

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

April 20th, M. S. 36.

DOCTOR JOSEPH PRIESTLY.
(Northumberland, Pa.)

GOOD MORNING:—I have been studying for some time a way to alleviate human suffering without such an outlay and so much time used in accomplishing the purpose; and I find that there are many workers, each one striving in their way to do an all important work, and that is to heal the sick and make them strong and vigorous in health, so that their labors in life may be not only useful, but enjoyed by the individuals who are performing the labor. To me, it seems an all important subject to have the human family once placed on a plane of perfect health, and particularly when I look through the abodes of men to-day. I find that there is something in each household to cause care and anxiety in regard to the physical condition of some member of the family. How long this thing will continue, will depend upon individuals themselves. If they wish to hold on to old ideas and clothe themselves with a form that is old and wearied, it may exist through an eternity. But, if men and women are willing to throw aside their old education in regard to the medical practice and go out independent and free, each one claiming to be able to heal themselves and to aid in healing others, the day is not far distant when there is not a man's countenance that will bear evidence of physical suffering. But as I contend that progress is one of the great influences of the future, judging from the speed in the past, you may anticipate wonderful results in that direction in a short time. It has not been many years since men and women held themselves so closely to their physicians that they thought they could not breathe, or exist, outside of their advice; and they feared to have fresh air and pure water to drink. They seemed to be afraid of all the elements that surrounded them and were continually making conditions for themselves to suffer and to create misery for their friends around them. Men have progressed in the last twenty-five years to such a standard, that they know that fresh air is a necessity, and that they must have pure water to drink, or they must expect to suffer seriously from having impure water to sustain their systems, or to break them down would be a better word. You are now coming into that period of change, and I claim that the medical faculty must turn their attention in the direction of assisting men and women to gain their balance through their own knowledge. It is not necessary for them to hold on to any particular form, rule or regulation, but adapt themselves to the conditions that surround them, and also to the conditions of men and women as they are needed; that is, as we would have them. I do not claim to be any thing beyond ordinary, that is, so far as an individual. That I studied and fitted myself for a life's purpose, is simply the truth, and while in my physical form, although studious and desirous of doing a great deal of good, I never fully understood the importance of physical life, or its uses. But, to-day, I return to you to aid all I can in trying to turn the minds of individuals to this one important fact; and you must understand that the air is filled with a vapor that seems to poison almost every individual who inhales it, and you are left to the mercies of conditions, which, if you would struggle with yourselves and try to make conditions, you could lay the way to at least remove them, and have no necessity for the conditions that exist around you. We will take this city for instance: the air in it is so poisonous that you scarcely see an individual but what is complaining of something, although they may have well formed physical structures—may have vim and vigor enough to move them through; yet there is an ache or a pain—a feeling of distress somewhere. Now this is not necessary. It is only the condition of the atmosphere that surrounds you, and makes you not only oppressed in physical life, but makes conditions for you to commit many errors in your moral and spiritual lives. Look well to this subject—study it long and faithfully—because I mean to come to you often and aid you, if you are willing to receive my assistance. I do not wish to dictate or control individuals outside of their highest judgment, but when individuals have no opportunities to acquire knowledge, I feel that it is my duty to give it, if I possess it; but if I do not give it, I am holding that from individuals which would be of great use, and making a condition for a state of selfishness which will rebound to my own misery in the future. I lived in the town of Northumberland when in the physical form, and my friends called me Doctor Joseph Priestly. I am here, not only to give utterance to thought and entertain you for a few moments, but to aid humanity up the scale of life, so that they may forget that the conditions that now exist around them ever existed—that their happiness may become so complete that they will forget that there ever were ills in the past. I will be with you many times in the future, trying to give you knowledge sufficient to overcome the evils that surround you.

LILLY FOSSBROOK,
(Savannah, Georgia).

I thought I would like to come in here a little

while, because I see there are lots of mediums, and they are all anxious to do some good, and progress. I think it just as nice a place to come to, as anybody can get. But you don't have any schools here, do you? [Oh, yes, this is a perfect school all the time.] Why, you don't have them like we have them? [No.] My teacher said I should come in here and get strength enough to go home. Ques. Who is your teacher? Ans. She calls herself Elizabeth Channing. I did not use to know her till I came here. Ques. How long have you been in spirit life? Ans. Five or six years, I guess. I was not big when I came. Ques. What was your name? Ans. Lilly Fossbrook, and I came from Savannah, Georgia. I am about eleven years old now. I was not very big when I first came. [Well, you will get strength here, and get a knowledge of going round, so that you can get home.] I am real glad of it.

STEPHEN HAMILTON,
(Boston, Mass.)

GOOD MORNING:—You will excuse me, I have a kind of pain, but it will soon pass away. I understand enough of this subject to know what I am doing. I used to be a Spiritualist, while I was in my own physical form, so that this thing is not really anything new to me, except the experiences I am having. I had the knowledge, and I felt strongly impressed to come here this morning, for it seems there is a gloomy condition of the atmosphere, that makes individuals feel as though everything was not right—as if some cloud was overshadowing the pathway of truth; and men's spirits get tried and broken with the many obstacles they encounter. Yet, let me say to each worker, that all the gloom of the present is only clearing the atmosphere of all the poison that exists around, and making that condition which each human breast so strongly desires to be brought into. Now I never was one that interfered very much with any one's affairs, nor ever tried to create a disturbance among men, for I felt that if each one did the best they could, it was not for me to tell them to do better—it was not for me to find fault with individuals, who were so organized that they could not resist temptation, or what the world called doing wrong. And I have not changed a great deal since entering spirit life. I retain all that old feeling of sympathy for all individuals who are brought into contact with misery. But, my experiences are such, that I feel that all the trials that come to men and women, are only lessons of great importance to them, for it makes them understand the experiences of others, and brings them a perfect knowledge of what human life is. And I, since I have been allowed to return and control organizations, find that I am still studying human nature faithfully, and from each one whom I come in contact with, I learn something new. I have varied experiences and am astonished at the variety I see. Life's unfoldment is a gem of such great beauty, that men have never thought to look and try to understand. Yet within the human breast, there always is a desire to know more; and through this one force, the knowledge that men possess has come to them. I am one who wishes to be recognized. I do not mean to state any particulars about my own family, for I think the paper will be read, and the communication be recognized without anything of that kind. And I also come, that my wife may have an opportunity to come and give a communication to her friends—she feeling anxious, yet not having strength enough without I came first and tried my powers upon the medium. Through our lives we were constantly together—enjoyed one another's society and were satisfied to go into spirit life, expecting to be united in the great mission that would naturally gravitate to us. And we find that we have not been disappointed in that expectation. We are working together; and I wish to say, if this should happen to fall into the hands of my children, that they must learn some things over. They have not done exactly as they would wish to be done by, in every particular, and there are some things, it seems to me, that they will regret some time or other. But I want them to remember, that all the errors that they committed after my departure, I forgive them, if they truly understand what they have done and desire to do better. My name was Stephen Hamilton, of Boston, Massachusetts.

LOUISA BALDWIN,
(Yorktown, Va.)

Truly, this is a strange experience for me, to come and take hold of some one else, expecting to give forth an intelligent communication, when I sometimes doubted myself, while controlling my own organization; and if I do not reach to your highest standard of perfection you will certainly excuse me, when I say that I am using some one else's property to get at my own ideas. The subject that I wish to bring to your attention is one that holds more in it than all the subjects that men can gather together and place before the world. It is woman—what her position is, and what it must be to make the destiny of mankind perfect. I am not here to condemn the laws of a government that has been moved by a force which it was unable to control; but I am here to speak loud and long in favor of woman—in favor of her legitimate rights. Does she not bear upon her face evidence of a power to plan some of the most important questions of man's destiny? The

power that moves and controls all things, for a few months, consigns to her the full development of an immortal being. From the period of conception until the period of birth, the mind of woman shapes and makes men what they are; and if you have corruption, misery and distress, it originates through the conditions that you have made for her to create yourselves. This no individual of intelligence—no individual of power—will dare to refute. Now, I do not wish to see women desire to claim superiority over men, but I claim her to be their equal in power of thought—in the power to originate and to produce. Also the power of sympathy, love and protection is greater in woman than any other force. Let me ask you now, while you sit here and listen to my voice, whether there has ever been a woman, to your knowledge, who has had perfect liberty to create, or mould a human being according to her highest intelligence or power of thought? There has always been restraint—labor—and sometimes tyranny, placed upon her while doing one of the most important works of woman's life. Yet men sit down and smile, and sometimes turn up their lips with scorn to think that woman would dare to step out of the beaten track and claim for herself liberty or independence of thought. Where is that liberty or justice? where is that love of truth? when every force is directed to bend or control individuals who are making the nation what it is? You must look for noble men only through making conditions for women to produce such beautiful results. Now, as things exist as they are, and you are only the effects of conditions or forces that existed before you, I do not, as an intelligent being, condemn you for the conditions that exist. But I ask you to throw aside all the unfavorable influences that are brought to bear upon you, and ask your own souls whether you would like to take the place of a woman, and be subjected to the indignities that she must endure? Men smile because she is a woman—the mother of nations—the producer of all that is good—the producer of all that is evil, through forces which she is unable to control. This is why I am here—to try, in my feeble way, to get you to think and act with a force that has never been witnessed in the world's history before; for it is only through woman that man can be redeemed. It is only through a correct principle that perfection can be produced; and I am here to throw my voice, through another, in the direction of progress—in the direction of justice, for that is progress. I am glad to see noble women present here willing to listen to whatever truth may come; and I feel that each one, in their soul, acknowledges my right to be heard, my right to plead. Women must walk out and take their places in the world as individuals—not as the serfs of men—not as toys or things to be looked upon when it is agreeable and tossed aside in an idle moment when there seems to be no use for them or pleasure in their existence. Great God! how long must this thing exist? If I could change things, or make a different condition, I would do it in the twinkling of an eye; but as I am subjected to conditions and forces, I can only add my mite to the forces acting to bring about that which must come, for you to see that condition that has been prophesied to you day after day and hour after hour. And, when one peril rises before you, you may conclude that perhaps you will be crushed and disappear. Friends, do not fear. There is a force that is working, and each difficulty is a necessity to produce the conditions that must come. Louisa Baldwin, of Yorktown, Virginia. Sometimes we get bewildered and out of our latitude; but we do not mean to give a wrong location. That, at the present time, seems to be the condition; but we are getting knowledge that will overcome all that difficulty.

DICK LEWIS.

(Little Rock, Ark.)

How do you do? Don't you think it is a kind of a damp day, or something or other. I used to have rheumatism, and I kind of feel it now, but I guess it will get all over, for they say they are not going to have people sick any more. I tell you I am going to hunt about until I do find out how they are going to make people well. I am also going to tell them that, if they work their cards right, they can come back and talk to their friends, and they can do as they please, that is, reasonably. I don't know whether you like it or not, but I am a materialist, and people don't like to have such people to get into their meetings, but here I am. I thought that when a person died, that he was nothing more than a horse, and I find that a horse is more than I thought it was. I find that I have a spirit, and that spirit lives, and I am not anywhere on materialism. I suppose you would like to know something about the life I live now, or something of my experience; because I did not believe in any hereafter. I thought when a body was laid in the tomb, that that was all of it. I tell you I had a pretty wide-awake time after I left, because so many people came around and told me I was not dead yet. These spirits took particular delight in telling me, "You are not dead yet." Now I have worked around until I got in here. I did not think I would be able to get in, there are so many forces around the medium; but in here I am, getting strong, and I am not a materialist any more. I want to tell materialists to investigate more, and they need not go to mediums to find that out. Some people have got such a horror of mediums.

I tell you it is enough to make some people afraid. They are afraid that people will come back and tell them something they don't want to hear. I always tried to do right. I don't say I always did, but I did the best I could, and I guess my communication is not of any account whatever, but all the same, I give it. [Yes it is of great account, because you have given an experience that all materialists will have to go through.] Well, if it will do them any good I am glad I came. It is awful to be surrounded by hundreds of spirits, who say, "You have not died," whether you will have them do so or not. I had no argument to defend myself with. But I want people to be ready to understand something about a future state of existence. I will bid you good-bye, and I am ever so much obliged to you ladies, for I think if you had not been here, I could not have come. My name is Dick Lewis. [Whereabouts did you live?] Little Rock, Arkansas.

RACHAEL SHEEM.
(Altoona, Penna.)

GOOD MORNING:—You will excuse me if I am not very strong. I was sick a long time. I had nothing to do but sit and think of dying, and I got a great many ideas while waiting for the messenger to call me from the other shore. I find I made a great many mistakes in regard to some things. In the first place, I thought as quick as I was free from my body that I could, perhaps, do just as I pleased; but I found, after that change came, that I was subjected to certain experiences or conditions so much like my material existence, that I felt disheartened and discouraged at first. But, after a while, I began to find out a way to improve myself, and I have been gaining strength and knowledge, sufficient to be able to control this lady; and some say, that through that means I will be fitted to do some very useful work. Because I have been kept for years without being very useful. I feel very anxious, now, to begin to do something to aid the human family in some way. Some people might say that it was selfishness that brought me back—that I expected to improve my own condition—but I would not have thrown my influence upon the medium, if I did not expect, in some way, to help her, for what I am doing; for I can discover no way to make any better conditions for spirits to get strength sufficient not to be necessitated to cause the medium so much suffering. I think I will be doing a great work, not only for the lady I am using, but every other medium that is subjected to the control of spirits. They do not willingly cause suffering, but it is the result of existing conditions, and they have not learned how to overcome them in all cases. But I am here, and expect in some way to gain knowledge to instruct others to protect mediums, as much as possible, in regard to taking on the conditions of spirits a short time before they left the physical form. I think I have gained considerable knowledge while sitting here. My name was Rachael Sheem. I lived near Altoona, Pa.

JOHN YARM.
(Dartmouth, England.)

Clothed once more in the garb of mortality, I stand before you, hoping in some way to add strength to the forces that are working for the elevation of humanity; and we ask you, as individuals, to keep up your courage, and not allow yourselves to become despondent, or you aid in destroying your own usefulness. The time has come when each individual must be tried in the crucible, to see whether they contain a particle of true spirituality; and when we say we have gained the power over the elements that seem so destructive, we feel that we have gained a wonderful victory. Silent and alone men sometimes sit and reflect. They feel that the power of superstition and ignorance is a power that cannot be overthrown by intelligence and truth. But out of that reflection will come a beam of light, and that light will be the presence of immortal spirits, carrying news of great joy to men—news that will cheer the lonely prisoner in his cell—news that will cheer the pauper that has no home—news that will reach into the abodes of wealth and luxury, saying that justice shall be done. When I weigh the minds of men, I find there much that is good and true; but I also find remnants of old superstition—remnants that seem to make conditions around them that oftentimes create misery too great for expression. Now, I think, the time has come for reasoning individuals to ask themselves what is to be gained from the position they have taken? What is to be gained by endeavoring to destroy earnest workers for the truth? Nothing to them but their own desolation—nothing to them but the scorn of all honorable men—this is the condition that I see. You are to have some wonderful experiences, and in those experiences you will be wrought upon in a manner which will seem to be beyond human forbearance. Yet let me say that after a violent storm—after the heavens seem to have been rent, and all nature unplaced, there is a condition so long sought by men—there is a condition that makes men willing to reason—willing to make an effort to understand a system that will perfect the government of men—which will place individuals in a position to develop their talents to the highest standard—which will give them conditions to be the best that nature intended them to be. To-day men and women of mind and capacity are held back by the restraints of society, or the want of material to use their

powers upon, as seems to them best. But the shadows are passing over, and you are coming nearer and nearer to the hour that will bring peace and happiness to the human family. Looking from an ethereal standpoint, it does not look as if it could ever be accomplished. Look at the different nations—each one striving or making an effort to gain power—and each one resorting to almost any means to gain that which belongs to another. These things are evidence that there are forces at work, working faithfully to bring things to a crisis—faithfully, to make changes that humanity may attain a condition to make itself perfect. John Yarm, Dartmouth, Eng.

ELIZABETH BROWNING.

Gradually the work goes on. You bring to the foundation, each day, some living truth, and men although sordid and viewing things from a false standpoint, begin to know that the time has come when all knowledge shall become universal, when no one shall be held back from acquiring what their souls so strongly desire. Not that each human being shall become a perfect temple of knowledge, but that each one will gravitate in the direction which will give them the most that life can give. I have often wondered why it was that earth's most favored children always drank deep of the bitter cup—why it was that so many noble souls were made to feel sorrow at every step they took. But I have ceased questioning, knowing that the forces that surround us are working out life's destiny for man. How beautiful the world is! How lovely the birds sing! How grand and sublime nature, in itself, is! The only thing that seems to taste of misery's deepest dregs is nature's highest, grandest work—man. This is not always to exist, yet we must all regret the sorrows that are past; yet we need not close our eyes to the beauty of the future, or allow our lives to become entirely clouded, even if we have sorrows. Sympathy and love will bind human hearts together, and make us appreciate the gift called life. To me, there is nothing but what is pure and good. The conditions that prevail produce the inharmony and discord that exist. I cannot use the instrument to-day as I would wish. There is a band that is working in the distance, striving to make conditions that difficulties may be overcome and the way be made clear. We work as we can, doing the best that the hour will allow; and I will say to you that I return with happiness to acknowledge myself, as Elizabeth Browning.

JACK HORN.
(Montreal, Canada).

How do you do? I just come in here a little bit. I ain't so big as this. I do not know what I will do if I keep on this way, because I ain't more than five years old, I guess, but here I am a great big person. I just come here to say I don't know much, because I ain't had any chance; but when I get big I will tell you everything I know. But I got a kind of fever, I guess, what made me all sick, and I got what they call dead. But now I ain't dead, and they call me Jack Horn. I come from Montreal, Canada.

ELIZA BUCKMAN.
(Paterson, New Jersey).

I come in here for a few moments, expecting in some way or other to benefit my spiritual existence. Not that I am unhappy, or in any way discontented; but as I naturally desire to obtain the highest degree of happiness to be obtained, I felt willing to make an effort to move in that direction. Now, some people think that if spirits return and control a medium, that it is conferring a great favor on the persons who are listening; but for my part, I consider it as much a favor to myself as to any one else, that I should come and give a communication. For my experience has been, in watching others come and take hold of mediums, that when the spirit leaves its hold of the medium and takes on its own spiritual condition, it grows lighter and seems to possess power to do things that it never possessed before; and looking on and seeing the wonderful changes made in so many different individuals, I am here to-day to benefit myself. For if I grow as bright and beautiful as some of them do, by controlling a medium, I may feel satisfied with the experiences I am having. It is agreeable for me to be here, because I feel I am among friends—people who are only desirous to learn the truth and who seek every opportunity to learn everything they can about this beautiful principle of mind controlling mind—something I did not know anything about while living in my own habitation. But I am here to-day, and I think before I go away I will know something about it; for I am having a wonderful experience. I do not wonder that spirits seem to be improved in every particular after controlling a medium. I am not what the world would call a religionist, neither am I inclined to very great liberalism. I am neither attracted to the one or the other, willing to do my duty without any very great expectations—always willing to make myself as happy as possible. You may say Eliza Buckman, of Paterson, New Jersey, has called to-day.

AN UNKNOWN SPIRIT.

I cannot say that the way is entirely clear to me. It seems dark, and I do not comprehend where I am going or what I am doing; yet I know that I am talking, and that some one must be listening somewhere, and that proves to me that I am not dead; or at least that there is something more left of me than the mortal form that once moved and acted as the human being. I see it is dark, but here I am, taking this step almost unconscious to myself. I hear my voice—know that I can move and think, something like I once did. It is a wonderful realization after dwelling a long time in seeming darkness, without any knowledge of existence whatever, to once more hear my voice—once more to know that expression of thought is flowing through lips that once perhaps were dead. I am not lost! not lost! but live, live, live. How wonderful this power called human life! It gives us something to think of hour by hour. The radiance of heaven seems to descend and asks me where I have been. Not asleep unconscious—not asleep in any quiet—but resting in that state of darkness created by ignorance and superstition. I have arisen, and the light is shining, and my spirit is immortal—gaining strength to ascend the ladder to heights beyond human anticipation. Human nature is the power that awakens the spirit forces. How grand! how noble is this one force that always moves to lift

up the downtrodden, and to make life bright and beautiful! I cannot and will not destroy this grand delusion. I hope to hold it forevermore. Up in the heavens the angels are descending and their faces bear a strong resemblance to my friends gone before me. Nature—nature—so full of mystery holds this grand joy for me, when deep in my soul I felt that all was lost. Descending from the heavens are angels bearing a semblance to my friends gone before. Nature! nature! thou God. Thou solvest the problems of the past. Thou givest us the joys that our souls so strongly crave, but are so unable to obtain through any other source but this. [Who is the friend? Before the answer could be given, the Indian guide of the medium, Rushing Water, said, "Come to tell, he was an old brave that was bad. He not give any name.]

SPIRIT COMMUNICATIONS.

MRS. D., MEDIUM.

April 21st, M. S. 36.

[The following communications were given at the office of MIND AND MATTER during the absence of the writer in New York, where he had gone to circumvent the enemy in one of their habitually pursued acts of meanness and detestable crookedness.—Ed.]

WHITE EAGLE.

As the friend of the good brother who is laboring so ardently in the great cause of all causes, I am here to sympathize with him; here to console him; here "to bring glad tidings of great joy"—not only a joy in present emergencies, but a joy that will grow and glow in the future. While history is teeming, or rather its pages are, with the names of those who have suffered in the past, those pages will testify to the sacrifices that men and women are making in their struggle to perpetuate a knowledge of truths that must and will live through all the coming ages. Those truths have always been in existence, but they have been wrapped in swaddling clothes. But now intelligent men and women who have passed on to the higher spheres of spirit life, are returning and controlling mediums, not only in this City of Brotherly Love, but all over the face of the planet Earth. And we would say this to the good brother. Though circumstances may surround him that may almost cause him to pause and falter, yet he will never be permitted to fall. It is well sometimes to pause in order to see more clearly through the thick mists that loom up at times, but through those mists a star will ever shine directly before him. That star has grown brighter daily; grown into a great sun, around which are revolving other lights, and that star will guide and illuminate his way. That will be sometimes brighter and sometimes less bright, but it will always be there. The mind of a Voltaire shall be with him—the logic of a Paine shall be with him—the power of Socrates and Aristotle shall be with him, and other powers will be with and about him. These words we send him. I am a friend of humanity and the spirit control of this friend of the good brother. I am known to my Indian friends as White Eagle.

One word more. I find more difficulty in controlling this medium than in all the other labors I have to perform. If I had never known her on the earth plane, I could control her better. But, ever there comes uppermost in her mind, when I approach her the question: "What will my children say?" and I have at times been so repelled that I too have stopped and echoed, "What will they say?" But the time has come when I can no longer submit to this repulsion. I must compel her to perform her labor—her mission she must fulfil. No one else can do it. Her children are all right. They too have a work to do, but they cannot perform the work of their mother, and she must do it. I must lead her—if blindly, I still must lead her. I speak this in her behalf as well as my own. Remember, I am a friend and a co-worker. A female spirit is with me. Permit her to say a few words. The time is passing, it is true, but it is as precious to us as to you.

LUCILLE WESTERN.

While I rejoice in woman, I sorrow that in past ages she has been so entirely surrounded by prejudice and ignorance that she has scarcely been allowed to claim her thoughts as her own exclusive enjoyment. Men in past ages forget that the great creative power so formed every creature, especially the mind of all men and women, as to be free. Every man and every woman born in the earth life has a mind of their own to be developed and educated. But now the light of justice is beginning to dawn and the great train of progress has been started out. Man has robbed woman of all her powers except one, and that is the power of loving. He may rob her of all she holds dear, but of love's fruitage never. And to-day I come to mingle, for one moment, my thoughts with those of the friends here gathered. I bring with me, also, my co-worker, Lizzie B. Ford. She and I labored side by side in many avenues when on earth, and to-day we are laboring side by side as spirits. I am here to say to our good brother: Let the flag float—let its folds be unfurled—the flag that means liberty, equality and justice to all. Let the pinions of truth soar abroad in the world, and we, a band who suffered in its service while upon the earth, will stand by him. He will never fall. He may falter, but strong hands will be outstretched to him—strong minds will inspire him as he aspires to maintain the right. And I, Lucille Western, for one, and Alcinda Wilhelm Slade, with our mutual friend here present, will form around him a union of all the power we possess.

[It is but justice to our medium friend, through whom those grand words of cheer have come to us from "beyond the river," to say that she is one of the grandest channels for spirit communication with mortals; but her extreme modesty makes her shrink from publicity being given to the fact that she possesses such rare mediumistic gifts. We will be pleased to give her address to those who wish it.—Ed.]

Ira Allis, Wellington, Ohio, writes: "I notice by my wrapper, that my subscription has nearly expired, this has been a very short year with me. Please find enclosed post-office money order for two dollars, (\$2.00) as a subscription for MIND AND MATTER for another year. Can't do without the paper so long as I have money to pay for it. Yours fraternally."

Spirit Obsession.

BY DR. J. BONNEY, THROUGH HIS MEDIUM DR. B. F. BROWN

Spirit obsession means a spirit, or spirits, affecting mortals in a manner that is detrimental and injurious to them. It calls forth a vast amount of various explanations. First, let me say, the spirit world has long been the teacher; that there is no such thing as death. That is merely throwing off or giving and receiving—such as giving way for the higher or better. Now, admitting there is no such thing as Death; there is nothing but changes. You must certainly, at the present day, be aware that you are all, each and every one, a spirit; and when the spirit that is clothed with the form has no more use for that form, what becomes of the spirit? The spirit must go to what is called its spirit home. Suppose the spirit throws off the form before nature is ready, must not the spirit be compelled to take another form upon itself to finish the earth life, unless the spirit becomes educated how to progress? Otherwise, they must and are compelled to. Where must this form that they are living upon come from, if not from one that is still inhabited by another spirit. Then comes the struggle between the two spirits; the one in the form and the one outside. Now, the question is, which must suffer, and in what manner? That depends upon the physical organization of the mortal. The two spirits contending, the form is neglected, and if the opposing spirit get possession of the form, it weakens the spirit that is within; then the mortal must suffer what they term physical, but which should be rightly termed, spiritual suffering. But what is the cause of the suffering? As there can be no effect without a first cause, must this not come from the spirits who are either throwing the earth conditions that they suffered with at the time of their separation, upon the mortal, or are they suffering from disobeying the laws of nature? There are institutions in the spirit world where these spirits are educated, and when they do return to their earth friends, they properly understand how to control, and do not effect the form that they inhabit at the time of communicating.

Now, there are another class of spirits who effect mortals when coming in their element. This class, of course, belong to the uneducated, and do not understand the laws governing spirit control. They operate on the wrong organs of the brain. They get possession of them and can get no further without assistance. The result is insanity produced by the ignorance of the spirit; which is often termed by physicians in earth life as inflammation on the brain. Very true; but what produces inflammation? Of course all diseases of this nature are not produced by this; but about nine-tenths of them are and this should be looked deeper into than it is at the present day. Now, there are another class of influences that produces insanity. It is produced in this manner. Many spirits enter the spirit world from the sufferings of that disease. Now, when one of these spirits approaches a mortal and comes with these earth conditions, they affect that mortal; and if they succeed in gaining full control, the mortal would seemingly pass through the same personation as when the spirit was taking its departure from earth life. They coming, suddenly in contact with the mortal, and being eager to control, throw these earth conditions on them, and become frightened and then run away. What must the effect be? If proper assistance is not at hand, the mortal suffers from what he cannot explain, unless he is clairvoyant and sees the spirit. If the proper spirit protector of that mortal are near, they prevent the mortal from suffering, and in many instances; nothing but a pain in the head is felt. In some cases it is necessary to catch the spirits and force them to control, and when they leave they are better, and the difficulty is removed by their controlling.

The way the spirit instructor prevents the mortal from experiencing any difficulty, when the spirit is not forced to control, they take it upon themselves, and can easily throw it off. In many instances, whether it be through a medium or not, it should always be properly attended to, as it would often keep your insane asylums empty. Now there are many mortals who always think life a burden, and are always suffering, feeling depressed and despondent, never happy, and do not know why, cannot explain it, only that there seems to be no happiness for them. A great many such cases are caused by their spirit becoming dwarfed at a very early age, and they suffer until such assistance is rendered them to assist their spirit to its natural and proper growth, and then happiness flows to them. Another cause for this, is, that a spirit continually trying to gain control of them and succeeding, only far enough to draw from them their vitality, and keep them in a devitalized condition. Still another cause is, they may be mediums, and are not developed, and are acted upon by spirit influence to the extent of causing this depressing feeling, whereas, if they were developed, they would lose that feeling. Another class of spirits are those who do not know that they have left the old body, they live right in their old earth homes, wondering why they are not recognized, and looked after the same as when in the form. They know they passed to sleep and passed through great physical suffering, and awoke and found themselves in perfect health; but cannot realize their position as long as they remain about the old home. In that condition they are afflicting mortals. Then the mortals in most cases grieve to such an extent as to affect the spirit which has taken its departure, and by the spirit sensing the grieving that is being done for them, they become so closely attached to the mortals, that because of the two grieving, they both suffer from unhappiness. O, ye mortals, think not that you are alone, and give vent to your grief. You cause the poor spirit which has taken its flight to feel sad and lonely, when you could give them many hours of peace and happiness by recognizing—acknowledging their presence. You certainly would not cause your dearly loved spirit friend while in the form, any unhappiness, and why should you after they have gone to meet their loved ones who have gone before. And as life to you all in the form is of short duration, I would freely advise you to prepare yourselves by learning more of the future, and being fitted for your spirit home. It would save you many hours of unhappiness, and bring to you relief and joy.

There are another class of spirits who effect mortals in a manner that causes a great deal of suffering. You are all aware that there have been; and are at the present day, spirits who do not like to see others control organisms, and give to the

world the truth of the great light. They affect mortals by their strong power over them, and even prevent them from following their development. How many poor mortals there are at the present day who have been prevented from giving the spirit a chance to pour forth the light. How many of the public mediums have been forced by this class of influences, to desist from their work, and either fill a drunkard's grave or something worse. It is these spirits that cause so much suffering and prevention of the wonderful manifestations occurring, and often when they do see them about to occur, they step in and actually force the medium to act in a manner that would lead one to think it was fraudulent. You might ask why is this allowed? In most cases of this kind they ascertain when it is to occur, and under the false pretence of assisting, they get in and do the dirty work; of course there are exceptions, and this is often the reason why many manifestations do not occur at the appointed time. This class interfere, and a struggle goes on between the two contending forces; and as the leading controls are determined that Truth and Right shall prevail, they are forced to struggle with this class; and you sit and receive nothing. You should always make allowance for this, and never tire of sitting. But try, try again, and give the good spirits the chance, and you will receive. I have often seen this occur, and if you were possessed of good clairvoyant sight, you could see it as well as I. This class of spirits are fast going to the rear, and the good are coming with double force or power in their place. But if one of them do succeed in gaining a hold now, they are more determined than ever not to give up.

There is another class of spirits who are almost as bad as they. These are the Materialists who pass over at an old age, and finding themselves on the spirit side of life, are determined to hold on to their idea, and, like most people in the form that are at an old age, think they are too old to learn and become very annoying. And there is still another class in the spirit world who, when in the form, preached to many earnest listeners the orthodox idea, and made many people believe, when they left the earth plane of life, that they would meet their saviour who passed on for the good of mankind, but who fail to meet him after their entrance to this life. I would say to you mortals, that it is time, in this century of Earth life, that you began to study more about the laws governing nature, and to try and become more enlightened than to accept the creed of centuries ago, try to progress and develop out of this condition, and think there is a life awaiting you all beyond this sphere of earth life, and that you are not compelled to die to attain that sphere. But when the spirit throws off the garb that it now wears, you step over to that sphere of life, and are met and greeted by your own dear loved ones who passed before, and the more you educate yourself while in the form, the more fitted you will be for the higher sphere of spirit life.

[We have received the following circular from Boston, Mass., and cheerfully publish it, as we consider the phenomena of Spiritualism of the most vital importance in promulgating the truths of the after life, and are pleased to see a move inaugurated for the defence of mediums who are demonstrating these truths through the phenomenal phases of mediumship. Should this movement prove successful, it will be followed here and elsewhere, by similar organizations.—Ed.]

SPIRITISTIC PHENOMENA ASSOCIATION.

Copy of the basis on which the above Association was organized; also a statement of the special work which it proposes to accomplish through its organization.

1. Whereas, we, the members of this Association, are agreed that mediumship is essential to the establishment of a belief in Spiritualism. And, 2. Whereas, we believe that what are called "physical manifestations" have had an immense influence in compelling skeptics and unbelievers to acknowledge the truth of the Spiritistic philosophy. And,

3. Whereas, we believe that the best means to secure good mediumship, and its highest manifestations, are to help honest mediums in their noble and self-sacrificing work—to defend them when unjustly assailed—and to surround them, as far as possible, with those conditions which the spirit world demands, in order that it may the more perfectly accomplish its mission to mankind.

Now, therefore, we have agreed to organize an association to be called the "Spiritistic Phenomena Association," the special—but not exclusive—object of which shall be the investigation and development of the physical phenomena of Spiritualism, and the encouragement and protection of honest mediumship for such manifestations in every way within the power of this Association.

This Association recognizes the great importance to the cause of Spiritualism as well as to Spiritualism, that all the various phases of mediumship should be cherished, sustained and protected, and will do so as far as may be consistent with the special aims of its organization.

That the members of this Association shall as soon as possible secure a public hall in which to hold their sessions, and where, before a large and promiscuous audience they hope to be able to demonstrate, through physical and other Spiritistic manifestations, the great truth that, "If a man lives he shall never die."

That any one who believes that the so-called "dead" can and do communicate with the living, subscribes to the basis on which this Association is organized, and its by-laws, and pays one dollar entrance fee may become a member of this Association.

Next meeting of this Association to be held Sunday afternoon, April 15, at 39 East Newton street, at 3 o'clock. Those interested in Spiritualism are invited to attend.

ASSOCIATION COMMITTEE.

WILLIAMSTOWN, O., March 31, 1883.

Editor of Mind and Matter:

DEAR SIR:—You stated in MIND AND MATTER of March 24th, that if any information could be given in regard to James Gruet, claimed to be beheaded by Calvin, you would be obliged to any one for the information. You will find the account in Mosheim's Ecclesiastical History, book iv. cent. xvi., Sec. 3, Part 11., Chap. 11., Sec. 39., Page 195. James Gruet was beheaded in the year 1550 by order of Calvin.

Yours truly,

B. D. EVANS, M. D.

[Continued from the Eighth Page.]

tion below. Cosmas believed that this whole inscription related to the same prince; but the history of Evergetes on the one hand and the phraseology of the inscriptions that we underline, proves clearly enough that the second part has no relation to the other. We quote: "I have conquered the people of Gaza, Agama, Siguen, who have delivered to me half of their goods. I have crossed the Nile, and subdued the people of Ava, Tiano or Tziomo, Gambela and the neighboring tribes of Zingabene, Augabe, Tiama, Athagos, Calaa and Semena, who dwell beyond the Nile, in steep and snowy mountains. * * Afterwards I conquered the nations of Lazina, Zaa, and Gabala, inhabiting burning mountains in which are warm springs; Atalmo and Bega, and all the peoples of that region; the Tangaite, who reach unto 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 peoples of Armina and Metina. * * I made war on the people of Sosae; and notwithstanding the height of their mountains, I obliged them to deliver to me their young people, their women, their virgins, and their goods. I conquered the Rausi, who lived in the interior, in the country of perfumes, and the people of Solate, and I have ordered them to fortify the maritime coasts. * * Many peoples also became my tributaries without resistance. Afterwards I sent land and sea forces by way of the Red Sea, and I subdued the Arakians and the Cimedocolpites, and forced their kings to pay me tribute, to assure the protection of the land and sea routes. And I have conquered all the nations which extend from the Leuce-Kome (the White Mountains) to the land of the Sabaeans. Of all my predecessors, none before me have conquered all these peoples, I, for all this, render thanks to Mars, of whom I am born, and through whom I have conquered all the regions from the Orient to the country of perfumes. From the west to Ethiopia and the country of the Sasi. I have sat down at Adulis where I have offered a sacrifice to Jupiter, Neptune and Mars, and having brought together, in this place, all my armies, I have consecrated this throne to Mars, in the twenty-seventh year of my reign.

"It is acknowledge to-day that this inscription concerns a king of Habesch (Abyssinia), later by five or six centuries than Evergetes. The obscurity which envelops the origin of the Abyssinian people, hardly permits an entire elucidation of this point of history; but the geographical part, insoluble as it has been for thirty years, has become much less so, since the conquests of Mehemet-Ali and the travels of Bruce, Caillaud, Rochet d'Hericourt, d'Abbadie, etc., have left little to be discovered in the elevated regions which surround the Dembea."

After a more or less perfect identification of the conquered peoples referred to, as of Africa, M. Lejean continues:

"The other names are less important, and also more questionable. Those relating to Arabia, are the reproduction of Ptolemy. The history of Abyssinia adds little to what has been given. It speaks of a king Angabo, living in the heroic ages (perhaps king of Ango, Angaba). It relates to the war of the elephant directed by king Abreha against the Arabs of Ieman, at an obscure date. This king might well be the hero of the inscription; at least if he be not Acizzana, cited as a powerful king in the Greek inscription of Axum. (See Salt for all these names). Respecting the name Gaza, we will remark that the national name of the Abyssinians is Agazayr, and that their language is called Gheez."

We deeply regret having been unable to find the original, for a translation of that portion of the Adulean inscription which preceded the obliterated portion of it, and which has been supposed, most erroneously to relate to the conquests of Ptolemy Evergetes, the Egyptian king, in Asia, and Asia Minor. We feel very sure, could we have done so, that it would be seen that that portion of the inscription relates to an Armenian or Mesopotamian king, and not to Ptolemy Evergetes at all. It is a fact that the first part of the inscription relates to conquests in Asia Minor, and shows that whoever the king was, his Asiatic conquests preceded his African conquests. For there can be no doubt that Cosmas was right in supposing the whole inscription related to one and the same king, including the obliterated portion as well as the other two portions which Cosmas transcribed, and which have been thus preserved. Now the fact that the last portion of the inscription cannot possibly relate to Ptolemy Evergetes, as is generally conceded, and as neither the first or last portions of the inscription can by any possibility apply to any other than a Greek speaking sovereign, and not to an African king, we have the best reason for throwing all past theories aside, and accept the statements of Moses Chorenensis, as referred to by the spirit of Colbert. Who was Moses Chorenensis? We find the following account of him in McClintock and Strong's Cyclopaedia of Theological Literature:

"Moses Chorenensis, surnamed 'the father of poets and savans, an Armenian theologian, flourished in the 5th century. He was a nephew of Mesrop, and besides being trained by that learned man, enjoyed all the educational advantages which he could secure at Alexandria, where he spent seven years in study under Cyril Alexandrinus, and others equally renowned. He next visited Rome, Athens and Constantinople, and returned home after years of closest application in those great centres of learning. He entered the service of the Church, and was shortly promoted to the bishopric of Bagrevand. During the rule of the Persians over his native country he refused to occupy any ecclesiastical positions, and retired to the wilderness. He died at the advanced age of 120. His works are numerous. Among his ablest are the 'History of Armenia,' written in 481 A. D., by request of prince Sabak, which covers the history of that country down to A. D. 441, and a 'Manual of Rhetoric.' He also devoted much time to the writing of hymns, and many of them are still retained in the divine service of the Armenian Church. An edition of his works excepting only fragments and hymns was published at Venice in 1843."

It may readily be seen, that Moses Chorenensis, the long-lived historian of Armenia, would have

left a manuscript disclosing the facts substantially set forth by the spirit of Colbert, and we venture to say that if it has not been destroyed since Colbert's time, that it is now among the miscellaneous manuscripts in the Colbert collection of MSS in the Royal Library at Paris.

But in order to further show that the first part of the Adulean inscription does not relate to Ptolemy Evergetes and his conquests in Asia Minor, we will quote, on that point St. Martin, from the Biographie Universelle. Speaking of the temporary conquests made by Evergetes in Asia, Asia Minor, and Africa, he says:

"Thinking to march to the deliverance of his sister, he (Evergetes) entered Syria and invaded all the regions situated between Syria and the Euphrates. All the towns of those provinces joined him. He conquered Cilicia, Ionia, Pamphylia, and all Asia Minor. Rapid success everywhere attended his arms. Not having been able to save his sister, he desired at least to avenge her, passed the Euphrates and conquered Mesopotamia, Babylonia, Susiana and Media. If the testimony of the celebrated inscription of Adulis is literally admitted, Evergetes invaded Persia and all the countries to Bactriana, so that he was master of almost the whole empire of the Seleucids. Ancient authors do not furnish any details respecting this war, and it is quite difficult for us to form a just idea of it. Nothing can fill this great gap in history."

M. St. Martin never thought that there was no such gap to be filled, but accepting the erroneous conclusion that the inscription of Adulis related to Ptolemy Evergetes, he labored in vain to reconcile it with the authentic historical narrations of ancient authors. Again, upon the same subject, St. Martin says:

"It is difficult to fix the date of all these events. They happened between the years 245 and 227 B. C. Until the discovery of the version of Eusebius in Armenian, Justin was almost the only writer who had preserved the memory of it to us; and his recital is too concise and too confused to be regarded as a very sure guide. The new chronicle contains reference to, and the dates of, several facts which remain unknown to us up to the present time, but which, if known, would contribute to throw light on this obscure point of ancient history. While Asia was agitated by these bloody wars, Egypt, that carried them on, enjoyed a profound repose. Ptolemy Evergetes passed his days in festivities and pleasure, on which account several writers gave him the popular surname of Tryphon."

Can any one read all these historical admissions and not see that Ptolemy Evergetes never made the conquests in Asia and Asia Minor attributed to him, and that the whole account thereof is a fiction founded on the misconception of the real character of the inscription of Adulis? There is an equal absence of all historical mention of the Ethiopian conquests set forth in the inscription of Adulis, and as that inscription expressly says that the king to whom it refers, "crossed the Nile" to make his Ethiopian conquest, a thing that Ptolemy Evergetes would not have had to do; and as it makes that king say, "I thought to go by land from my kingdom to Egypt: it becomes absolutely certain that that part of the inscription does not relate to an Egyptian king. Again, from the facts that the inscription is in the Greek tongue, expressed by Greek text, and as the king making it was a worshipper of the Greek gods Jupiter, Neptune and Mars, it is very evident he was not an Ethiopian king, but a Greek conqueror of Ethiopia. Who then was this Greek king? On the authority of the supposed extant writings of Moses Chorenensis, which came into his possession, the spirit of Colbert tells us he was named Hannes or Janne, and in conversation (not taken down at the time), that he was a Mesopotamian or Armenian king. Is there any trace of such an Asiatic king? None other than the clue afforded by the Greek inscription at Axum, recounting a portion of the exploits of Aezanes, king of the Axomites, discovered and transcribed by Sir Henry Salt, and the Greek inscription of Adulis discovered by Cosmas Indicopleustes. It has been universally conceded that those two inscriptions relate to the same conqueror of Ethiopia. That conqueror, whoever he was, tells us that he "sent land and sea forces by way of the Red Sea and subdued the Arabians and the Cimedocolpites, and forced their kings to pay him tribute to assure the protection of the land and sea routes." That is just what an Armenian or Mesopotamian would have done, but not what an Egyptian or Abyssinian king would have done. But this is not all. We actually find the name Hennes at Axum, as mentioned by Salt, which fact of itself points, in the most remarkable manner, to the absolute correctness of the information contained in this most important communication. At page 312 of Sir Henry Salt's work, before referred to, he says:

"On the 9th of May we left Adowa on an excursion to Axum, probably about twelve miles distant, in a due west direction. The road to this place passes directly through some fine valleys which intersect several lofty ranges of hills, on one of which to the right, stands the celebrated church of Hennes; and within a few miles of Axum lies an extensive and highly cultivated plain," etc.

What gave that Church of Hennes its name or "celebrity," Salt does not inform us, nor can we find any reference to it in any other work, although we have sought to do so at the cost of much time and trouble. It was no doubt very ancient when Salt visited Axum in 1809, and most probably was a heathen temple much more than a decade of centuries before it became a Christian Church. It was no doubt a temple raised by king Aezanes in honor of Mars, the Greek god of war, from whom

he claimed to have descended; and the name Hennes is but a corruption of the name Aezanes, the true name of the original constructor of that religious edifice. Among the modern Abyssinians that very ancient building may justly have a traditional celebrity. We infer that in the Gheez or Abyssinian tongue the Greek name Aezanes would be pronounced Hennes. View the known facts as we may, the identity of the names Aizanes and Hennes seem certain.

The inscription of Adulis undoubtedly relates to the Axomite King Aezanes or Hennes, a Mesopotamian or Armenian king, who, before setting out on his invasion of Ethiopia, had made vast conquests in Asia and Asia Minor.

If it is asked why there is no historical mention of this warlike and enterprising king? we leave that for those to answer who have for centuries labored so industriously and carefully to obliterate everything that could throw any light upon the origin and nature of the theological fraud called Christianity. We have done our part in showing that such a king did live, and that in the inestimable inscriptions of Axum and Adulis, he recorded the principle events of his glorious career.

And now we come to notice the most important fact connected with the inscription of Adulis. We refer to the destruction of the middle part of that inscription, the whole inscription having manifestly been carved at one and the same time, as Cosmas correctly testified was the fact. Who destroyed it? When was it destroyed? Why was it destroyed? These are the questions that remain to be answered. The first witness we will call is spirit Colbert. He says that the MS of Moses Chorenensis, which came into his possession, demonstrated that in his day, "the Armenians were Parsees or fire-worshippers," and that they adhered to the doctrines of the Gymnosophists combined with the Platonic and Pythagorean philosophies of Apollonius of Tyana. And he, (Moses Chorenensis) showed that about A. D. 280, and perhaps before that date, these Armenians inscribed upon the marble throne at Adulis, their doctrines and belief, in contradistinction to those of the people now known as Abyssinians, the latter being the doctrines attributed to Ishmael, the supposed son of Abraham. They made that inscription at that point in order to convert the Abyssinians to the teachings of Apollonius which proved fruitless."

If this spirit testimony is correct, then it would appear that there had been an Arabian domination in Ethiopia before the time of king Aezanes; and such indeed seems to have been the case, as the history of Ethiopia, above cited, shows very clearly. As we have been enabled to demonstrate the correctness of so much of the spirit testimony of Colbert, we have a right to infer he is equally correct in relation to this fact. It therefore becomes in the highest degree probable, if not certain, that the obliterated portions of the inscription of Adulis, set forth the religio-philosophical doctrines of Apollonius of Tyana, as they were held to by the Armenian king Aizanes and his attendant priests. Such being the nature of the destroyed inscription, why was it destroyed? Certainly not simply because it set forth the doctrines of Apollonius, for these of themselves amounted to nothing more than the doctrines of any other teacher. It was almost certainly because the doctrines there set forth were dangerous to the interests of those who sought to conceal or suppress them. Who then were interested in their destruction? We answer, either Ishmaelites or Christians. There being no analogy between the former religion and the Armenian doctrines of Apollonius, it could in no manner be affected by the inscription. Not so as between the doctrines of Apollonius and the Christian parody on them. These were so manifestly analogous, if not identically the same, that the suppression of the former was a necessity if the latter was to obtain any credit, or belief. In all human probability, then, the mutilation of the inscription of Adulis was done by Christian priests, to destroy that positive proof of the fraudulent nature of Christian theology. When the mutilation was done is of less consequence, but it must have been prior to 550 A. D., about which time Cosmas discovered it. Thus what was intended to be the salvation of the interests of the Christian priesthood, and the Christian religion becomes one of the most damning proofs of their wicked deception. The existence of that inscription was no doubt known at the time of the Council of Nice, to Eusebius of Caesarea at least, and at that time most probably the mutilation of it was ordered; as Moses Chorenensis testified in his manuscript referred to by spirit Colbert.

It is impossible for us to complete our comments on the remaining portion of this communication, relating to the targums and the Codex Alexandrinus, and most reluctantly we must defer them until our next number of MIND AND MATTER. We have only hastily glanced at the various subjects of interest to which the suggestions of the communication pointed, but hope we may yet have the leisure and opportunity to examine and treat of them as fully as they deserve. It seems to be the work of these returning ancient and modern sages to furnish the material for re-writing the history of ancient times; and our only regret is that they cannot have that mundane co-operation which is so necessary to the proper performance of their great and

most important mission. But such co-operation as we can give them, weighted down as we are with cares that would at one time, unaided by spirit forces, have borne us to the grave, we have given and will give them.

The revelations contained in this one paper are worth, to humanity, more than the wealth of nations. They are priceless precious,

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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.

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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.

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

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.

that slender premise was that Roberts "was a fool." A very natural conclusion for such a fool; was it not? Without so much as a "doubt" to obtain other results, poor Wheeler reaches the following idiotic sum total, "Now I consider him a thousand times greater fool than I then did, and a bigger knave than fool." Out of nothing Wheeler calculates a fool, and out of a nothing-created fool he calculates a thousand times greater nothing-created fool, plus more than a thousand times bigger nothing-created knave. Arithmetic, thus, is made to serve as a natural simpleton's amusement. The strange part of the affair is, that the Bundyite organ editor should have had no more sense than to show up his Philadelphia Sancho Panza's natural deficiencies in that cruel and inconsiderate manner. But in order that our readers may have a little charity for Mr. Wheeler's manifestation of imbecility, we will state in his behalf that we are not without some blame in the matter. Some three years ago, we editorially criticised a spirit lecture, delivered before the Bundyite Association of this city, which Wheeler had not wit enough to understand. Thinking he had an opportunity to help Bundyism, he availed himself of his lack of sense as an excuse for drawing up a set of resolutions denouncing us in the most disgraceful manner for what we had not done or thought of doing; very much in the same way as the Bundyite conspirators at Lake Pleasant sought to injure us by falsehood and misrepresentation, last summer. In response to our written call upon Wheeler for an explanation of his strange and irrational conduct, he called at this office, where he admitted that he had entirely misunderstood our criticisms of the lecture, and promised to set us right with the people he had misled in the matter. That was entirely satisfactory to us, and there we supposed the matter would end. At this point, Wheeler, who seemed to think he had done something smart in the way of resolutions, asked permission to read his performance in that line. We told him we did not care to hear them read, but on his pressing the matter, as a favor to him, we consented. He had read but a few lines of his infamous misrepresentations, when we ordered him to cease and leave the room, which we compelled him to do. Since that time we have had nothing to do with him, we regarding him beneath our contempt. It is therefore quite natural that the poor humiliated fellow should manifest his imbecile malice in the way we have shown. It does not hurt us, with any one who knows us, and if it does him any good, we are glad of it, for we would not deny him that little gratification if we could.

Fraudulent Materializations at Terre Haute and Chicago.

Editor of Mind and Matter:

It is obvious to my mind that the great body of Spiritualists are sadly deficient in analytical power when applied to the phenomena of Spiritualism, especially in the phase of materialization. The persistence with which the Jesus and [Highland] Mary photographs are believed in and defended by, in other respects, most intelligent people; and the equally persistent effort to establish the reality of those (mythical) personages through the claim of infallible psychometry, are among the marvels of mental action which no man nor woman can find out. The fact is, as I conceive, that the leaven of the creeds and superstition with which the world is yet so thoroughly imbued, and which the mass of Spiritualists have not outgrown, so darkens and warps the judgment as to render the perceptions of truth nearly or quite impossible.

Probably no better materializing medium exists to-day than Mrs. Stewart. Yet who can doubt the fraudulent character of many of the forms that emerge from the Pence Hall cabinet, except the limited circle of wonder-mongers and psychologized persons who are ready to accept and swallow all that they see and hear?

At Pence Hall, in October last, according to an enthusiastic communication published in the *Psychometric Circular*, "that grand old Atlantian Yermah," together with "his queen" Azelia, materialized a number of times." Yermah was described as coming "in grandly resplendent costume, glittering like burnished gold." Yermah does not claim to be, and was not, the ruler of Atlantis.

At Dr. Shea's seances, according to the equally enthusiastic letter of John Oakley—also published in the *Circular*—"a tall spirit who answers to the name of Yermah of Atlantis, has presented himself at all seances that I have attended." * * He does not resemble Anderson's picture of Yermah, but on the contrary, has small features like the Aztec race. He stands about seven feet in height.

In both these instances—at Mrs. Stewart's and Dr. Shea's—the materializations claimed to be Yermah were fraudulent; he being personated by other spirits without his knowledge at the time. He has never materialized at either Dr. Shea's or Mrs. Stewart's, for the reason that he cannot enter the atmosphere surrounding them, and will not be able to do so until there is an entire change of conditions. He is personated by spirits who desire to deceive; but otherwise he regards both as good mediums.

Dr. Shea is himself a Catholic, and the whole crowd that surround and control at his seances are Catholics. In one instance a spirit materialized, and came to a gentleman present, claiming to be a friend, giving his name. Having been forewarned that the spirit was a fraud, the personator was confronted at the next seance, and acknowledged that he was not the person he had claimed to be, humbly asking to be forgiven.

So far as I am informed—and my long and intimate relations to the "Ancient Band" give me the best reason for the belief—Yermah, the Atlantian, has materialized in the presence of but two mediums—Mrs. James A. Bliss and Mrs. M. E. Williams. The first instance was at a seance in the circle room of Mrs. Dr. Abbie E. Cutter on Wickett's Island, in August, 1881. On this occa-

sion, Yermah called for his picture, which was passed into the cabinet. In a few moments, more light was called for, when each sitter was called up repeatedly, and there in a good light stood Yermah fully materialized. As he showed himself to each, he held his picture up beside his face, so that all could be assured that it was the one the picture represented. "It was," wrote Mrs. Cutter to me, "a grand sight. He then spoke behind the cabinet, and bade me write to you and tell you that the Ancient Band had not forgotten its promises to you—that they were going to take up their work anew, and you would hear from them before long." And I have heard from them.

Yermah has also materialized in presence of Mrs. Williams, reported by Mrs. Sara Williamson, who was present, and to others at Mrs. Williams' seances; and lately at Mrs. W.'s seances, given in Philadelphia, last February, at Col. Kase's residence, which you are able to verify.

As I have been denied the opportunity to expose these fraudulent materializations, through the *Psychometric Circular*, in which the accounts were given by its correspondents, I ask the favor, in the cause of truth, of the publication of the facts in MIND AND MATTER.

J. WINCHESTER.

Columbia, Cal., April 10, 1883.

Mrs. Fletcher of Cincinnati Resumes Her Circles.

Editor Mind and Matter:

Our excellent and popular medium, Mrs. Belle Fletcher, has recovered from a long and serious illness, and is again giving her fine materializing seances to the delight of her many friends.

On last Friday evening, April 1st, a large number assembled at her pleasant home, 300 Vine St., and were gratified by a wonderful manifestation of spirit power. Many who have passed over into that no longer unknown land, returned and were recognized by their friends who were present.

How sweet and wonderful, and blessed, is this communion between the two worlds. The spirit of Edward Travers came out of the cabinet, and was fully recognized by his physician, Dr. Richardson, and also by his wife. This lady likewise recognized two beautiful spirits, her daughter Nellie and her niece Maggie.

Fannie Eaton materialized for the fourth time at the earnest desire of her mother. She was a beautiful young lady, eighteen years of age, and had but recently passed away; she was perfectly recognized by her friends. The last time she appeared she asked her mother to come to the cabinet. Complying with the request the mother received from the spirit hand of her child two exquisite tube roses linked together, with the loving remark: "These are joined together as we were through life." All present noticed her loveliness. Our space forbids further mention of many others.

A notable feature of these seances is the singing by the spirits of hymns, learned during their sojourn in the "summer-land." Especially beautiful were those sung by the dear little children who have entered the higher life in their innocent purity.

Mrs. Fletcher's materializing seances are always well attended, from fifteen to thirty-five being usually present. The class of people who attend are among our best citizens, earnest, intelligent people, who have well investigated our beautiful faith. These seances are always good; the conditions are harmonious, music good, and the manifestations numerous and satisfactory.

Her test seances Thursday and Sunday evenings, are always crowded, and they well may be, for Mrs. Fletcher is one of the very best of test mediums. Through her mediumship, spirits give their full names and personate themselves so perfectly, that they prove their identity to their friends beyond a doubt. She also gives sittings daily, to the entire satisfaction of all those who visit her. A test of her reliability is the fact that she is constantly growing in popularity, and her friends are delighted to know that she is well enough to see them again. We have had many sittings with this excellent medium, and we would earnestly recommend all who are investigating the truths of Spiritualism or wish to hold sweet converse "with the loved and lost," to go to her for she will give them convincing proofs and a satisfactory assurance that "There is no death, what seems so is transition."

K. G. WALKER.

Cincinnati, April 1st, 1883.

A Wonderful Healer.

Editor of Mind and Matter:

I am finding rare gems of mediumship among these beautiful old hills, and since I know you are always glad to publish an account of such, I will send from time to time brief sketches of the rarest I discover. I promised in a former letter to write you concerning the labors of Mr. and Mrs. Gale at whose house our anniversary was held. They have occupied their present house for thirty years, are well and widely known as honorable and upright citizens and Spiritualists, but although they have for many years healed successfully among their own circle of relatives and friends, it is only one year since they commenced giving their whole time to the work. Mrs. Gale was then suffering for the third time a complete paralysis of the right arm, and her guides assured her that unless she gave her time to healing, the paralysis would seize her brain also, but if she acceded to their wishes, her arm should be restored. I do not understand this warning as a threat of retribution, but simply the recognition of that beautiful law of nature, which decrees that any power of usefulness we hold for others whether of a spiritual nature or of material wealth, and do not use it for the purpose indicated by possession of it, it becomes inevitably a source of harm to us. Mrs. Gale is very sensitive, refined, modest, retiring and conscientious, and had a permanent affliction of deafness, which all together made her dread, beyond expression, the thought of public labor in a field of mediumship which would certainly expose her to the ridicule and persecutions of the "regulars" and their adherents. She however gave her promise, commenced her labors, and her spirit friends have more than fulfilled their promises to her; her arm is perfectly restored, her general health firmer than for several years, and her success a marvel! Her great success is with those difficult cases which the "regulars" give over as beyond their reach—such as paralysis, apoplexy, epilepsy, ovarian tumors, etc.

The young son of Mr. Chase of Yonkers, was paralyzed by striking the top of his head with great force against an iron beam while running. He had been confined to the bed one year, could

not feed himself nor straighten his feet in bed, and was fast losing his mental faculties—all the physicians gave him over as incurable, but one of them having heard of Mrs. Gale, advised his grief-stricken parents to try her magnetic treatment. They called her in and spirits promised to cure him in three months. At the expiration of that time he was playing in the street with other children in full possession of all his faculties. The grateful little fellow walked two miles last Christmas to bring his healer a pair of vases selected by himself, for her, and returned again on foot. This is only one of numerous well-attested instances which I might give, would space permit. Mrs. Gale has just commenced treating a fearful case of epilepsy which I watch with great interest. The patient is a young man in New York City, and his wealthy parents have employed the first medical skill of this country and Europe for him without relief, I have not a doubt that Mrs. Gale will heal him, judging from present favorable indications; and that will indeed be flying in the face of the medical profession, for, except when under treatment, the patient is never five minutes at a time out of sight of the young physician, who is his constant watchful attendant.

One looks in wonder at this slender, delicately-organized woman, to see where lies her reservoir of power. The world of tenderness revealed in the depth of her beautiful blue eye only tells of the matchless sympathy for human suffering which calls down the best blessings of the angels for its cure. When sitting for treatment, by her, I felt as if lifted on and by her silent aspirations to a new world of calm, pure joy, and life and light; and the next moment was suffused like her, in what her guides call "the magnetic bath," and realized the indescribable glow of health, which I had not experienced for years, and in which the aches of a decade were melted out. In the few instances in which medicines are used the guides give her the dose, and the patient gets only the refined effect—a way of evading legislators which I do not now remember to have heard tried before. Whenever she begins to feel exhausted, she is compelled to lie down immediately, wherever she may be, and at the end of thirty minutes she is awakened fresh and ready for new labor, her guides say they shall yet heal through her in public audiences, and though she shrinks from the thought of it, I have no doubt it will be done.

O. F. SHEPARD.

Yonkers, N. Y., April 16th, M. S. 36.

[FOR MIND AND MATTER.]

Spiritopathy; or, The Wonderful Gifts of Healing.

CHAPTER I.—SYNOPSIS OF REMARKABLE CURES

THROUGH DR. G. AMOS PEIRCE,

Clairvoyant Physician, healing, writing and trance medium; formerly of Dover, Maine, more recently of Auburn, now of Lewiston. Having been constantly engaged in successful and extensive practice of this system for the last twenty-two years, treating most all kinds of disorders flesh is heir to, he now most respectfully invites public attention to the following statements of facts and cures, which (it is claimed) have been wrought by spirit power and skill, through his mediumship. Also, for further information, terms, prices, and requirements, please notice and read carefully his advertisement on the seventh page of this paper, under the word Spiritopathy.

STATEMENTS AND TESTIMONIALS.

AN INSTANTANEOUS AND PERMANENT CURE WHOLLY WITHOUT MEDICINE.

Dr. G. Amos Peirce—Sir:—I had been sick and nearly helpless for more than two years, from the effects of rheumatic fever, prior to your treatment of my case. Sciatica and Neuralgia troubled me very much. My right side was wholly diseased—my hips, knee and leg were very badly swollen, besides being exceedingly painful. I had not walked without a crutch and cane, and had to have other help besides, to get about ever so little. Had not put my right foot to the floor, to bear any weight upon it, for all of this time; kept growing worse and worse continually. The regular doctors told me my case was incurable. Had concluded I must remain a helpless, suffering cripple during my earth life, when, getting word of your remarkable gifts of healing, hope at once revived, and as soon as possible, made application of the treatment. Now, I am rejoiced to say to you that, by this simple treatment only, without any medicine whatever, I was immediately cured. At once I got up from the chair I was sitting in, unaided by any person I could see, and walked around the room several times, greatly to the surprise and amazement of my friends who were with me. I now enjoy good health.

Mrs. Sarah Damon,
Charleston, Maine.

CERTIFICATE TO THE ABOVE.

The foregoing statements made and subscribed to by Mrs. Sarah Damon, are wholly true, for we have been well acquainted with her for years—the circumstances of her sickness and cure, by the wonderful gifts of healing—as it appears to us, the undersigned, through Dr. G. Amos Peirce.

(Signed.) Mrs. Caroline Abbott, Mrs. L. P. Page, Mrs. Octavia Henderson, Mrs. Sarah Lovejoy, Mrs. Caroline Genness, Mr. Joel Genness, Miss Georgiana Abbott, Mr. John Abbott, and others. All, at the time, of Charleston, Maine.

A CHILD 22 MONTHS OLD CURED OF DISEASE BY THE GIFTS OF HEALING WITHOUT MEDICINE.

Dr. Peirce, my child Caroline, aged only twenty-two months, was suffering dreadfully—was very nervous—in great pain—very feverish—had a bad cough and you said "worms." By the application of a few of your healing treatments, she was entirely cured. The first night after treatment, she slept sweetly all night. I have more confidence than ever before, in the wonderful powers of the gifts of healing, without medicine, for my darling child has been saved to me thereby. She is now well and smart. (Signed.)

Mrs. Julia Tuttle Moore, St. Paul, Minn.

AN IMMEDIATE CURE OF MANY ILLS IN ONE.

Dr. Peirce—Sir:—I had to leave my business on account of poor health. General debility was brought upon me by protracted indoor labor, doing shoe work. At the time of commencing to use your treatment, I had become so reduced in strength and health, that I could not bear the least exertion, without suffering; even the walking of a few rods would entirely prostrate me. Friends concluded my sands of life were nearly run. Before having application of your treatment, I had tried all other treatment within my power and means to obtain it, but without benefitting me in the least. I kept growing "no better

—fast." The school doctors told me, "unless you get help, you will not live three months longer." You described all of my disorders and the location of them correctly without any information from me. A few applications of your remarkable gifts of healing, and a very simple vegetable prescription, fully restored me to good health. Immediately after the first application, I walked a mile or more without fatiguing or injury in the least, to the great surprise of my skeptical friends. From that time I have improved right along. It seems to me as though I have been almost raised from the grave—have been kept from it at least—by your wonderful gifts of healing and vegetable prescriptions. Yours with many thanks. (Signed)

L. A. MERRILL,

Formerly of Haverhill, Mass., later Danville
Corners, Maine.

[REMARKS BY DR. PEIRCE'S SPIRIT CONTROLS.]

In relation to these gifts of healing, we would say, whether the application through Dr. Peirce, be by vegetable prescription, laying on of hands, by manipulation, or by prepared magnetized paper card, letters or other vehicle; the treatment is in all cases the same, differing only according to differing disorders, temperaments and surrounding conditions. Then again notwithstanding such remarkable gifts of healing to help and cure disease and infirmities of all kinds, we never in any instance warrant cures through our medium to any person; nor do we take patients to treat on the no cure no pay plan. There is quite too much depending upon what the patients, nurses, watchers, friends and enemies in the mortal and spirit state may say and do, or may not do or say for that. We make no claim whatever, to do miracles or other impossibilities, as to cure everybody, or even every case we undertake. But, as spirits, knowing as we do how these matters work, we do say, that no power can have a thoroughly fair course, or even one limited trial of this treatment without being either essentially spiritually or materially benefited, (usually both) progressively restored to health, or immediately and permanently cured.

Keep this for reference, please, for should you, dear reader, conclude to employ the services of our medium, in any capacity as advertised, you will not expect of him or the spirits controlling him, impossibilities; or more, than the best and most favorable conditions and circumstances and surroundings will admit of. The error or idea of expecting a healing medium to cure cases given over to die as incurable by the regular (school) physician, in a moment, or even in a very brief time, when the best skill of these learned doctors have been employed upon them and failed! (Who often treat their patients for years, the patients then dying, and that is considered all right!) should be corrected and some fair, reasonable expectations be considered and manifested in the matter, though it is very frequent that these given over cases, and long standing ones are instantaneously cured, notwithstanding: by the use of only some simple remedy, thereby removing unhealthy magnetism from some diseased organ or part of the body, (the spirit or clairvoyant can only see and understand), replacing it with good and healthy life forces of such kind as is needed to promote a cure, enabling the sufferer to realize and enjoy good health.

Also, it surely ought not to be expected that a medium shall cure a patient of disease in such a way and manner as not to be liable to the same disease again from similar causes. Such expectations are very unjust and unreasonable. Yet how often are mediums and the spirits controlling them blamed, because of a relapse of disease upon a patient, even after several weeks or months of good health enjoyed, and generally through the patient's carelessness! Pray, be considerate! "Let wisdom be known of her children!" Thus we have taken the liberty, through our medium, to communicate these few statements for consideration, and we have more to state by and by. Therefore, pray, mortals; let the mediums and the spirits controlling them have a reasonably fair chance, according to the conditions required to assure success in their work, of whatever phase or order it may be; at least, accordingly, by as fair play as is allowed to other physicians, teachers and actors on the material plane! Yours, etc.

Controlling Healers.

Notice.

Editor of Mind and Matter:

Duty to one who fought with pen and tongue, in defence of the American Republic when the slaveholding oligarchy and their allies sought to destroy it—one who did a giant's work in rallying the masses of England on the side of the free North, prompts me to call attention to the fact that this man, Walter W. Brown, residing at 321 North 8th St., this city, is now trying to dispose of his well selected library, with which to purchase the necessities of life, he being so stricken with lung disease and defective sight, as to be unable to earn a living. If you can find space for this notice, and your readers would assist him in disposing of his books, it would be an educational method of helping a worthy man who is really unable to provide for himself. His life work in behalf of free thought is a sufficient recommendation to your readers. Respectfully,

THOS. PHILLIPS,
732 Morris St.

Philadelphia, Pa., April 16, M. S. 36.

[We know Mr. Brown to be a most worthy man whose life has been devoted to seeking the advancement of humanity through educational methods. Help in the way suggested, or otherwise, will be well and wisely bestowed.—Ed.]

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 *obscured* 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.)

"THEY WHOM THE GODS WOULD DESTROY THEY FIRST MAKE MAD."

We have long looked for some such action as has been taken by the Legislature of the State of Ohio, to prevent American citizens from investigating the subject of Modern Spiritualism, and learning what is true and what false, concerning the future life of man, in the so-called religious teachings of the past and present times. Such legislation as that which we are about to criticize, can serve no other purpose than direct attention to the subject of Spiritualism; for it is manifestly an attempt to interfere with the constitutional rights of American citizens, that no court would sustain or sanction it for a moment, unless lost to all sense of justice or propriety. It is well that a body of men, who call themselves legislators, could be found whose narrow and bigoted prejudices would carry them to attempt such a stretch of legislative prerogatives; for it will show the Spiritualists of this country the real nature of the desperation of the opposition that they are called upon to meet and overcome—that must be overcome if Spiritualism is not to be outlawed and driven from the land. But to the so-called law, in question. We take the following from the Cincinnati News of April 4th, 1883:

"THE RUSSELL LICENSE LAW."

"The following is the full text of the Russell license bill, which passed, to-day, and is now a law: 'A bill to provide a license on trades, business, and professions carried on in cities of the first grade of the first class, and providing for the enforcement and collection of fines and penalties for carrying on business without license and for other purposes.'

"Section 1. Be it enacted by the General Assembly of the State of Ohio, That in cities of the first grade of the first class, no person shall be engaged in any trade, business or profession hereinafter mentioned, until he or she shall have obtained a license therefor, as hereinafter provided.

"Section 2. Any person who shall violate any of the provisions of this act shall be deemed guilty of a misdemeanor, and upon a conviction thereof, shall be punished by a fine of not more than \$1000, nor less than fifty dollars, or by imprisonment for not more than six months, or by both.

"Section 12. The conviction and punishment of any person for transacting any business without a license shall not excuse or exempt such person from, the payment of any license due or unpaid at the time of the conviction.

"Section 13. Keepers of dance houses or ball rooms shall pay a license of \$300 per annum, or ten dollars per night; provided, however, that no license shall be issued without consent of the mayor.

"Section 16. Each keeper of a pawnbroker's or loan office shall pay a license fee of \$250 per annum.

"Section 36. Astrologers, fortune tellers, clairvoyants and seers, etc., shall pay a license of \$300 per annum.

"Section 43. It shall be the duty of all police or other officers clothed with police powers, to enforce the provisions of this act.

"Section 45. This act shall take effect and be in force from and after its passage.

The persons taxed under this Russell license law are keepers of dance houses and ball rooms, scavengers, intelligence offices, pawn-brokers, billiard and pool room, bowling alleys, peddlers, circuses and menageries, theatres, concert halls, hotels, boarding houses, lodging houses, restaurants, venders of gunpowder and shooting galleries, livery and sale stables, dancing and riding schools, hacks and vehicles, keepers of race courses and ball grounds, storers of petroleum, street musicians, bill posters, advertising sign painters, &c. &c. It is sufficient to show the nature and extent of this outrage to say that the tax on clairvoyants, mediums and seers, is greater by from one to fifteen times than the tax imposed upon any other business. Could any fact more clearly show the animus of such an enactment. Those, who as legislators, who participated in its enactment, little saw what they had done in thus recognizing clairvoyance, mediumship and seership, as legitimate business callings. Henceforth, in the State of Ohio at least, it will be impossible to deny to persons who are pursuing those several callings the status, of being engaged in the most important business, and even the most useful, if the rate of taxation imposed is any criterion. But those legislative wise acres of Ohio have done more than that; they have sought by the most unjust and irrational method to prevent the exercise of those legitimate and useful callings. If they think they can justify or sustain that position they are mistaken. The people will have something to say upon that point that will not suit these political toadies.

We do not agree with the Union Spiritualist Association of Cincinnati, in the position it took in adopting the following resolution:

"Resolved, That the Spiritualists of this city regard the so-called Russell license law just passed by the legislature of this State, as an infamous and unconstitutional act of religious persecution upon themselves, in its taxation of mediums, the necessities of their religion."

Mediumship and its uses has nothing whatever to do with religion or the exercise of religion, and no greater blunder could be made than to base opposition to that infamous act of legislation on such claim. There is no court in the country that will sustain any such position. That law if defeated at all must be defeated on the ground of its intolerable injustice and wrongfulness, and not because it interferes with the exercise or

or enjoyment of any ones religious rights. It is their civil not religious rites that are outraged by it. Let Spiritualists beware of surrendering the ground of civil liberty which is the only one that will protect American citizens in the enjoyment of every right and privilege. Religion is no part of the law of this land.

EDITORIAL BRIEFS.

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

Dr. B. F. BROWN has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

Dr. W. M. KEELER is now holding seances in Washington City, D. C. P. L. O. A. Keeler has returned there from Frederick, Md.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

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.

MRS. AMELIA COLBY will next Sunday close her present course of lectures in this city, having discharged her mission in the able manner that so greatly distinguishes her public ministrations.

Dr. J. C. PHILLIPS, of Omro, Wis., Secretary of the State Convention of Spiritualists of Iowa, wishes all the Spiritualists in that State to send him their names and addresses before the first of June, 1883.

Any person desiring the services of A. W. S. Rothermel, medium for physical demonstrations produced in the light, can address till further notice, A. W. S. Rothermel, care of R. Sully, Fillmore House, Buffalo, N. Y.

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.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

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.

Mrs. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will accompany her.

J. W. VAN NAMEE, M. D., informs us that he will be located in Bridgeport, Conn., the coming summer, and any person desiring his services as a clairvoyant or psychometrist can receive attention by enclosing one dollar and three 3-cent stamps and addressing J. W. Van Namee, M. D., Bridgeport, Conn.

Mrs. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

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 "Paraday 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 Mediums' 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 years 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.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. Morning subject, "There is corn in Egypt," evening subject, "The Spiritual World and the nature of its punishments. For further particulars, see Public Ledger. The public cordially invited.

We are pleased to learn of the progress and success of the new Spiritual organization in Philadelphia, "The Spiritual Temple Association." The place of meeting, Baker Hall, Broad and Columbia avenue, (entrance on Columbia Ave.) is one of the most pleasant halls in the city, and is well filled both morning and evening, evidencing the interest the people are manifesting in searching for the truth. Mr. Howell's services have been secured for the month of May, and those who desire to hear truth—the naked truth—presented from the spirit side of life, will do well to attend each meeting. Subjects of discourses will be announced in MIND AND MATTER and also in Public Ledger.

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

Dr. ABIE 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 conditions 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.

Spiritualists and Liberalists.—Meeting of the Michigan State Association at Flint, April 27, 28, and 29th, 1883.

A meeting was called at Grand Rapids, March 16, 17 and 18th last, as the Annual Meeting of the State Association of Spiritualists and Liberalists. For reasons that cannot well be explained in the limits of a circular, the meeting failed wholly and entirely to represent the State Association. It was not called to order as a meeting of the Association, no record was made of it as such, and it elected no officers. The meeting took the form of a conference, during which a number of persons formed a distinctively Spiritualistic organization, as, of course, they had a right to do.

Without a full knowledge of these facts, many persons may suppose that the State Association held its annual meeting, formally resolved to disband, and that a new organization sprung up on its ruins. Such is in no sense the fact. The organization has neither committed suicide nor been assassinated. The most that it has suffered is a lapse in its annual meeting. It is entirely competent for the members of the Association now to meet and elect officers, and go on with the work.

For this purpose, at the request of many friends, I hereby give notice that there will be a meeting of the State Association at Flint, in connection

with the Local Society there, on Friday, Saturday and Sunday, April 27, 28 and 29th.

The membership of the Association consists: 1st, of the original incorporators; 2d, of the officers and missionaries; 3d, of delegates from local societies. But all persons in attendance in sympathy with the objects of the Association will probably be recognized as members, as has been the custom heretofore. All local societies in the State are requested to appoint delegates.

The local society and friends at Flint will make every effort to make the meeting a pleasant and successful one. Mrs. Thos. Wolcott, Mrs. R. Connor, Mrs. S. C. Allen, and Messrs. J. W. Cronk and D. Terbush have been named as a local committee of reception.

Letters of inquiry as to accommodations, etc., may be addressed to Mrs. S. C. Allen, Secretary of the Local Society, at Flint.

Rev. Chas. A. Andrus, J. H. Burnham, and Mrs. C. Fanny Allen are engaged as speakers, and other speakers will be in attendance.

Henry B. Allyn, the well known physical medium, is also expected.

S. B. McCracken,
Secretary.

In Memoriam.

Ralph J. Shear, materializing medium, aged 26 years, passed away by consumption at his residence in Dalton, Mass., on the 19th of April.

Still Screams!

The Saratoga Eagle, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of screaming! Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

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The Saratoga Eagle has more life to the square inch than any other paper in the country.—Unionville New Century. Enclosed find a nest egg for your Eagle, \$1. Your support of free and general education is most praiseworthy.—Ned Bumline. The Eagle is a fearless bird, and a proud representative of American soil and principles.—Clayville Sentinel. John Johnson, formerly city editor of the Times, just lets the Eagle scream. He says the enterprise is a financial success as everybody knows; it is a complete triumph in other respects. Our quondam attache is a brilliant paraphrasiat.—Troy Times.

A Generous Offer.

To any person who sends me two dollars for one years subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER,
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Two very desirable lots in Egg Harbor City, N. J. One hour's ride from Philadelphia; climate salubrious; on line of Camden and Atlantic Railroad, and in close proximity to a navigable river. Lot No. 23 in Block 315 and Lot No. 3, in Block between Baltimore and Bremen avenues, 18000 square feet and free from all incumbrances. Apply to S. HARTMAN, Wheeling, W. Va., or to office of MIND AND MATTER, 713 Sansom Street, Philadelphia, Pa.

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These mines are situated near the north bank of the South Fork of the Stanislaus River, next west of, and adjoining the celebrated Riverside Mines and Mill, recently purchased by Ex-Senator Sharon, and Senator John P. Jones, of Nevada, and others, for the sum of about \$100,000. On the two claims of 1500 feet each, owned by the Company, there are two shafts, one sunk to the depth of 115 feet, all the way down in rich milling ore, running from \$50 to \$240 per ton, and the other 52 feet, striking a heavy body of ore with indication of great increase in quality, at a lower depth. There is upon the mine, a Steam Pump of 6000 gallons per hour capacity.

Shares are offered at this Red-Rock price, for the purpose of opening up the Mine to a greater depth, and to erect (at first) a 5 stamp mill, and for other necessary machinery.

Shares non-assessable, and therefore subject to no future call. Company free of debt and title indisputable.

Allotments from 25 shares and upwards. Remittances may be made by post-office money orders on Columbia, California. Registered letter or draft on San Francisco.

Address, J. WINCHESTER,
Columbia, Cal., April 10, 1883. President.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

April 5th, M. S. 36.

JEAN BAPTISTE COLBERT.
(Prime Minister of France.)

GOOD EVENING, SIR:—Speaking without arrogating anything to myself, I do not think that any person of modern times was more deeply absorbed in antiquarian lore than myself. You will find in August Wilhelm Von Schlegel's tragedy of "Arion," all the mythological allusions made by Æschylus in his "Prometheus Bound." He was one of the greatest Sanscrit scholars that ever lived, and was thoroughly versed in the analogies between the Sanscrit and Greek languages. He demonstrated clearly that the ancient Egyptian virgin, Isis, with the infant god Horus on her breast, and the symbols of the Isiac religion were identical with the Christian Virgin Mary and the infant Jesus. Much of this I have learned in spirit life. This I give you now. What I learned in the mortal life will follow afterwards.

In the library called after me, the Colbertine, about one hundred and forty miscellaneous manuscripts bearing upon the first knowledge concerning the Gymnosophists of India, in the times of Alexander the Great and Ptolemy Philadelphus. These go to show that the Gymnosophists were fire worshippers. Among them are manuscripts relating to what was communicated to you by the spirit of Calanus, and to what will be communicated to you by another spirit who has not yet controlled the medium, whose body was burned at Athens in the reign of Augustus Cæsar. After the teachings of the Gymnosophists, the Essenes and Gnostics composed the originals of the Christian Gospels and Epistles, which were afterwards parodied as composing the New Testament. This will be demonstrated to you by the spirit of Euthalius, who will communicate with you at the earliest day possible. He lived at Alexandria in 485 A. D. He will make this point clearer than I can possibly do.

The next point I shall mention, as demonstrated by those manuscripts, dates about 560 to 580 A. D., and is contained in the writings of Moses Chorenensis, who first became popular in Armenia, and who fully proves that, in his day, the Armenians were Parsees or fire worshippers, and that they adhered to the doctrines of the Gymnosophists combined with the Platonic and Pythagorean philosophies of Apollonius of Tyana. And he shows that about A. D. 280, and perhaps before that date, these Armenians inscribed upon the marble throne (not chair) at Adulis, their doctrines and belief, in contradistinction to those of the people now known as Abyssinians, the latter being the doctrines attributed to Ishmael, the supposed son of Abraham. They made that inscription at that point in order to convert the Abyssinians to the teachings of Apollonius, which proved fruitless. There is a paragraph still extant, of the writings of Moses Chorenensis, that shows that all the learned have made a mistake about the nature of that inscription, but its suppression was ordered by the Council of Nice. It is still in the Vatican Library at Rome. This paragraph shows that the throne or judgment seat at Adulis had no relation to Ptolemy Euergetes, but was erected to commemorate the exploits of an Asiatic king named Hannes or Jannes. You will not find him mentioned in any English biography, and if at all, it will be in some other tongue.

Following this we will have to skip from the sixth to the twelfth century, to the days of Cyrillus Lucaris, patriarch of Constantinople, and there we find the commencement of the Targums in the Codex Alexandrinus, now in the Royal Library in London. The manuscript to which I alluded, shows that Eusebius of Cæsarea fully understood these various tongues, and the combination of the Targums of Jonathan Ben Uziel, Aquila and others, with the writings of Apollonius of Tyana, called the Pauline Epistles, about A. D. 265, to conceal their origin. These matters were fully dwelt upon by Eusebius, which shows that the Armenians constructed, out of all these, what is now called the Codex Alexandrinus. The proof of this fact is still to be found in some of the towns of Samaria and Messopotamia, in the Vatican Library at Rome, in my collection of manuscripts in Paris, and in the paintings of Murillo, who painted a Jesus according to the Abyssinian idea of that God, and represented him as an African. By a thorough investigation of the facts related by Belzoni, concerning the statues of Apollonius that he saw in Upper Egypt, you can reach a demonstration that Apollonius was the Jesus Christ of to-day.

I examined all these things thoroughly; and according to a modern writer, Lamartine, you will find the most positive proof that the Christian religion is a fraud. You will also find proof of this among the Maronite Brethren in Syria, and also in the Indian Archeological researches of Sir William Jones. But I rest my statements mainly upon what I have learned from a man with whom I have become acquainted in spirit life. I mean Von Schlegel. He will complete what I have left unsaid. I am Jean Baptiste Colbert.

We take the following concerning Colbert from Chamber's Encyclopedia.—Ed.

"Jean Baptiste Colbert, minister of the finance to Louis XIV., was born at Rheims in 1619, and served his apprenticeship in a woolen-draper's shop. He afterwards went to Paris, where his talents introduced him to Mazarin, who soon employed him in most important affairs of state. On his death bed, Mazarin warmly recommended Colbert to the king, who, in 1661, appointed him controller general of finances. Colbert, who found the finances in a ruinous condition, immediately began his reforms. Fouquet, the superintendent under Mazarin, was found guilty of impoverishing the state by his maladministration, and imprisoned for life. Colbert next instituted a council of finance and a chamber of justice, to call to account the farmers of the state-revenues, who were forced to yield up all the resources of the crown, of which they had fraudulently possessed themselves. The debts of the state Colbert also reduced by arbitrary composition. So complete and thorough was the change which Colbert effected, that in twenty years the annual revenue had arisen to one hundred and sixteen millions of livres, of which twenty-three were spent in collection and administration; whereas, when the management of finances was entrusted to him,

the revenue amounted to only eighty-four millions livres, and fifty-two millions were absorbed in its collection. Colbert did not remain satisfied with being a monetary reformer, but in various ways developed the industrial activity of the nation by state support. Commerce was extended, roads and canals—including that of Languedoc—were made. He organized anew the colonies in Canada, Martinique, and St. Domingo, and founded others at Cayenne and Madagascar. Made minister of marine in 1669, he found France with a few old rotten ships: three years later, she had a fleet of sixty ships of the line, and forty frigates. Colbert improved the civil code, introduced a marine code of laws, as well as the so-called "Code Noir" for the colonies; and statistical tables of the population were first made out by his orders. While attending to material interests, he did not neglect the arts and sciences; all men of learning and genius found in Colbert a generous patron. The Academies of Inscriptions, Science and Architecture were founded by him. In short Colbert was the patron of industry, commerce, art, science and literature—the founder of a new epoch in France. Notwithstanding the ingenuity of Colbert, the unbounded extravagance of his master, led him to raise money in ways objectionable to his reason, and to maintain war taxes in time of peace. He died the 6th of September 1683, bitterly disappointed, because his great services were but ill appreciated by the king. The people enraged at the oppressive taxes, would have torn Colbert's dead body in pieces, but for the intervention of the military, and his burial by night. Because he had brains without birth, he was vexed and persecuted, both in private and public life, by those who, having birth, lacked brains."

[We take the following additional information concerning Colbert from the Encyclopædia Britannica.—Ed.]

"Even ecclesiastical affairs, though with these he had no official concern, did not altogether escape Colbert's attention. He took a subordinate part in the struggle between the king and Rome as to the royal rights over vacant bishoprics; and he seems to have sympathized with the proposal that was made to seize part of the wealth of the clergy. In his hatred of idleness, he ventured to suppress no less than seventeen fetes, and he had a project for lessening the number of those devoted to clerical and monastic life, by fixing the age for taking the vows some years later than was customary. With heresy he was at first unwilling to interfere, for he was aware of the commercial value of the Huguenots; but when the king, under the influence of Madame Maintenon, resolved to make all France Catholic, he followed his Majesty and urged his subordinates to do all they could to promote conversions.

"In art and literature Colbert took much interest. He possessed a remarkably fine private library, which he delighted to fill with valuable manuscripts from every part of Europe" [And Asia, too.] "where France had placed a consul. He has the honor of having founded the Academy of Sciences (now called the Institute of France), the Observatory, which he employed Perrault to build and brought Cassini from Italy to superintend, the Academies of Inscription and Medals, of Architecture, and of Music, the French Academy at Rome, and academies at Arles, Soissons, Nîmes, and many other towns, and he reorganized the Academy of Painting and Sculpture which Richelieu had established. He was a member of the French Academy; and one very characteristic rule, recorded to have been proposed by him, with intention of expediting the great Dictionary, in which he was much interested, was that no one should be accounted present at any meeting unless he arrived before the hour of commencement and remained until the hour for leaving. In 1673 he presided over the first exhibition of the works of living painters; and he enriched the Louvre with hundreds of pictures and statues. He gave many pensions to men of letters, among whom we find Molière, Corneille, Racine, Boileau, Huet and Varillas, and even foreigners, as Huyghens, Vossius the geographer, Carlo Dati the Dellacruscan, and Heinsius the great Dutch scholar. There is evidence to show that by his munificence he hoped to draw out praises of his sovereign and himself; but this motive certainly is far from accounting for all the splendid, if in some cases specious, services that he rendered to literature, science and art."

Such is a too brief and meager account of this truly great man, whose spirit returns and gives that remarkable communication. That he was a very learned man as well as a great one, his invaluable collection of ancient manuscripts, now in the Royal Library of Paris, sufficiently indicates. The reference of this spirit to the literary labors of Von Schlegel is especially pointed, in relation to the analogies between the Egyptian virgin Isis and her child Horus and the Virgin Mary and her child Jesus of the Christian Church; as also the analogies between the emblems of those two religions. As to which was the imitation and which the model, the great antiquity of the Isiac religion leaves no doubt. As we have never read the works of Von Schlegel, we do not know how fully he treats of the questions to which the spirit refers. But when we come to what he says about the one hundred and forty manuscripts in the Colbert collection which relate to the doctrines and philosophy of the Gymnosophists of India, from 400 to 250 B. C., we come to a matter that admits of positive historical proof. The Gymnosophists were undoubtedly worshippers of fire, as the emblem of the Sun, which was the central foundation of all religions.

As we have fully shown, in our previous criticisms of other spirit communications, the Gymnosophists gave rise to what was known in Syria as Essenianism; Essenianism was merged in Gnosticism; Gnosticism was merged in Neo Platonism; and Neo Platonism was finally merged in Christianity. Thus we may readily see that Christianity, so far from having any originality about it, was but the latest modification of Oriental nature-worship, and no more divine than the source from which it flowed through so many modifying channels. But, so confident are we that the spirit of Colbert states what is the fact in regard to the import of the manuscripts to

which he alludes, as treating of Gymnosophism and Gnosticism, that we do not hesitate to challenge the refutation thereof. When he refers to Euthalius as a spirit who will confirm what he says about those manuscripts, and the fact that the Christian Gospels and Epistles are nothing but parodies upon the more ancient Gnostic Gospels and Epistles, he leaves no room to doubt that what he says of those manuscripts is true. At this writing Euthalius has communicated through Mr. James, and testifies positively to that fact.

Even more significant is the reference of the spirit to the manuscript writings of Moses Chorenensis, as establishing the fact that as late as 560 to 580 A. D. the people of Armenia were Parsees or Sun worshippers—their religion being a combination of Gymnosophism, and Grecian philosophy. But most significant of all, is the spirit's statement that the writings of Moses Chorenensis, show that the inscription that has been obliterated on the marble throne at Adulis, placed there about 280 A. D., or earlier, was inscribed thereon by Armenian priests, to record the doctrines and teachings of Apollonius of Tyana, to which they adhered. It is little less significant that on the authority of the manuscripts of Moses Chorenensis, that the spirit of Colbert should state the fact that the historical portion of the inscription of the Adulian marble does not relate to Ptolemy Euergetes as has been almost universally supposed; nor to an Abyssinian king as some suppose; nor partly to Ptolemy Euergetes and partly to an Abyssinian king; but that it relates wholly to an Asiatic king named Hannes or Jannes, as the spirit gave it. We have examined this part of the spirit's statement with the greatest care, and feel justified in maintaining its substantial correctness against the most searching criticisms of the learned world.

Having sought in vain for any clue to any Asiatic king who might have invaded Africa and pushed his conquests far inland on that continent, we were induced to examine the history of Abyssinia, with the following result. In the Dictionnaire Universelle of the 19th Century, by F. Larousse under the title "Ethiopia," we found the following information which we translate from the French:

"A second list of thirty-one names, which have been reduced to fourteen and to ten, is terminated by the two brothers Ela Abreha and Assheha, who reigned conjointly, and under whom Abby Salama (Frumentius) introduced Christianity into Ethiopia, (after 330 A. D.) They were both Christians, and, according to another tradition, founded the city of Axum, (in Abyssinia), which is disproven by the testimony of foreign historians. The names of these kings cannot, in greater part, be explained by the Gheez language, and belong to a tribe other than that which spoke the Gheez tongue. From different indications, but particularly from the language and character of the writing, it may be concluded with certainty that the Semitic tribe and the family of princes which founded the Christian kingdom of Ethiopia, having Axum for its capital, must have emigrated from Southern Arabia. At what epoch did this emigration take place? We cannot say, but it is reasonable to believe that it was in the time of Salomon. Of the titles of king of Axum and of Himiar which the kings bore in the inscriptions collected by Salt and Ruppell, it results that the kingdom comprised the southern part of Arabia and Abyssinia, and it is probable that the Semitic colonies in Africa were originally subjugated by the southern Arabians, since that with time the residence of the sovereign was transferred to Axum, and Himiar was then only a province of the empire of Axum until it entirely disappeared. If such has been the course of events, the names of these kings belong to the language of southern Arabia rather than to that of Ethiopia. Finally the scant agreement that the Greek inscription of Aizanes, collected by Salt, and the Ethiopian inscription of King Tarzene, collected by Ruppell, have with the great Greek inscription of King Ptolemy Euergetes at Adulis, proves that the empire of Ethiopia, upon assuming a new splendor, profited by the civilization of the colonies which were founded on the coast of Ethiopia, under the reign of Ptolemy, and that he appropriated the inheritance of it. Besides the ancient Abyssinian coins found until the present time, and which have not been deciphered in a satisfactory manner, seem to have been struck by the aid of foreign artists; at least it is a question whether the Ethiopian sovereigns of the Middle Ages struck any coins."

From this account of Ethiopic or Abyssinian events, it would appear that an Asiatic or Semitic king had at one time held control of the Ethiopic empire, the imperial capital of which was the city of Axum. The writer of this account seeks to establish the fact that this Asiatic domination in Africa, was the result of an invasion by southern Arabs, and refers to the names of the two kings Ela Abreha and Assheha, who reigned after 330 A. D., and were Christians. Be this as it may, it is very certain that there was a much earlier Asiatic domination in Ethiopia, of which the Axomite king Aizanes was the most prominent character, if not the original invader. Now the name Aizanes is not Arabic at all, but is either Greek or Armenian, thus showing that there was an early Asiatic Greek or Armenian domination in Abyssinia. We think this is sufficiently shown by the following translation of the Greek inscription found by Henry Salt, F. R. S., as it is given in his "Voyage to Abyssinia and Travels into the Interior of that Country," Philadelphia and Boston edition, page 318:

"(We) Aizanas King of the Axomites and of the Homerites, and of Raedian, and of the Ethiopians, and of the Sabceans, and of Zeyla, and of Iiamo and the Boja, and of the Tagule, King of Kings, son of God, the invincible Mars—having rebelled, On an occasion, the nation of the Boja, We sent our brothers,

Salazana and Adepas to make war upon them; and upon their surrender, (our brothers) after subduing them, brought them to us, with their families: &c. &c.

In grateful acknowledgement to him who begat me, the invincible Mars, I have dedicated to him a golden Statue, and one of Silver, and three of brass, for good."

It must be very evident to the reader that the Aizanes of that inscription, while he was King of the Axomites, was a Greek and not an Arabian or an Abyssinian monarch, as Christian writers have sought to establish. Otherwise why this Greek inscription, and why this dedication and erection of golden, silver, and brazen statues to the Grecian god Mars? This fact established beyond all question, we are prepared, by the light of Colbert's communication to solve the riddle, not of the Sphynx, but of the Adulean inscription discovered by Cosmas Indicopleustes in the sixth century, which until now has never had any rational or consistent explanation. We are told by the spirit of Colbert that the Adulean Greek inscription did not relate to Ptolemy Euergetes, a Greek Egyptian king, but to an Asiatic Greek-speaking king, and that his name was Hannes or Jannes. The question arises as to who this king can have been. In the inscription at Axum, he is called Aizanes which, as we will show, was pronounced Hannes in the Ethiopian tongue. In our search for some clue to the country of this Aizanes, we came across the following name of an Asiatic city, which we think throws a flood of light on that point. We were accidentally led to take up a little used work, entitled "National Cyclopædia," and there found the following article under the head of "Aizani":

"Aizani or Azani, according to its modern name Tchafter-Hissar, a city of Asia Minor, in the ancient province of Phrygia, about nine hours journey from Kutakia. It is mentioned by Strabo as one of the places of Phrygia Epictetus. Nothing is known of its history, and its existence had been almost forgotten until recently, but, owing to its having been visited by travellers and artists, the numerous remains of extensive edifices have given it an archaeological interest. Lord St. Asaph was the first who communicated any intelligence respecting these ruins, (1825) which were visited about the same time by Count de Laborde, and somewhat later by Major Keppel; but it is to Charles Texier, the architect, who, just after completing his studies in Italy, was sent out by the French government to Asia Minor, about 1834, that we are indebted for an accurate artistical description of them.

"The first building that attracts notice on approaching the place is a temple, which being raised on a considerable eminence, forms, like the Parthenon at Athens, a conspicuous object from a distance, and commands the rest of the town. The eminence on which the temple at Aizani stands, forms an elevated platform or terrace cut out of the hill. The temple, which appears from inscriptions to have been dedicated to Jupiter of Aizani, is more than half destroyed, little more remaining than the columns of the north and west sides, and the corresponding portions of the cella. We may briefly describe it technically as being Ionic, octastyle, pseudodipteral, with fifteen columns on its flanks. Its general dimensions, including the broad socle on which it is raised, are 121 by 72 feet. The whole is constructed of white marble and the columns 31 feet high are each of them wrought out of a single block."

We thus see that before the time of Strabo, who lived from B. C. 60 to A. D. 24, the Greek city of Aizani had attained especial importance as a Phrygian place. The ruins still existing there show that it was the centre of a high state of Grecian cultivation and refinement. That such a city should have received no historical mention, is one of thousands of circumstances which shows that there has been a systematic suppression, from the time of Eusebius of Cæsarea and the first Council of Nice, of all historical information that could by any possibility throw light upon the real nature and origin of the so-called Holy Scriptures. The perfect analogy, if not identity, of the names Aizanes and Aizani, shows that the king of the Axomites was of Phrygian, Armenian, or Messopotamian descent, if not natively, the inhabitants of those countries affiliating in language, manners, customs and interests. We will demonstrate, we think absolutely, by the means of Adulean inscription that King Aizanes of the Axum inscription, is the same king whose exploits are commemorated in the former inscription, and that his country was not Egypt or Abyssinia, as has been wrongly supposed and contended for by all authors who have written upon this, as it now proves, most important subject.

The reader will pardon us for again producing, in this connection, the following account of the Adulean inscription, as given in the Nouvelle Biographie Generale under the title "Cosmas." In speaking of the writings of Cosmas, M. Lejean therein says, as we translate him from the French:

"Of all these works, the 'Christian Topography' alone has survived. It was for the first time given entire by Montfaucon (*Coll. des Peres etcrivains grecs*, t. II, 1706) according to a manuscript of the tenth century existing in the Florentine Library, where Bigot had had occasion to consult it, and to borrow from it some extracts in relation to 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 port on the Red Sea, where it ornamented a throne or seat before which those condemned to death were executed. After a long paragraph in which are mentioned the campaigns of Ptolemy Euergetes in Asia Minor and the regions of the Euphrates, there is a gap showing mutilations or wearing away, a gap followed by a perfect text intact, of which we give the translation:

[Continued on the Third Page.]