of the Armenian desert, as you might term it, for that is more correct than any other name, near Mount Ararat and the Lesser Ararat, there are a great many inscriptions that have never yet been properly interpreted, and those inscriptions are in Assyrian characters. They almost all show the idea of the Trinity, in the shape of the Sun, Moon and Earth. These are represented as three balls united, and the inscriptions are over them. These indicate that the ancient religions had a Trinity consisting of the natural objects I have named, out of which an infinite number of other Trinities have arisen. The most striking characteristic of these inscriptions, writings and symbols, is that nations almost universally adopt as their emblems the creature that is the most valuable to them for its natural qualities, whatever these may be. And, as nations are always undergoing changes, emblems that were used by them in one generation would not be applicable to them in the next. Therefore, when these Assyrian kings reigned, the first emblem they chose was the Ram, on account of his pushing qualities, meaning that these people were pushing out and conquering all the countries around them. This was the earliest Assyrian emblem extant as far as I could see. But I have been told by another spirit, Colbert, the founder of the Colbert Library, who will come before long, that in India the very earliest ruins have the emblem of the all-seeing eye on them; and he also says that it was attended by the worship of the

sexual organs, and that the earliest ruins of Egypt almost invariably prove that the ancient Egyptians were sex-worshippers. But in examining all these things, I think there is too much confidence placed in the Rosetta stone, as the key for unlocking these ancient mysteries. For almost all nations had their own particular signs, and they vary in almost every locality. For instance, in one nation, a key cut with its wards upermost means unlocking the mysteries of the universe, and the key reversed meant simply that the king kept his harem locked; so you can see how a slight change in the same symbol will alter and make it mean quite different from what the most learned would interpret it to have meant. I will further tell you what I think of that erasure of a part of the inscription on that stone discovered in the sixth century by Cosmos Indicopleustes. That portion of that inscription that related to Ptolemy Euergetes is not interfered with, because it had no bearing on the part that the monks wished to destroy. Consequently, the other part which is erased or partially so, related to the life, adventures and death of Apollonius of Tyana, and was put there by his followers about A. D. 110. And Colbert states that the statues, or the remains of the statues, supposed to have been erected in honor of Antinous, are only the more modern form of representing Apollonius of Tyana; and that the Paul of modern times was the prototype of Jesus Christ. I think, by examining and comparing, that you will find that what I say here to-day is true. It is strange that after a great search, during my trip to Jerusalem, and I examined everywhere to find evidence concerning Jesus Christ there, I could find none, except such as were forged and proven to be so by the way they were cut and carved; because any investigator, from the third century up to my time, 1700 A. D., would naturally have a desire to find such evidence. The ancients did their work in an entirely different way from moderns, and in some cases the work by these ancients is so perfect that I should suppose there must have been a pattern put upon the stone, and the stone corroded with chemicals; for it seems impossible that the human hand could sculpture anything so exact. But at the monastery erected over the place where Christ was supposed to have been crucified on Mount Calvary, all the sculptures show that the Crusaders were the principal manufacturers of them. Nothing that you there see existed before the first Crusade under Peter the Hermit. This much I can tell you to-day, but I cannot finish all I would say, now; because I am growing rather weak. I will try and finish at a sitting in the future. You have my name. Antoine Galland. I would say that there is another spirit here whom I know, Jacob Jonas Bicornstahl. He is a Swede, and was an explorer and traveller at the time I travelled, or shortly after my time. He says he died in 1779, and he says he was intimately acquainted with Voltaire.

[We translate the following sketch of the life of Galland from the Biographie Universelle.—Ed.]

"Anthony Galland, an Orientalist and numismatist was born on the 4th of April, at Rollot, near Montdidier in Picardy. His whole life showed what can be done by a love of study, a firm will, and irreproachable manners. By an unusual perseverance in his labors, Galland triumphed over the caprices of fortune. By the correctness and nobility of his character, he was enabled to overcome an unhappy lot. Born of poor parents, he lost his father at the age of four years, he being the seventh child in the family. His mother reduced to the necessity of living on the limited labors of her hands, managed to place him in the college of Noyon. The principal and the chanoine of the cathedral, touched by his situation, charitably shared the care and expense of the education of young Galland. At the age of fourteen years, he lost, at the same time, both his protectors, and returned to his mother, having for all his riches the knowledge of a little Latin, some Greek and Hebrew, and also a decided taste for letters, and a firm resolution to devote himself to literature. As his mother could not afford the expense that the completion of his studies would have required, it was necessary for him to learn a trade and renounce his studies. Galland could endure this cruel distraction but for one year, and one day set out for Paris, 'without other means,' says M. de Boze, 'than the address of an old relative, who lived there in comfort, and the address of a good ecclesiastic, who had seen him sometime while he was with the good monk at Noyon.' The boldness of his resolution interested them in his favor. The sub-principal of the College of Plessis had him to continue his studies. He afterwards entrusted him to the care of M. Petitpied, a doctor of Sorbonne. Nothing more fortunate than this could have happened to young Galland; and it may be said that it prepared and assured the success of his literary career. He fortified himself in Hebrew and the other Oriental languages, followed the course of the royal college, and even undertook to make the Catalogue of the Oriental manuscripts of Sorbonne. Doctor Petitpied was about to place him with M. Godouin, professor of the Mazarin college, when M. de Nointel set out, in 1670, upon his embassy to Constantinople, and took young Galland with him, whose knowledge and labors they commenced to praise. The intention of that minister was to employ him to draw from the Greek churches some formal attestations as to the articles of their faith, which then formed the subject of a great dispute between Arnauld and the minister Claude. Galland, acquired in a short time, at Constantinople, a knowledge of the common Greek, by his long conferences with the Greek prelates, and obtained from them some attestations and numerous comparisons of the subjects that were being discussed in France. De la Croix, the secretary of the embassy, does not speak of these labors in his 'Memoirs' but we may believe that they were not useless to him in his composition of his 'Etat present of the Greek and Maronite Church,' published in 1693, in 12 vo., and reprinted without any change, under the title of 'Christian Turkey.' Galland also went with M. de Nointel in his voyage to Jerusalem, and profited by the opportunity to copy a large number of inscriptions, or even to carry them away according as it was possible to do so. Montfaucon published some fragments of them in his 'Palæographie.' From Syria, Galland returned directly to France, but immediately set out again for the Levant, with the view of collecting some new medals. In 1769, he undertook a third journey, charged by the India Company to collect whatever might enrich the cabinet of Colbert. This commission having ceased by reason of some changes in the company, Colbert, and after his death, Louvois, charged Galland to continue his

researches, and gave him the title of *antiquary to the king*. As he was about to embark at Smyrna to return to his country, he narrowly escaped death during an earthquake. The house in which he lived crumbled to pieces; and he remained until the next day under the ruins, breathing with difficulty by means of the chance arrangement of the fallen timbers. On his return to Paris, Thevenot, keeper of the library of the king and d'Herbolet were aided by his labors. Death having overtaken both those learned men, Galland attached himself to Bignon, a zealous protector of learned people, but he lost him the following year. It seems as if it was the fate of Galland to lose his learned patrons, but such was the esteem that his knowledge and character inspired, that death did not deprive him of one means of support, without his finding another. Foucault, intendant of lower Normandy, replaced Bignon in respect to our savant, whom he wished to have near him. Placed in a quiet situation in the midst of a fine library and a numerous collection of medals, versed in the knowledge of the Arabian, Persian and Turkish languages, which he had become familiar with during his abode in the East, Galland took advantage of this retirement to devote himself to the composition of different works. In 1701, although he resided at Caen, the king admitted him to the Academy of Inscriptions. He only returned to reside in Paris in 1706, and three years afterwards he obtained the chair of Arabian literature in the Royal College of France. This learned man died on the 17th of February, 1715, at the age of 69 years."

[We have not space to give a whole list of the numerous works of Galland, and as the spirit mentioned only one of them, we will confine our translation to what is said of that by the biographer.—Ed.]

"The Thousand and One Nights—Arabian Tales translated into French—was reprinted a great number of times in different forms. This was the work to which Galland, in great part, owed the reputation he enjoyed; and as these charming tales will live as long as value will be attached to the products of a fertile and brilliant imagination, the honor of having first communicated them to Europe assures him a durable remembrance in the memory of mankind. This is not the place to put forth a careful criticism of the 'Thousand and One Nights.' The defects attributed to this collection of marvellous recitals relate to the manner in which it has been made. The learned are divided in opinion touching the epoch at which it was compiled. Some place it in the eighth century of the Hegira, others in the second or third, but a little deeper examination of the work may fix our opinions on that point. A passage of Masoudi, a writer of the middle of the fourth century of the Hegira, tells us that among the books translated from the Persian into the Arabic was one entitled 'Thousand Tales,' which preserves the same title in the Arabian tongue, but which the people called 'The Thousand and One Nights,' etc."

Such was the learned man whose spirit gave that most remarkable and, as we believe, important communication. That the communication is characteristic of Antoine Galland must be apparent to every reader, and that it is perfectly consistent with his vast oriental researches must be admitted. Now, if it is not authentic, why is it not? Surely, Alfred James, a man wholly uninformed in relation to many of the facts mentioned, if not all of them, could never have invented the statements therein contained. We believe the communication to be entirely authentic, and therefore of the very highest importance.

Having casually mentioned his introduction of the Arabian Nights Tales into Europe, as having given him his greatest distinction (but which he regards as the least important of his labors), he enters upon the object of his coming with the earnestness that characterized his earthly labors. He tells us that in a remote part of what he terms the Armenian desert near Mount Ararat and the Lesser Ararat are a great many inscriptions that have never yet been properly interpreted—in inscriptions in Assyrian characters. The spirit of this learned man no doubt spoke of what he was personally cognizant of. He says those inscriptions were accompanied by a symbol of the trinity that was much more ancient than the canonization of the Athanasian Christian dogma of a trine God. He tells us that this symbol was three balls or orbs representing the sun, moon and earth. If that be the fact, then it is evident that in very ancient times the rotundity of the earth was understood, among the Assyrians at least. The spirit tells us that these Assyrian inscriptions were those made in the reigns of the earliest kings of that country, as they were accompanied by the Ram, which was emblematical of the period when the Assyrian nation was pushing out and overrunning the neighboring countries.

The spirit then refers to information received from Colbert, the accomplished and able prime minister of Louis XIV., and the founder of the Royal Library of Paris, concerning the early religions of India, as shown by the symbols or emblems sculptured on the oldest ruins of that land of earliest civilization. There is to be seen, he says, as told him by Colbert, the all-seeing eye, the emblem that represented "that light which lighteth all men," the glorious orb of day—that emblem that is to be seen wherever Masonic mysticism is represented, and which none but Masons in the higher degrees know the origin or meaning of. But the spirit further tells us that Colbert knew the fact that the all-seeing eye, in India, was attended with serpent worship at first, and at a later period of the Hindoo civilization by the worship of the Phallus or the emblem of the organs of generation. These learned men no doubt knew the fact that the very ancient Egyptians were also devoted to the phallic worship. It is very certain that the kings of Egypt, who

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