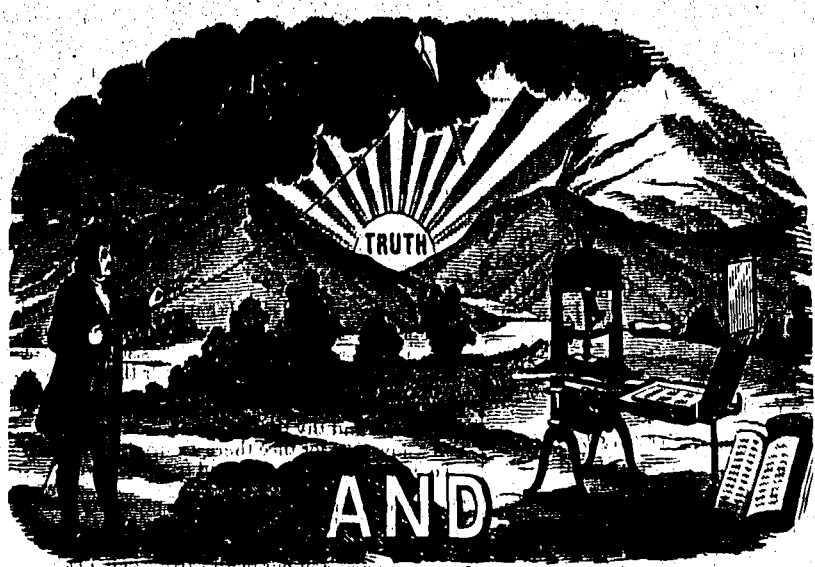


Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

December 1, M. S. 35.

RAPHAEL.
(The Great Artist.)

We will open the circle this morning by referring to some of the past events, in order that individuals may learn how far they have progressed, and what they have learned at this present time. Man comes into existence without any knowledge of a future state of existence; and all that he knows of it, has been impressed upon him after he entered into this condition of life; but he has not depended upon his own intuition, but on the prejudices of his ancestors, for the knowledge that he possesses. Years ago, when men had not the advantages that you possess today, they depended wholly upon the education of their childhood and the impressions they received then. They had no idea that they could go beyond, or learn anything outside of that small circle. But after years of suffering, men broke away from such conditions through a circumstance that they did not understand; and to explain to you what that circumstance was, I will say that spirits, or individuals who had departed into spirit life had learned a little wisdom, and impressed an individual to go out and give utterance to his thoughts, and the world looked on astounded, thinking that some power held that individual that meant to destroy the interests of the human family, and make this world a field of barrenness and misery—not understanding that their own condition was so dark, that it was impossible to make any condition worse than that in which they really existed at that time. That individual was persecuted, oppressed and abused, until after he gave up his life for the principles that he endeavored to impress upon the minds of the people; and after that they made him a savior of mankind simply because he was earnest and moved by a power that they did not understand. Now, out of that condition there has grown a little better condition to society, but, as yet, it has been one life-long misery. Men, coarse and ignorant, did not understand the principles taught. In their earnestness to do an important work, they held individuals to what they conceived, or felt, was meant by the revelations they received. I am now speaking of an individual of the past, and men and women have been enslaved, century after century, simply because he was an instrument used by invisible forces to try to impress upon human minds a better condition, or to make them understand that they were individuals working out their own lives in their own way; and as opportunities opened and unfolded, they had the opportunity to see and understand for themselves. Yet, they, in their blind bigotry, held and controlled that power to destroy instead of to build up. It is hardly necessary to bring up past history to prove, that you, to-day, have grown out of much that was dark and miserable. Yet, age after age, men were slaughtered, and women and children persecuted and driven out of existence, simply on account of a sentiment called religious—a feeling that all people should bow down to some power which they could not understand; and to hold an opinion different from the powers that then prevailed was death to the individual. Things continued on in this way, year after year, and many a broken heart found an early tomb through the persecution of friends who ought to have lifted them up and made them men and women. Step by step we have worked, and brought individuals up out of this condition—step by step we have moved, many times ceasing our labors, simply because we saw the sacrifices of life were so great that we did not desire to make a condition of misery for any one if it was possible to avoid it. And now the period is coming when the whole religious world will be exerting itself to use an influence over the minds of individuals in the direction of fear, to worship an idol that they cannot understand, and yet feel a fear, that if they do not, in any way, pay a sufficient respect to that power, they will be eternally lost. Let me say to such individuals that fear worketh no good, and if, in their hearts, they do not feel a desire to worship or to reverence that power that almost all men have bowed down to, I ask them to throw off the yoke and stand out men and women, using their influence to liberate the minds of so many who are in subjection to-day. That a man did live and die a martyr to the cause of truth, is certain; but that he possessed any greater merits than any other created being, I am compelled to say positively, that he did not. That he was a medium, used by unseen forces, who were making an effort to mould the minds of the people into better conditions, is a truth; and men and women being unacquainted with such a force, naturally supposed he was endowed with a power beyond the possibility of humanity to possess. And out of this, they deified him or made him an instrument of their salvation. Perhaps this may not interest you, but there are hundreds and hundreds of individuals, that to-day stand between two fires not knowing which way to move—striving to respect and reverence the old, and strongly desiring the new. I would say to such individuals, your work is before you, and the strongest impressions of your souls are naturally correct, so long as they are not controlled or biased by a mind that is conservative. Independence is the watchword of the human soul; and, to-day, I am here trying to give strength to mankind, in order that in the future

all the sorrows of the past may be wiped out, and life become true, pure, beautiful and loving. This is my mission here to-day, and after having had experiences in both worlds, I am able to say that no individual who works truthfully and earnestly for the cause of truth, ever loses that respect for himself, or even fears anything in the future. For there is a power within himself, lifting him up, making him strong, and proving the truth as he goes. We, as a body, are striving hard to bring our instruments into a condition that will enable us to make, what now seems to many doubtful, a positive truth to every individual soul. And we thank you from our innermost being for giving us the time and opportunity to unfold the instruments who come in our way. It is not for us to say what the future will bring to you, but it is, nevertheless, right for you to understand that every trial and struggle that you have had in the past, to place truth on a firm foundation, will be given to you ten fold, what your efforts have been in that direction; and you have sacrificed almost every hope of life to do your work well. So you may know what the future fruit will be. Raphael.

LOUIS JIERIMAN.
(A Hermit.)

I am bringing a condition with me that makes it desirable for me to come here; for by so doing, I not only liberate my own mind, but also make a condition for others to act in the same manner. How many hours of my life were spent in solitude, contemplating the beauties of nature—studying the mysteries of that all-wise power that brings life in every form and motion! After hours of thought and prayer, my soul was lifted up to see the grandeur of another life, and it seemed as if this life had lost its charm for me. In a moment of dread of a continued existence in solitude, alone, away from the hearts of men and women, I took the means that came to my hand to liberate myself from my physical organization; and the burden I have borne since has been one of such great weight that I seemed unable to exist. Yet, existence was eternal, and I could see at a distance all the beauties I cast to the wind, by simply doing that which deprived me of the opportunity of working out a life of usefulness to mankind; and I will say to you, there are many souls that surround you who are in a condition very much the same as my own. Many have not the power to reflect—to trace cause and effect as I have, yet their souls are filled with gloom and there seems no possible way out of their dreadful condition. This (the control of mediums) is the portal that opens life to every individual who has committed errors in the past. It matters not what have been the conditions surrounding them, so long as they have transgressed a natural law, they must inevitably suffer the consequences of such an event; and I am here to-day to explain to you that it is impossible for individuals to escape the consequences of their own acts. If it is a transgression of a law, they must pay the penalty to the fullest extent. There is no power in the universe, that can liberate individuals from such conditions until they have paid to over flowing for the wrongs they have done. But my hour of liberation has come, and I greet it with joy; and in future I shall devote my efforts to working out, and making conditions for humanity to live, without feeling a necessity of ridding themselves of conditions that would be irksome to them. Now, as we are entering into new conditions, and the lives of men are about to change, I feel that I can work to do a great amount of good—impressing individuals to avoid the dark spots in their lives, and to see brightness and beauty where there seems to be now one continual gloom. Men are not to blame for existing as they are; but after experiencing the conditions in which they are, they must obey the law that controls them, and it either acts for or against them. I had no religion or creed, but I can see the effects of every force in nature; and to me the dark causeway has been passed, and the beauties of the world beyond are just unfolding to me, and myriads of angels clothed in the garb of life, are hovering around, using their influences, endeavoring to work out the redemption of man; and this is about to be fulfilled. In questioning past history he fails to see in any language that ever originated through men, any aspirations expressed but what some person possessed it before, but perhaps a little different; and each force working in the aggregate makes one of the grandest results. I am unable to-day to say, or to give you all I wish, for I feel in a dazed condition—lifted up out of darkness into light—and the light is so great that it produces a condition that prevents me from giving my thoughts as I would wish. But I hope you will excuse me; and allow me to come some time in the future when all the beauties that I now see, that are blinding me, will become such a light to my soul, that I will have no hesitancy in speaking of what my experiences are. [We are glad to have had you come.] Ques. Who is the spirit? Ans. I was a hermit and lived in a valley at the foot of the Alleghany Mountains. Ques. In what state? Ans. I travelled from one cave to another and hunted for a living. I was educated, disappointed in my early life in placing my affections upon a lady, and soured against all humanity. My name was Louis Jieriman.

AMELIA LURENZE.
(Mobile, Alabama.)

Will you please to put my name down? [Certainly.] Amelia Lurenze. I lived in Mobile, Al-

abama. I was afraid I would not be able to give my name at the close of what I have to say, because so many have trouble in giving names. We lose all consciousness of our past existence. Now, I am here for the purpose of giving a communication, hoping that you will send it to Mobile, to the postmaster, and perhaps you will awaken some interest in him that in the future you may possibly gain in your work in that direction. Now, when I had my own physical organization, it was not anything like the one I am using, for I was not very tall, and had very dark eyes and dark hair, and I think my blood was not quite as pure as this lady's is. It was mixed a little with the African. But that is not to be wondered at. The place where I lived was full of injustice to women. But I lived out my life in a natural way. I was not restrained by the rules and regulations of society. I had ability to acquire a great deal, but very few opportunities, and that was one misfortune of mine. But I do not know that I would have been any better if I had been more fortunate and I had acquired knowledge. I was not considered a woman of very good repute, but I do not see now that I really have anything to blame myself with. I only lived out my natural life, ignorant of any real wrong, and I associated with people who were free, and I acquired their habits. I don't know that this is right to give to the world, but it is the truth, and if I can give anything that will benefit anybody, I am anxious to do so. This thing of persons selling their bodies for any purpose whatever is something so horrible that it seems some one should raise a protest against it. There are so many people nowadays who, marrying for money or position, are selling themselves, who are no better than I was, only they have better surroundings, and the world looks upon them as enjoying complete unity of souls when many times there is anything existing but that. You may see by the way I talk that I hardly know what to say, but I would like to say a great deal. I left one child, and I would like very much to reach her. Ques.—Would you have any objection to giving your child's name? Ans.—She would not like me to do so, as she is married and respected. We are all coming just as we are, in order to give strength to others, who are really worse than we are, to come after us and get ready to progress in future.

VOLTAIRE.
(The French Philosopher.)

This is a wonderful experience to me, and to explain to you how it seems would be impossible. But if you should gather together all the good things of the earth and place them in a pile where a man's eyes could feast upon, knowing that he could appropriate all to his own benefit; there would be nothing there that could compare to this one thing of controlling a human organization to express thought, and to give to the world evidence of our continued existence. We are in a condition to-day that looks very much like a complete revolution. Every atom in the universe seems to be just ready to turn and make some other condition for itself. When I first undertook to act or speak through a human organization, I was unable to give humanity any idea, that in the future, that great event that would make a condition for all humanity to live and enjoy life, would come some time. But to-day I am able to say to you that that event is nearer than I anticipated. It seems that it takes us a while to throw off our old elements and become spiritual enough to discover the future in all its brilliancy. When we take into consideration merely the inhabitants of this small planet, they cannot be correctly enumerated; and when we consider also that each one has positive needs, and is dependent upon some force to place him or her in a condition to live, we then begin to see and understand what a gigantic work is to be performed, and naturally look for laborers to do that work. Now, I have grown or improved enough to see that every created being is doing a work that necessity forces upon them, and that work is altering conditions that will produce this wonderful change. To the eye of man it does not seem to indicate anything but a continued existence, as they are improving little by little and hardly perceptible to the mortal mind; but to us looking on from a distance, we can see that every force is working or tending to produce an equilibrium in the universe. You are not alone in this thing called change. All the forces in the universe are working or tending to the same result; and what makes your lives pleasant and useful, causes in unseen planets a similar condition there. When you look through the telescope and search the heavens for worlds, you have but a small limit in which to discern or to see the vastness of all created things; but you can judge of the enormity of the power that works and controls all that is before you, and know by that, that you are in a condition to improve; for every force in the universe acts in that direction. You are as feathers before the wind, and yet men condemn one another as if it were possible for them to act differently from what they do. Yet even this contention brings about the result that every force is tending to. But in looking out through the world I see that men have had to learn nature; and it is time for us to give utterance to some of our thoughts, so that men and women may turn to their work with a will. No man nor woman has anything to fear so long as they live out their own individualities, or are true to the forces that surround them. We ask each individual to be him or herself in every particular, and even although their friends may condemn and

scorn them, their own souls are a witness to their honor and truth; and so long as that great tribunal adjudges them free from contempt or scorn, men may live free from persecution and misery. I am growing strong, and wish to say to you that you are working in the right direction; for, through your instrumentality, hundreds of hungry souls are being fed and learning how to be of use and strength to this important work. We are very anxious that you should hold circles, so that we can bring our power to bear in every direction—that each one may become a force unto themselves. And I ask the readers of your paper, although they may have had no evidence of possessing mediumistic power, to form small circles and give their time and attention to this great and important work; for each circle makes an element of power beyond human conception. Let us free ourselves from all the old forms, rules and regulations of society; for no man or woman being true unto themselves, can trespass upon the rights of other individuals. It is only the arbitrary rules and regulations of society that hold man to-day, and really compel him, through the conditions that surround him, to commit so many gross errors. You are all able to become governments unto yourselves, and a power in unfolding and making conditions, that will make all men sing with exceeding great joy, and make the aching hearts of humanity overflow with happiness. This is the work you are designed to do. To me the hearts of humanity appear to grow warm, and to throw their interest in your favor, that all men and women and little innocent babes may drink from the fountain of eternal truth, light and knowledge. I have communicated here before. Voltaire.

REV. PHILIP HAWK.

(Morrisville, Pennsylvania.)

I come to add one more link to the great chain of evidence, so that men and women may know that they have the power, under favorable conditions, to give their thoughts to the world, and prove to them their continued existence. When I lived and acted on this earth as a human being, I endeavored in my way to make men and women conform to what I conceived to be divine revelation, and to worship God through Jesus Christ. To-day I am here to ask men and women to lay down all the superstitions of the past and make for themselves conditions of happiness. I did not understand life while I existed in my own organization, being educated and taught to believe in creeds and doctrines that held men in subjugation. Being strong and powerful, I endeavored to impress every one I came in contact with, to believe and act as I did. That is the species of self-righteousness that the majority of the clergy possess. They want men to bow to their will—to be, as it were, subjected to them—to drink in from their knowledge all the knowledge they possess. But, after years of experience, I come to you to-day, trying to undo all the labor of my physical existence. How many of you are looking forward to the time when all men shall be willing to acknowledge that there is no power that holds them in the hollow of its hand for their destruction? How soon, I ask, will all men learn to be free from religious bigotry? How soon will men be willing to come and mingle with you, and investigate this important truth, I am unable to say. But it seems to me, from what I am able to understand, that it will not be long until all will be of one creed. I am not here as evidence of making my power strong, but as evidence against any law to hold a single individual enslaved. Ques.—Who is it that speaks? Ans.—Philip Hawk. Ques.—Of what place? Ans.—I used to preach at Morrisville, Pennsylvania.

JEREMIAH SCHONN.

(Baltimore, Maryland.)

It does seem to me the clergy play the d—l with everything they undertake to do. They don't know any more than to use up pretty much all the strength. Ques.—Did he rob you of what you needed? Ans.—Yes, or I would not have been so long coming. Ques. What would you say to us? Ans. I would like to say a good deal, but I do not like to come after such people; but I expect I have got to, if I say anything at all. (He is trying to do better in spirit life and undo his mistakes.) I suppose it is about time for him to do it, because I want you to know, they sent me to hell; or at least they thought they did. But I see I am all the same. [You seem to have gotten back as soon as that minister did.] Yes, but a good many of them (spirits) would get back if it was not for the ministers here (in spirit). I tell you some of them take a delight in holding them back. But we are breaking the cords now. The most of them are getting broken. But the real orthodox ones hold to this idea of going to heaven and getting purity through Christ and thinking they will never be resurrected again otherwise. And now you will begin to see what kind of a world it is, after people begin to be themselves. And I want to say, that one thing that has made people so hypocritical—you know what I mean—the Church has tried to make them be what they call Christians; when they are nothing but human beings, and have to give vent to their feelings in private, and that is what makes people so hypocritical; and that is why you cannot tell what a man or woman is unless you eat a peck of salt with them, and then I don't think you will know. I did not come in here to

make a great speech, or tell how smart I was, because if I did, I would tell a bigger lie than would be proper. [Tell us what you did come for.] I come to see how it was, and the boss of the affair said I would be benefited. He said I have a good brain but that it had not been trained. He will find it a pretty big field to work in if he undertakes to train all their brains. But I would like to know a good deal more than I do if I had a chance. [You will have an ample chance, now that you have made a good start to-day.] I tell you what, Mister, it seems to me awful, and I cannot tell you how to make it any better. But there are places where men can go to spend their time, and they use all kinds of language and talk; and it seems as if they know enough without finding anything out. But they talk one thing over and over again, and hold themselves that way all the time. Now, if they would only think they were not so smart, and get up something of interest to talk about, I think people would not be so dumb. Don't you? And I would like my communication to reach these kind of folks, for I was one of them and nobody ever told me but what I did know, because I got so far above things that I did not want to know any more. We told one thing over and over again, that is we told stories, and one who could tell the hardest story was the best fellow. But now, I am getting over that and want to learn, since I know I can learn. I want to go all over and see how people live, and then I want to see how all spirits do, and then I will try and let you know all I learn, so that if there is any way to make people study and make a better use of themselves, they will be able to do it. I am anxious about that. I was not to blame for being so dumb. [No, it was because you had not the way opened to you.] There are hundreds of thousands to-day who are no better off. I had no bad habits. I would sometimes take a drink of whiskey, or chew tobacco or smoke a cigar; and I had a pretty nice shaped head. That is what people would call evenly balanced, but I did not know how to use it and it went to waste. The Boss says, you have to exercise every bump on the head, and the nearer you can harmonize them, or make them all work, or just enough and not too much, the more complete being you get to be. Is that true? [That is true.] He says I haven't got any organs out of balance at all, only they have not been used. He says if I lean any way too much, it is toward benevolence. But I never had any property to use that way and I never could get any. The Boss thinks I am worthy of his notice any way. My name was Jeremiah Schonn, and I lived in Baltimore. Ques. Have you friends there? Ans. Not many. We were a family where there was not many of us, and we are all over here together. I was about forty-five years old. Ques. Have you been in spirit life long? Ans. Yes, for some time. There are some bosses here, I want you to know, who can talk if they want to. Good bye.

BETSY JONES.
(Lewistown, Pa.)

I have some knowledge of controlling instruments, and it makes it pleasant for me to use an organization; that is, to give through this organization thoughts that will flow out over the world, awakening an interest in the hearts of humanity—making each one desirous of seeing more, and hearing something of that land that all are tending to. Now, I would ask individuals who are called upon to stand by the bedside of their friends, to see them gradually give up one link after another until the spirit soars beyond, not to give way to grief, or to ponder over their deep affliction, but to take unto themselves a condition that they may return and demonstrate themselves to them. Death is a natural event, and men need not fear its occurrence, for it makes life one of such beauty and strength, that no one, when freed from their physical organization, need necessarily suffer. But in the past, spirits have lived year after year psychologized or impressed with the idea that they are great sufferers; and in our realms there are hospitals, churches and dungeons to hold each one in his or her proper place. What produces this condition? Not necessity; but the force of early education. Not that any one can be confined to any one place, if they desire to liberate themselves from it; but so long as they do not allow themselves to grow and improve, they remain very much as they were in their earth-life. We are breaking down such conditions and enlightening the mind; and through that means you will have, or will see, the effects upon earth. For the power is increasing, and men and women who have held themselves in subjection, century after century, are desiring now to do a work that will benefit humanity in every direction. Physical disease will be a thing of the past, and grief and sorrow at a spirit soaring out from the casket that has become worn out or useless, will be looked upon as an event of joy instead of sorrow. Men necessarily must use a great amount of effort to assist us in this one important work, that is in liberating not only embodied, but disembodied spirits; for they seem to cling to their old errors with strong affection, and it is almost impossible to make them see and understand that they have liberty to be free. And we depend upon that power that controls and guides this instrument for the conditions that exist here to-day. It is working, liberating millions upon millions of spirits that have been held in thralldom year after year, enjoying, we may say, their own misery. Out of this there is coming a truer condition of life, and your surroundings cannot help educating you, provided that some of the strains that have been bearing upon you are lifted up. You have been held so long by a mighty force of spirits that are undeveloped and unwilling to grow, that it has been a work that is beyond description—that is the work you have accomplished in obtaining the position you now occupy. Men departed and men embodied have desired your destruction, simply because you wished to take from them all pain, misery and distress. Now, it will not be a very great while, until this power, being utilized in the way it is, will add to your strength instead of taking away from you what power you possessed. And you may feel assured that the future holds few thorns and many bright roses for you. Ques. Who is the spirit? Ans.—Betsy Jones. Ques.—Of what place? Ans.—I lived in Lewistown, Pa. Ques.—What were your religious views? Ans.—I thought I was a Christian, but I am not now. I am trying to do good now. Ques.—Is not Christianity, in your estimation, doing good? Ans.—The kind of Christianity I am living now, but not the kind I had. You must understand there is an opportunity to produce happiness. If that is what you mean by Christianity, I am trying to do that.

That means that you do so that there is no motive or power to make you create your own misery. We all get help from that man there (Dr. Franklin). Some call him professor, some boss, some Captain, &c., but I call him God, and I am willing to call him so until I can find one that is better. He has done the most good for me.

JACOB ROONE.
(New York City.)

I am in here for the purpose of trying to give to the world some of the facts that exist around them that they fail to observe in their search after life's condition. There is not an individual in existence but who, if they would watch themselves, would find many things unaccountable to them. There is not an individual in existence, but whom during the course of the day, does some kind of labor or something they cannot account for; and they often question why it is so, without taking the time to investigate and study themselves. Now, I wish to convey to the minds of mortals the fact that this is some departed friend, striving in some way to impress them or to lead them in the way they should go; and they, ignorant or not knowing that they can be used in that manner throw their forces against such influences and break up a happy condition. When I see so much power lost, simply through ignorance, I feel that it is my duty to come here and to give, through your paper, this one lesson to humanity. The strong and the weak are alike susceptible to these forces, and it is well for every individual to study closely their own individual acts and to ask why they are led to do so and so; and soon they will discover that at times they are not completely themselves, but are guided by some power outside of themselves; and this will do much to develop and bring out the power that exists so generally in your midst. When I first began to have an experience, I did not feel as if I was to exert myself or to work to develop humanity, for I thought I had labored and toiled, in my physical organization, long enough, and had done my work well, and had the right to rest. But soon I tired of that condition and felt that I would like to know how my human family succeeded without my presence with them constantly in a physical form. But when I went to look, I found that everything seemed to move on just as systematically, and people lived, and did not seem to suffer much on account of my departure. At first I was astonished for I thought my labor had been important—that was to many anyhow; but I found that each one gravitated in another direction, and lived and subsisted without any of my labor. People seemed to live on and enjoyed themselves as if no one had left their households. If they understood that no one had really left their households, but only occupied a different position and worked with them to unfold and bring them to light, it would make society very different from what it is to-day. Hypocrisy, deceit and treachery would be things of the past, and truth, and honor would dwell constantly near the human family.

HENRY ATWOOD.
(Of Jersey Shore, Pa.)

I have lost nothing by losing my body, but have gained what it was impossible for me to do while I held on to an organization that was diseased and broken. Not expecting to have the power to convey my thoughts to demonstrate myself through anyone else, I am more than gratified to be with you to-day. For by coming here I find that it opens an avenue for me to act, and to come in rapport with friends at a distance. How many of us are disappointed when the keel strikes upon a new shore, simply because we have closed our ears, and have not allowed any one to impart to us this important lesson, that life is continued, and that individuals retain and possess their identities, and under favorable conditions, are able to impart knowledge to their friends. But this is a new way, one through which I have come to say to you, that you are to know—to realize some very important events of your lives. I do not mean to be exclusive—I mean each one of you. You are all, I see, about being brought face to face with some very important events; and it will not be long until you understand what my communication means; and I ask you as individuals to always be as true to yourselves, as you have been in the past. The events I speak of will be such as will produce better conditions for each one of you. Your opportunities will be greater, and you will gain power and strength by taking unto yourselves other burdens and making them of use to the people. You are gaining strength, and each one can be used for a purpose in this new direction. You are anticipating events, having had some idea imparted to you about coming events; but if you could see and understand how rapidly the soul moves, you would be astonished to think how soon you will take upon yourselves new power—new strength—and by aiding with them; open thus a new field of labor in place of the one which now seems so simple. Work with a will. We will give you courage and strength—we will raise up instruments to assist in this important work. Ques.—Who is this? Ans.—Henry Atwood. I gain my knowledge through spirit influences behind me. My communication would not have been important without such assistance. I have controlled the medium and used her organism, but I have been led almost all the way. I come from Jersey Shore, Pa.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. Woodworth, Healing Medium.

[FOR MIND AND MATTER.] WORDS OF CHEER.

BY MRS. A. L. CAMERON.

Should tempests and clouds gather darkly around thee,
While travelling the journey of life here below,
Remember that spirit friends always surround thee,
To brighten thy pathway, where'er thou mayest go.

Then try to be cheerful, 'twill lighten thy sorrow,
Thy toils and thy trials, though dark be the day,
And know that for thee there's a brighter to-morrow,
To drive all thy sorrows and troubles away.

Though evil should seem to cross thy pathway,
The good will work out of it some future day,
If never before, then when earth life is ended,
And in spirit you purge all earth's evil away.

With joy and rejoicing thy friends will all greet thee
In yonder bright spheres, where all troubles e'er cease;
Thou wilt share in their duties, their songs and their pleasures,
And dwell with them ever in joy and in peace.
Wayland, Mich., Nov. 22th.

Spirit Obsession.

In reading MIND AND MATTER Vol. IV, No. 51, M. S. 35, dated November 11th, my attention was very forcibly attracted to the communication given through Mrs. J. M. F., coming from Dr. Webster, the murderer of Dr. Parkman of Boston, Mass. In the communication he says: "When I look back and realize the crime that I was compelled to commit, through circumstances over which I had no control, I feel like asking, 'Where is that power that brought me into existence?'" Here is a case where one mortal was forced to take the life of another, for the want of proper knowledge to prevent the force or power from making him do an act that he had to sacrifice his own life for. Now, I ask what this power was that he says could not be resisted by him? Was it not spirit power? Was it not the work of inimical influences? Certainly. If the power that gave him his existence was the true real power that the Christians make so free use of mentioning, then would not this God, if he be a personal being, and possessed of the ruling power have prevented it? No being was placed on this earth to take another's life. And I tell you, no man would commit a crime, for which he would be willing to sacrifice his own life, and still retain possession of his own mind. Life is the dearest thing that can be paid for any debt, be it a crime or anything else. Quoting a little further on, he says: "With a highly intelligent organization, and mind enough to grapple with mighty truths, and then to be subjected to conditions for me to take a human life!" From the above it appears that Dr. Webster possessed an intelligent organism; but for want of knowledge of the workings of the "Inimical Spirits" out of the form, he was forced to slay his most intimate friend.

Think of it! oh how shocking! and did not this, to him, unseen power cause hours of darkness and untold misery to be heaped upon him after the crime was committed. And is this the only case? No. There are hosts of them occurring regularly. One can scarcely take up a paper to read, where there is not crime after crime committed through the work of the "inimical spirits." I do not claim that all crimes are thus caused. Far from it. A great many are produced by the offspring's parents, and the wrong teachings the child is forced to submit to—forced to believe teachings of the truth of which they themselves have no proof. In a great many instances this preys on their minds until they become insane, and often murder, and believe it to be God's will that it should be done. Such is this case of Dr. Webster, when he says he was compelled to commit murder. How many people do acts that they tell you they could not help doing. That something outside of themselves forced them. Is not this spirit power? If a good spirit who claims to be the guardian and protector over the mortal, can lead them in the right path, why can't the evil do the same and lead them astray? Does not an evil disposed spirit possess the same power, in his or her way, as a good one? Aye, does not the spirit, while in the form, prove that to be true? They must possess the same power after their departure from this earth as while here. The change to spirit life cannot reform one unless they be so disposed, any more than by closing your eyes and finding yourself in another city. If it is true that good spirits do return, certainly the other must be true. What becomes of the evil after leaving the form? Are there not a class of spirits who are forced out of the body really before the spirit world is ready to receive them? and do they not remain in the earth sphere and finish living the life that was destined for them? It is these spirits, who, when once fastened on a mortal, are so hard to remove; and who produce so much mischief. Might it not have been one or more of these spirits that Dr. Webster felt, and could not control, and thereby committed the murder of his most intimate friend? Of course, all of these spirits, which I shall term earthly-spirits, do not possess evil within their hearts. There are some who are acted upon by the higher order of spirits, and are used as mediums, thereby controlling them, and they controlling a mortal. In that manner you get knowledge from a higher power through the lower. I am personally acquainted with a case, where one of these earthly spirits assumed partial control of a person's organism for almost one year. The person being a clairvoyant, could see the spirit and followed his advice, until he thought he could attain to something higher. By the assistance of a higher order of spirits, and their own spirit loved ones, they are released from such a spirit influence. I myself asked this spirit why he led that life? why he did not seek something higher? He replied that he could not get away from the earth yet, that he was killed in a brawl and his spirit forced out of the form. I afterward visited a house, and accidentally came across his photograph, and it is now in my possession. I made inquiry about him, and learned what he told me was true. He was rather reluctant in parting with his medium as he termed it. Now, by this mortal understanding the laws, and being clairvoyant, he was able to rid himself of the obsessing spirit. Not so with Dr. Webster. No one knows how long he was forced to suffer from the power that he was trying to overcome. No one knows how long he was compelled to endure it. I claim that a spirit, in or out of the body, has no special right to act on another, unless they are willing for them to do so. And then every mortal ought to have a guardian spirit who could watch over and protect them in the hour of need. But this cannot be done, unless mortals live a life of purity, and call such a class of friendly spirits about them. Spirits can and do come through channels that they themselves say

they only care to come through and impart knowledge; that the medium is of no earthly use other than that. We might be compelled to visit places that are not fit to enter to receive knowledge; but would not care to live there.

In order to have the Spirits come that do control for the benefit of the world, and who care for and watch over them, mortals ought to live a life that would demand respect from the higher class of spirits; not entertain the idea that because a higher intelligent spirit did assume control of their organism once, that they can go and live a dissolute or immoral life and be protected by such spirits. When the element is such that the spirit cannot remain in it, every medium when looking in to a personal condition should make the Spiritual a thorough study, and see whether the spirits are of good or evil, and not deny the term obsession. Dr. B. F. Brown.

252 Franklin St., Phila.

A New Manifestation of Spirit Return.

On Sunday evening, Oct. 29th, 1882, I sat in a circle at the office of Dr. Davis, 4th street, Des Moines. The circle was composed of five ladies and five gentlemen, mostly strangers to each other, but who appeared to be entirely harmonious. After two of the members had been controlled, and had given some very good tests, the following incident occurred to me. I was sitting opposite my wife, distant about ten feet. I had been steadily looking at her for some five minutes, when I saw rise at my side a white cloud, as of mist, and I was impressed with the idea that my first wife was present. Shortly a hand was passed over my head, and a finger placed on each eye and closing them. After the fingers were removed, I opened my eyes and saw, seated in the chair opposite, my first wife. I saw her as distinctly as I ever saw her in the flesh. Every feature was as distinct as could be. She looked as natural as ever I saw her. After a few seconds she faded from my sight, and my present wife sat in her chair. After the circle had disbanded I inquired of my wife if Nettie, as we call her, had been with her. She said, "Yes," and it had seemed to her as though Nettie would choke her, or rather, as though Nettie had tried to get inside of her. I do not know what to call this unless transfiguration, as I am thoroughly convinced that I saw my first wife as I am that I was present there.

JULIA FOSTER.

Capital Hotel, Des Moines, Iowa, Oct. 31, '82.

[The manifestation that Mr. Foster witnessed and which he has so lucidly described is, although unusual as yet, one that will be of common occurrence shortly, if the spirit indications are to be relied upon. The same phenomenon has taken place through Mrs. J. M. F., the remarkable medium of our weekly circle; and will, as the guides assure us, be a common phenomenon in the near future. We hope to hear more from Mr. Foster on this subject and would be obliged for the report of any similar occurrences elsewhere and through other mediums.—Ed.]

Mrs. Anna Kimball at Peoria.

MR. EDITOR:—Mrs. Anna Kimball is now lecturing for us. She has awakened an interest here never before manifested, and her audiences are increasing every Sunday in numbers and intelligence. The mornings are given to answering questions, in the evening the theme is chosen by the audience on the spirit guide. "The soul and soul-realm," "origin and destiny of man," and many other most interesting and instructive subjects have been considered during the past six weeks, since Mrs. Kimball's advent among us.

Psychometric readings are a marked feature at our evening lectures. They are almost invariably recognized as correct, indeed better descriptions of marked characteristics than could be given by friends and acquaintances of the subject. Truly this is a marvelous era, and humanity much richer in gifts than we, in our material life ever dreamed, with the records of the ages waiting to be interpreted. How barren of interest old manuscripts, hieroglyphics, crucifixes, armor and other ancient relics have ever seemed to me, until Psychometry illumined the wondrous pages entombed within each atom, portraying earth, animal and vegetable. Even as the telescope pierces the stellar universe and gives us views of the whirling worlds around us—so this mental telescope brings us in full view of the grand and tragic history of all ages. The more advanced a thought is, the slower its general acceptance. When psychometry is accepted, Dr. J. K. Buchanan will be regarded as one of the greatest discoverers of this or any age. History does not furnish us with facts that relate us to the past sufficiently to enable us to solve the vexing problems of human unfoldment. But he who is a reverent student of the laws of nature will not set boundaries to her revelations in science or philosophy, but patiently wait for the circle of human thought to widen, until all shall be able to grasp the treasure of the ages, and interpret the scripture written upon every page of our luminous planet. Accept the best wishes of our society for yourself and readers. Mr. Editor, MIND AND MATTER is doing a work that will bring you a rich harvest season in coming days, and open wider the avenues between spirit and earth life. Your message department is just what is needed. How spirits must love and welcome such "Pearl lit gates" into our realms! May its medium be sustained, and the paper carry good tidings into all homes where the mind thirsts for knowledge of the immortals.

With kindest greetings to all your readers and yourself, sincerely yours,

FIDELIS, Peoria, Ill.
[Mrs. Kimball's address is 502 Main St., Peoria, Ill.—Ed.]

Bible Stories.

NEW ORLEANS, Nov. 29, 1882.

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

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

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

(Continued from the Eighth Page.)

that signify; "I am the bread and the life." He acts as the hero in the tragedy, or affairs of life. This book is one that the Christians have done all they could to suppress. Ques. What was the title of the book? Ans. "Æneas: the Lawiver of the Eleusinian Mysteries." Ques. Is it extant? Ans. Yes; but it is very rare. It is one of Gibbon's works, but difficult to find. The clergy, after the death of Gibbon bought up all copies but what were in the hands of a few individuals, to prevent it from becoming public. Christianity, as I find it in spirit-life, is a combination of Indian, Persian, Egyptian and Grecian mythologies; and all that they set forth as being accomplished by their god-man Jesus, can be found in those ancient mythologies. Such *Messieurs*, has been the result of both my mortal and spirit investigations. I thank you, because I wish the truth to be known. (You are a thousand times welcome. It is for us to thank you spirits who come back here, to give this information about things that have been so covered up or destroyed.) It is just as necessary for us to give you the information, as it is for you to receive it; because it is a law of recompense for the mistakes of those who have lived before you. M. Deyverdun is my name.

[We translate the following concerning Deyverdun from the Biographie Universelle.—En.]

"George Deyverdun, born at Lausanne towards 1735. He became the friend of Gibbon when that historian was sent to the continent in 1753, and they pursued different literary studies together. In 1761 'the *res angust domi*,' said Gibbon, the disipation of an honest inheritance by an improvident father, obliged Deyverdun to provide for himself." He went to Germany, and was there charged with the education of the grandson of the Margrave of Schavedt, of the royal family of Prussia. An unfortunate, though honorable, love affair, caused him to leave the German Court, and he went to England with the intention and hope of finding some lucrative and honest position. After a considerable time, during which the two friends travelled together, Gibbon procured for Deyverdun a position in one of the departments of public affairs. Gibbon having formed the purpose of writing the history of the Swiss revolutions, Deyverdun translated from the German different works that would furnish materials to the historian. Deyverdun was appointed as the travelling companion of Sir Richard Worsley, whom he accompanied in his travels. After having travelled over Europe with different Englishmen, he returned and located himself at Lausanne. Gibbon went to join him there, and lost his friend the 8th of July, 1789. "By his last will he left me," says Gibbon, the option of buying his house and garden, or of keeping possession of it during my life, whether paying a stipulated sum, or paying a moderate sum to his kinsman and heir. We have from the pen of Deyverdun: 1st. Literary Memoirs of Great Britain, for the year 1787. A volume for the year 1768. The materials for a third volume was ready when Deyverdun set out with Richard Worsley. The first article of the first volume, and The History of Henry II, by my lord Lyttleton, is by Gibbon; the following article on the "New Guide of Bath" is by Deyverdun. It was nearly impossible for Gibbon himself to separate the respective parts of the two associates. Gibbon says: "In our common labors we wrote and corrected by turns. 2d. Werther, translated from the German," &c., &c.

[We have in this communication from George Deyverdun, a remarkable proof of the cognizance of departed spirits of not only the events and occurrences of their own and preceding times, but of the events of earth that have transpired since they departed for spirit life. We will quote a few facts from the biography of Gibbon, that singularly confirm the statements of the spirit in connection with his literary and social relations with Edward Gibbon, the distinguished historian, from the American Cyclopaedia:

"At Lausanne in his earlier visits, he (Gibbon) had formed an intimacy with M. Deyverdun, a young Swiss of fine scholarship; who now visited him yearly at Buriton, (Hampshire, Eng.). With his aid, Gibbon began writing a history of the liberty of the Swiss. After two years of study and preparation, the first book which was written in French, was read, as an anonymous production, before a literary club of foreigners in London, by whom it was at once condemned, and the work went no further. He next, in connection with Deyverdun started the 'Memoires litteraires de la Grande Bretagne.' It was designed to be annual, but two volumes only were printed, (1787-8) when Deyverdun went abroad. His next work was an anonymous and acrimonious attack on that portion of Warburton's 'Divine Legation of Moses' in which the 6th book of the 'Æneid' is represented as containing an allegorical account of the initiation of Æneas in the character of a lawgiver into the Eleusinian mysteries. Though Warburton was the ruling critic of the time, Gibbon's 'Critical Observations' (1770) were admitted to have overthrown his hypothesis. The subject was one that could have but little general interest, but the unknown author was mentioned by Heyne of Göttingen as a *doctus et elegantissimus Briannus*."

Perhaps the time has come when those 'Critical Observations' of Gibbon, will be of greater general interest than they were when the Christian clergy bought up that work, overthrowing Warburton's hypothesis as to the divine authority of Moses as a lawgiver. It may yet be our privilege to obtain that work, and give it to the world, in a new edition, with such notes and comments as the work undoubtedly merits. But the striking feature of the communication of Deyverdun is, that our attention should be directed to this subject at this time and in this connection. One thing is certain, that neither Mr. James, the medium, Dr. King, the stenographer, or ourself had ever heard of Deyverdun or his intimate relations with Gibbon.—En.]

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

E. V. Wilson Fund—Subscription for Bonds.

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

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

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

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

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

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

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

A General Offer.

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

Address, or apply to, PROF. J. B. CAMPBELL, M. D., V. D., Pres't. American Health College, Fairmount, Cincinnati, O.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, PROF. J. J. HUBER, Box 202, Atlanta, Georgia.

Dr. Dobson's Liberal Offer.

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

Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY, 82 1/2 N. Penn St., Indianapolis Ind.

Medium's Home Association.

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

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

Testimonials.

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

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

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

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

Special Notices.

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

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

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

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

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

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

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

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.

Charles G. Page, Medium, 364 W. Madison street, Chicago, Ill., gives private sittings from 9 a. m. to 5 p. m. daily. Public sittings at 338 W. Randolph street, Sunday, Wednesday and Friday evenings.

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

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

Dr. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.) Post-office address as usual at Haverhill, Mass.

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

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. 8, Leipzig, Germany*. All communications to the above address will no doubt meet with prompt attention.

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

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

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

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

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

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

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

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

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

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

ADVERTISEMENTS.

BUSINESS AND TEST CIRCLES

Every Tuesday and Thursday evening. Test Circle and Psychometric readings every Wednesday evening. Developing circle Friday evenings. Sittings daily, (except Sunday,) from 10 A. M. to 5 P. M. 525 S. Eleventh St. 5-28

JOHN C. BELTON,

(Late with the Firm of B. R. Bacon & Co.)

FURNISHING UNDERTAKER,

No. 1764 FRANKFORD AVENUE,

PHILADELPHIA.

NEW GIFTS TO AN OLD TIME MEDIUM.

DR. HORACE M. RICHARDS, is directed by his controlling band to promise an original poetic communication, to any person, enclosing lock of hair, with \$1.00 and two 3-cent stamps. These poems will be written on manuscript paper, which can be applied for the relief of pain, if the recipient so desires. Dr. Richards still attends to local business, and cures the sick by the "laying on of hands," promising sure relief where medicine has failed. His numerous testimonials and references will satisfy any doubter, who cares to investigate his claims. Call and see him, or address him at 254 North Ninth St., Philadelphia, Pa.

PHILADELPHIA MEDIUMS.

A. James, Trance. Test and Medical Medium. Sittings daily to persons or to letters, at 1525 Canine street, near 12th and Jefferson. Test and Business Sittings, \$1.00. Medical Sittings, with Remedy, \$2.00. State age, complexion and symptoms.

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

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

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

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

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

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

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

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

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

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 1121 North 14th St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

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

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

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

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

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

Mrs. E. S. Powell, Business and Test Medium. Circles Tuesday and Friday evenings. Sittings daily from a. m. to 9 p. m., at 625 Race St.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th St. 3 doors below Fairmount Av. Select seances every Tuesday and Friday evenings at 4 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1208 Bainbridge St. Sittings daily.

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

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

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circle every Tuesday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

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

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

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

been told to go and meet their loved one there.

In front of the cabinet sat Prof. Kiddle and lady, the latter (being quite deaf) with an ear trumpet. A rustling at the window and organ, and voices were stilled. A female spirit looking and pointing towards Mrs. Kiddle, in loud tones exclaimed, "Mollie is here, but mother can't hear her." Yet her father did, and the three were for a moment reunited in a wonderful communion. The Kiddles know what few of uncounted millions scarcely hope for, that their Mollies are waiting for them.

A male spirit, a fine materialization, came as it is wont, in a second after a female form retired, and called his brother Fred. (the organist) to the cabinet, the two faces side by side were turned to the sitters, that family resemblances might be seen—and they were seen. The spirit remarked that he was the best looking man of the two, which if said by another would certainly have been complimentary to the spirit. Fred is a sensitive in a mediumistic sense, and when his spirit brother touches him, and wills to impress him, a shock is produced so strong, that trembling and spasmodic, Fred can hardly regain his seat, and sometimes falls to the floor. The audience exclaimed "How strange!" "Yes," said the spirit, "but for a wise purpose." Ye honored shades of Voltaire and Galvani, Franklin and Morse, solve for us, if you can, the mystery of this fact.

Unprompted the sitters sang "Nearer My God to Thee," and with one accord because they felt it true.

Another rustling at the curtains and all is hushed. There stood an unveiled spirit announcing herself as Nina Varian, the actress, who had met her change by drowning. Pointing to Mr. Edwards, the actor, she was asked if it was him she wanted, "Yes, God bless his good soul!" she answered in tones loud and emphatic. He approached her, had his interview, and as he was retiring to his seat turned and asked, "Nina, are you happy?" "Yes, thank God and the angels," she replied, in a manner so dramatic, that none who heard will soon forget. Nina went to the invisibles, and Edwards pensively to his seat and his thoughts.

To Judge Nelson Cross, of Brooklyn, came his brother, garmented in military attire, as when patriotism had sent him from a world he loved to one he knew not of.

Mr. Milton Rathbun and lady, the latter the well known speaker on the Spiritualistic platform, were called to the cabinet to greet Mr. Rathbun's brother, who spoke loud and mirthfully. Mr. Rathbun stated to me that his brother's appearance was as natural as his words were pertinent.

A lady (said to be a medium,) after conversing with a spirit at the cabinet, said she saw four forms within it at the same time.

For myself, present by accident and courtesy, not a member of the circle, and not expecting anything, came the dearest of the friends God had ever given me, a relative and a lawyer of New York City. He had fondly hoped that continued life and spirit return was a fact—fifteen long years had come and gone, and time, the great leveller, had somewhat subdued the shadows of his loss, yet he had made no certain sign before. How much he had tried God only knows, for life and friends had made this world a heaven for him. As would be expected, his first words to the audience were, "Montreville Burr at last." To my ears, alone, were these such welcome words, and I hastened to his first visible presence. He asked me to tell a mutual friend, he named, of his coming, and promised me a proof of identity at another time; but the crowding memories of two lives stifled all power of thought and speech, and I had to be satisfied—and I was.

I need not mention the appearance, as usual, of the interesting controls of the medium. The loving and philosophical Holland, whose sole thought seems to be how he can render some groping soul, good and comfort—the mammoth and stately magnate of masonic history, adorned with regalia and emblems, anxious to convince the members of the Order, that he knows all of mysticism, and never wore a petticoat, Hiram Abiff—and Crowfoot every inch the Indian Chief, who, if ever the proud trophy bearer of human scalps, is prouder now to work with the good, and for the good of every human soul.

I have outlined the main features of this seance, because it seemed unusually dramatic and interesting. Not related in the order of occurrence, but as they come to mind in waiting. Seven male spirits, an unusual number, had appeared and were mostly identified, and every spirit seemed inspired with earnestness and enthusiasm.

There are times when singing at seances is more inspirational than at others, when it is an effortless outburst of emotion. This was such an occasion.

When men discuss the phenomena of seances, they speak hesitatingly, and feel more doubts than they care to express; but while looking with an honest purpose on such scenes as I have described, an instinctive consciousness of reality and truth disarms them of all criticism.

Men also speak conventionally of gratitude to God, and are voluble in wordy homage to an Infinite Personality; but gratitude is never such an unmistakable absorbing reality—never such a charmed attribute of the human soul, as when the happy and satisfied loved ones of the mystic land come greeting, and, while we listen for the breakers on the other shore, they tell us of the promises and fulfillments of infinite love and the prophecies of eternal life. Truly yours,

A. F. JAYNE, M. D.

Centreport, Long Island.

[Reported for MIND AND MATTER.]

Mrs. Amellan M. Colby's Address.

Editor of Mind and Matter:

The address of Mrs. Colby last Sunday morning, Nov. 26th, was so in accord with your own line of labor, that I think you will be glad to give a synopsis of it to your readers; though from the brief notes taken, I can give but a faint idea of the grandly forceful thrilling warnings uttered through her spirit inspired lips. Those warnings are as applicable to all the Spiritualists of this nation, as to those who attend the meetings of the First Association of Spiritualists of Philadelphia, to whom they were directly given.

The immediate promptings of the line of thought pursued by Thomas Paine (the control of Mrs. Colby) that morning, was the highly commendable attempt of the Association, before the lecture, to secure, by voluntary contributions, a fund payable each month, for the period of one year, sufficient to cover all expenses of rent, lectures, janitor's fees, and bills for lighting and heating, so as to do away with contribution baskets, and to get entire possession of the hall. It seems proper to add that the president announced

in the evening that two-thirds of the necessary amount had been subscribed.

Mrs. Colby commenced by speaking of the struggle of the Revolution, of blood spilled and money freely given, that we might enjoy the liberty we now possess, and said: "Again, when liberty and oppression stood side by side, demanding expression in the last war, there was no question of money, or home, or affection asked; but only who was the man strong enough to do the work, that you might retain the liberties that belonged to you. Men fighting to protect liberty on one side, and men fighting to protect slavery on the other."

The present issue is between Church and State, and the man or woman who refuses to do all that he or she can, without impoverishing their families, must expect sooner or later to be a slave to the tyrants of this nation. There is a necessity for the protection of liberal thought for ourselves, and for the children of the nations unborn. We shall meet the results of the future just in proportion as we meet the exigencies of the present. We surpass the ancients in art, literature and science. Among the ancient Greeks and Jews, only one in a thousand knew how to read. Where formerly there was one school, there are hundreds now. It was said Horace Greeley printed 650,000 copies of his paper every week. Each contained as much reading matter as the New Testament. It would once have taken thirty men a thousand years to do what he did in one week. In every department of science, progress has been made in the same ratio. We have the demonstrated truths of Herschel and the almost demonstrated truths of La Place, because somebody protected human life, and gave opportunity for expression of its thought. The little world made six thousand years ago, standing still, with the sun going round it, and stars made on the fourth day to dot its green pastures of existence, no longer is, for geology has wrapped around itself the mantle of progression, and demanded opportunity to investigate; it has delved into the earth's fiery centre, and read from the hieroglyphics there the ages of the earth's existence. The ancients knew nothing of the laws demonstrated through psychology and chemistry. The Bible was written in days of ignorance.

It is asked, "What are you going to do with the great pyramid?" Well, we are going to do this with it. It took one hundred thousand men thirty years to build it. Take the same number of men to-day, for the same length of time, and they would pile up a mound as high as Chimborazo. How have we made this gain? By some men giving time and money to it.

The Declaration of Independence was not given by men distinguished for their wealth, but by those who dwelt in the wealth of the realm of thought. Who are tyrants? Men of ignorance. Slavery in any of its features has never been wiped out except in blood. White slaves are demanding freedom, the church is demanding slavery. It is planning to put God into the Constitution, and the Bible between every man and his right to free thought.

The entire world looks to America as the only hope of freedom. Dare you be so penurious; dare you be so mean, that you allow one spirit to report to the Congress in the spirit world, that you are unwilling to give the necessary money to hold one little spot in Philadelphia, where spirits and mortals can stand and speak their highest free thoughts? Can you expect mediums to be wrenched from the comforts of home, to come here and enlighten you, if you do this thing? Dare you? My friends, I am alarmed, I am sorry, I am grieved. I know not why I have come here—why I left my home in realms of light and came here to wrestle with the gods of superstition—to appeal to the wronged, the enslaved, the benighted?

Remember, you are not asked to distress yourselves, to impoverish yourselves, or to beggar your families; but only to give a little of the surplus of your money, that don't belong any more to you than it does to the industrious poor who made it for you. Do you want me to do as you are doing? withhold myself from this great work?

There is a congress in the world of spirits that holds a power over all these manifestations; they hold it tenderly; they hear the cries of the mother as she shrieks after the little one, torn from her bosom by death, and sent away into the dread unknown. We come to strike off the shackles which ignorance and superstition through the church have fastened on her. When you close the doors against us, by refusing to make conditions, we must wait. Shall I ask you to use a few pennies, a few dollars, to keep these doors between you and us open? Shall I continue to do this? Shall we destroy mediums' lives one after another, in order to come to earth to plant the seeds of truth? Do you say: "We had rather you would keep away, if you are going to ask our money?" I am not going to keep away, and I am going to ask you to use your money for this cause. What are you going to do with your money? Leave it behind you for somebody to squander and quarrel over? And what do you think your condition and occupation will be after you get to spirit life? Why, you will be held to your money—hanging over it to see that it is dribbled out a few pennies at a time. Can it be expected that we are coming to you without conditions? You cannot put the finest thought through mud. You must teach the people something better than that they were made of dirt, if you want them to become clean in thought and life.

What contribution did Christ make to literature, to art and science? What we have inherited from the church is ignorance, topped and bottomed with ignorance—superstition blackened all over with slavery. Joshua commanded the sun to stand still; the same Joshua are in the churches. Where did the churches ever get a thought? From Infidels—those whom the church burned, hung and imprisoned. It is much harder to go out of the form in prison than it is from the stake or gallows.

We got the term God from ignorance. If the new Bible was coming outside the range of superstition, it would be better than the old, but it is not. The mysteries have not been changed. The Fish, Quail and Fox stories are all there just the same. A whale that could stand a preacher three days in his stomach before he spewed him out, would have a tougher stomach than any whale I ever saw.

Where is the great wealth of this nation going? It is taxed to help Guitau kill Garfield. (I know what I am saying). Where is the Republican party? Gone into a \$100,000 cottage for Mrs. Garfield; gone into doctors' bills and funeral bills, and an atoning priesthood is at the bottom of it. A republic never yet was strong enough to stand the priesthood. Catholics are under the Demo-

cratic party and have been from its first existence down to Benjamin Butler. What are we going to do? Shall we sit down and talk Jesus? You are asked to give some amount a year to hold the little remnant of liberty we have to-day. The white slave mother is asking you to give freedom to her baby, by allowing it the opportunity to think, to reason, to analyze the sun-ray, the snow flake, and find why the drop of blood and drop of dew are round. Does the priesthood evolve these things? No. It has been done by people who were willing to go to the stake, and as their spirits soared away to realms of liberty and progress, they impregnated human life with thought.

The greatest of all human demands is to know something unknown, and that others can enjoy it without the damned dungeons of the Inquisition.

A great responsibility rests upon us who control mediums, as well as upon you who ought to make conditions for us both—the responsibility of using the medium's time and strength and life without their consent. Do you think we do not feel this responsibility, as we ask you to feel yours? If you do not come to the rescue with your money, you demand hell, and the sooner you get it, and the more of it, the better. But I believe you will do so, and that I shall be able to bear the glad tidings to the spirit Congress now in session, that a platform for freedom is to be maintained in Philadelphia.

Mrs. O. F. SHEPARD.

A Singular Manifestation of Spirit Power.

A friend has kindly placed in our hands the following letter, which shows how spirits manifest their interest in mortals. Mrs. C. M. Morrison, through whose mediumship this singular manifestation of spirit power was given, is entirely blind, but possesses the rarest mediumistic gifts. Many of the medical cures performed by her intelligent and efficient spirit band have bordered on the miraculous. But to the letter in question:

Boston, Mass., Sunday,
June 25th, 1882.

A. L. Beeler—Dear Friend:

The day after you left us (Friday), Mrs. Morrison saw some of her spirit friends about her, and she asked them if you had landed safely in New York. They did not answer her, and she then asked them if they could give a sign or token that you had arrived there safely. They replied that they could and would. The following morning (Saturday) she found on her plate, standing near her bed, a rose in full bloom, with a short stem and one thorn on it. She, thinking that some of the children put it on her plate, picked it up and threw it into a little soap dish on her stand and poured some water on it. Shortly afterwards some of the spirits told her that you had landed safely, and said that they were where you were that Friday afternoon or evening, and that they brought it from that place.

This rose is the most wonderful and curious thing that was ever seen. Green leaves keep growing from it—it keeps budding and blossoming constantly. In ten days four beautiful roses have blossomed out, and there are now three more buds almost ready to bloom. The leaves keep green and grow, and it seems a thing of life altogether. How long this will continue is to be seen. Mrs. Pierce, Diamond's music teacher, saw it last Friday and thought it a great curiosity, and said it was one of the mysteries. Mrs. Morrison sends her best regards to you, and we all hope are long to see you again—we missed you so much when you left us. Yours truly,

H. B. WILCOX.

P. S. As I close this letter, Mrs. Morrison comes into the room and says: "Two spirits giving their names as 'Wild Cat' and 'Lillie Roberts,' in connection with 'Joe,' one of Mrs. Morrison's Indian guides, who say they brought her the rose and that they are taking care of it. They also say you will know who Wild Cat and Lillie Roberts are (we do not), and they say they are going to bring something more to her from where you are."

[We are not at all surprised at the interest manifested in Mr. Beeler by those spirit friends, one of whom we recognize as our indefatigable spirit child, for his benevolent and generous nature must attract to him the sympathy of all generous souled spirits. Mr. Beeler is one of those quiet workers who does not let his left hand know what his right hand is doing, and yet who loses no opportunity to do a kind and benevolent act. We wish there were more like him.—Ed.]

For the Benefit of Mediums Who Wish to Visit St. Louis, Mo.

DEAR BRO. ROBERTS:—I am what the people call an old man, and you must put up with my mode of writing as best you can, as I wish to communicate with you so long as I know I have a duty to perform. I will say I must conform to known laws in order to keep possession of this tenement of clay, which I can do for hundreds of years, provided I can control conditions and have proper surroundings. This much I say to encourage the weak minded who live in ignorance and superstition.

St. Louis has a population of 334,000, and the Jesuit Father Phelans, in his tirade upon mixed marriages, which he terms "scandalous marriages," claims 200,000 as members of the catholic church, out of the 334,000 of our citizens. This no doubt accounts for St. Louis being as it is, conservative and so old foggyish.

Brother Edwin Keene, the medium now doing good mission work in Chicago, writes to know if he can come here and give sittings, etc., without paying a license, or being arrested. It is that which prompts this article which I hope will find room, not alone in your noble advocate of mediums rights, but in all other papers who advocate progress and equal rights.

On receipt of brother Keene's letter, I went with a friend to see our City Tax Collector, and reasoned our case with him, and convinced him that he had no right to collect a tax off of Spiritual mediums, any more than off the Catholic Priests. There is a city law to tax fortune-tellers, astrologers, etc., one hundred dollars yearly, and on this law they have arrested some of our best mediums—as was the intention of the bigots who made the law in the interest of the churches. This law had the desired effect, viz: to keep many good honest mediums from coming to this dreadful priest ridden city. But the scarecrow is found to be unconstitutional as to genuine spirit mediums, and so I have written to brother Keene, for our National Constitution allows of no proscriptive laws. Therefore, any of our mediums recom-

mended by any of our Religious (spiritual) papers, are free to come to St. Louis without being taxed a license, and in this I will see them protected—whilst tricksters must, and will have to pay \$100.

I now hope this will settle the question as to mediums who wish to visit this city. We greatly need such here. There is a great awakening amongst the people at this time. As a proof of this, I will relate a circumstance which took place in this city this week. A few of our leading gentlemen clubbed together and sent for the medium Mott's Sisters, who were here for a few days, giving private seances, where many spirits materialized who were known to their friends present.

The spirit sister of the host, came and conversed freely, then asked, "where is John, I want to see John?" The guests wished to know who John was, the host replied, John is my brother, and the brother who raised this sister, and whom she so much loved. John's wife was present, and knew the spirit well. All were in tears, and exclaimed, wonderful! who can doubt! But the churches seem wild over this thing, as it is waking up their congregations.

A few days ago, Father Lambert, S. J., a foolish catholic priest, gave a lecture against Spiritualism, called all mediums humbugs and frauds, and warned his hearers to keep away from all such, as they were of their father, the devil. He had wires and machinery to show and prove how mediums moved the table, made the raps, and deceived the people. His whole performance was laughable and supremely ridiculous, and as a catholic gentleman present said, "why the Father is truly making an ass of himself. I know he is stating what is not true." But this gentleman was one of the few intelligent ones who were present. Though the Jesuit Father had a full house, at fifty cents a head, which will make "his pot boil brown" for a month or two. I tell you they can laugh that win, and these fellows are foxey. They are slick and fat, with no tax to pay, while many of God's poor children, who are good and true mediums are starving.

From this on we hope to have a good supply of mediums visit and settle in this large city, and honestly do the bidding of the angel world. We want you here, and will protect you in your national, religious and social rights.

The spirits are doing their work, but they must have willing instruments to work through. "Come over and help us."

Yours for the truth,

R. D. GOODWIN, M. D.,

1310 Spruce St., St. Louis, Mo.,

P. S.—All progressive papers, will please copy, and send me a sample copy.

R. D. G.

[This article would have been inserted long since, but was mislaid.—Ed.]

A Spirit Message Verified.

SAN FRANCISCO, Nov. 8th, 1882.

MR. EDITOR:—One year ago to-day I received a spirit telegram from Commander De Long, just nine days after his death. The so-called spiritual paper, *Light for All*, refused to publish the same. A few weeks later we received the news from Russia of the disaster to the Jeannette. I kept the log of the Jeannette from the time of her departure to the time of her loss. Enclosed please find the original telegram. I had some trouble in getting it back from the editor of *Light for All*, so-called. The day the Jeannette sailed from our port, the spirit said: "That is the last time you will see the Jeannette. She will never come back, and very few of those aboard will return. But more on this subject at another time."

Yours, etc.,

W. C. R. SMITH.

[The following is the telegram referred to, as sent us in the original.—Ed.]

"THE JEANNETTE HEARD FROM,

"Nov. 8th, 1881.

"Can such a thing be, as one coming from an icy grave—make a mortal know that the dead is still alive? If they can, then the world should know that the only way that man can ever fill his true life is to know that he lives forever, and nothing but the fact of those that have gone before coming back will prove that man is immortal. I was lost from the steamer Jeannette on the 22d day of July, 1880. We were crushed in the fields of ice, and not a soul on board saved. All was done that could be done, but nature was strong to contend with. We gave our lives in trying to add something to science, but we could not gain what we so much desired. The change to a higher life is only what nature proves. Man, thou art above all, and made to move on throughout eternity. I will come again and give you the names of those whose bodies found a watery grave."

COMMANDER DE LONG.

Through the mediumship of Wm. C. R. Smith,

128 Bernard street, San Francisco.

[This communication would indicate that the spirit of Commander De Long did not know, at the time it was given, that a part of his crew had been rescued. We cannot see why the editor of *Light for All* should have refused to have published the communication. Perhaps because it did not emanate from the female department of his editorial shop. Things infinitely more questionable have emanated from that quarter, and been sent forth for the edification of the readers of that Bundyite sheet.—Ed.]

Verification of Spirit Message.

Editor of Mind and Matter:

In Nov. 25th of your paper, the communication from Dr. Beach, was immediately recognized as coming from an old friend by that name. His name was John Beach, son of John Beach, of Hartford, Conn., who was for more than half a century President of the Phoenix bank of that city. Dr. Beach was a botanic practitioner, and I became acquainted with him at Easton, Pa. He was at that time a believer in the Episcopal faith, but through the mediumship of the writer, was converted to Spiritualism, and ever after was a firm believer, and strong advocate of our angelic truths. He was very sympathetic, and benevolent, and he often came to hotels, and boarded where my husband and myself were stopping, and at one time boarded in our family. He was with us at Burlington, N. J., also at Phillipsburg, and other places. He comes to me, and says he knew if you would only send this to me, (his communication) I would at once recognize him. He was an intellectual and noble man, and no doubt is a bright star in the spiritual firmament.

Truly and thankfully,

ZELLA S. HASTINGS,
Bartonsville, Vt.

EDITORIAL BRIEFS.

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

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

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

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

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

Mrs. ADELINA M. GLADING, of Philadelphia, lectured last Sunday evening for the First Association of Spiritualists of Trenton, N. J. The subject was, Spiritualism—what good has it done? The audience were well pleased and the hall was crowded.

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

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

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

We are informed that W. Harry Powell, the slate-writing and physical medium of Philadelphia, met with such marked success in convincing skeptics in Cincinnati, Ohio; Richmond, Indianapolis and Colfax, Indiana, that he will visit those cities en route for home, and expects to reach Philadelphia about the 23d of December.

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

We are pained to learn of the demise of our old friend Moses Goodwin, of Barton's Landing, Vt. Mr. Goodwin was a true and noble hearted Spiritualist, and a firm friend of MIND AND MATTER. To his bereaved family we offer our sympathy in their sadness, but can assure them that the knowledge he possessed of spiritual truths will enable him to be with them, though perhaps unseen by their mortal eyes.

CEPHAS B. LYNN has begun the fulfilment of his engagement with the First Association of Spiritualists of this city, under circumstances that indicate a more than ordinary success for the ubiquitous representative of the "Old" Banner. Crowded houses and delighted audiences are the order of the day for all live liberal spiritualistic speakers. Conservatives to the rear, is equally the order of the day.

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

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

THE Northern Wisconsin Spiritualist Conference will hold a three days meeting in Spiritual Hall, Omro, Wis., December 15th, 16th and 17th, 1882. Mrs. E. C. Woodruff, of Michigan, and other good speakers invited to be present. Fred. H. Pierce, (now located at Berlin, Wis.), who gave at our last meeting some of the finest tests ever given in this place, will also be present. Prof. C. P. Longley's music, so well liked by Spiritualists, will be used by the choir through the convention. It is expected steps will be taken to organize a State Society. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary.

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.

We are just in receipt, as we go to press, of No. 3, Vol. I., of "Facts," the useful, interesting, and valuable publication, edited by L. L. Whitlock, No. 9 Vinton street, Providence, R. I., and published by the Fact Publishing Company, 105 Summer street, Room 32 Boston, Mass. It contains 151 pages, of most valuable Spiritualistic data, and is well worthy the attention of all inquirers into the truth of Spiritualism. Price \$2.00 per annum, single copies 50 cents.

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

We have received the "Freethinkers Association" and "Freethought Directory," first edition, H. L. Green, editor and publisher. It contains the names of the officers and members of the "Freethinkers Association" and Distinguished Freethinkers, a history of the Association, resolutions, correspondence, conventions, articles of the association, etc. All who desire the second edition must subscribe before January 1st, to be sure of obtaining it. Each new member will receive a fine certificate for framing. We advise all those who are liberally disposed to subscribe at once as they are valuable for reference. Only twenty-five cents. Address H. L. Green, Salamanca, N. Y.

We are in receipt of the first number Woman's World, a weekly paper published by Helen Wilman, 256 State street, Chicago, Ill.

From the tone of this, the first number, we predict for it success. It has the ring of the true metal, and the editor seems to be possessed with common sense, and has taken hold of the Woman question in what, to us, seems the right way. There have been many efforts made in this direction, with apparently but little success; but at last one bold and fearless woman comes to the front whose pen seems inspired with good practical common sense, and we bid our female contemporary welcome to the editorial field, trusting that she will meet with the success she so richly deserves. The price of the paper is only one dollar per year; fifty cents for six months, and twenty-five cents for three months, and should be in every home in the country. Address, Helen Wilman, 256 State street, Chicago, Ill.

The Jesuits At Work.

COLUMBUS, O., Dec. 2d, 1882.

FRIEND ROBERTS:—I sit down to tell you of some of the evidences of Jesuitical hatred, but first permit me to say that Mrs. Grove, of whom I wrote in October, received a perfect flood of letters, and in attempting to see, hear, and write at the same time, she overdid, herself and for weeks would not answer the letters that were sent.

Finally I told her that I would act as her amanuensis when I could, and have done so, to-day is the third time. The last time before this, I felt badly when I left, took sick just as I went to eat my supper, and did not get over it for some days, and I dreaded to go back, and did not for some days after she had reason to expect me.

However, I went again, and the second letter she attempted to sit for, she said, "There is some one here who will not let me see," and she got up, went out of doors, then came back and tried again with no better result. I waited, pen in hand, for a time, and then said, we will lay this aside and try another, and thus we may, perhaps, find where the trouble lies. So it was done, and after a little, another was tried, and the following is what we got.

"I see a large full moon, it comes up from behind a mountain, the top of which seems bare. At its first rising it is red, after it gets up a little, bright rays of light pour forth toward the west; when it gets up still higher, it seems to whirl, boil, and emit a bright light as tho' a warfare was going on. I find it hard to describe. It seems like rings whirling and blending, mixing and separating—like all nations working through and through each other. Now I see a woman sitting on the moon, beautiful and handsomely dressed, hair black, form round and full, large brown eyes. She holds a banner in her right hand, on which is inscribed, 'Love and liberty to all nations.' She says, 'Let your aspirations run high.' Now I see another, a young lady with long flowing garments of dark material, has black, very bright eyes, that seem to scintillate. Now I see another, a Sister of Charity, who claims to have come for information, but I see her heart black."

Just here her own band got control enough to tell her that the scene she saw had been painted by Jesuitical spirits, and did not belong to the letter she was trying to answer.

The lady in whose house I have a room, is an old-time medium, very sensitive in her spiritual development, and very much opposed to Catholicism. This lady, Mrs. Reed, has a near neighbor who is much opposed to Spiritualism, and who

has at times annoyed her considerably. She sometimes finds her clothes and room filled with a terrible stench, and she has fancied that this neighbor had watched her opportunity to throw something on to her or into her room; but, ere I had been here long, I became satisfied that the annoyance came from opposing spirits, from the fact that others could not smell what Mrs. R. did.

To-day, when Mrs. Grove saw that sister of charity with her black robe, eyes and heart, she complained of a bad smell, which the more confirms me in the belief that Mrs. Reed's annoyance comes from spirits.

While I was in Salt Lake, I met a lady who had been a catholic, had married out of the church, and was a good medium. She said that for a long time after she left the church, she would be tormented at nights by seeing a company of nuns who would go marching by with a coffin, which they would leave in front of her bed. One night, under strong influence she spoke out, "to hell with your coffin." Her husband was astonished to hear her use such language, but the coffin disappeared and did not return, no more did the nuns.

One more illustration of the venom of this terrible power. I have a friend whose only son married a girl who was brought up a catholic. When she became engaged, she went to her priest and asked him to marry her. The priest, when he learned that she was going to marry out of the church, cursed and invoked bad luck upon them. "Very well," said Lizzie, "then some one else will," for I shall certainly marry him. Now mark, though she knows nothing about Spiritualism, she is a medium, as also is her husband, and bad luck has followed them. He soon after lost his place as an engineer. The road was owned and officered in part by catholics, and, though he had done well enough before, things began to go wrong, some of the catholic workmen got angry at him, pitched in to him and came near killing him.

After losing his place, his wife kept boarders, and they struggled along for a time as best they could, then she went to her mother's with her two little children, and he went farther west, got a situation, and was getting along well; she took the children and went to him, and all seemed bright for a short time. But lo! there occurs a smash up, he jumps to save his life, and is now laid up from the wrench he received in his back as he jumped. No blame is attached to him by the company, but he feels disheartened, his wife has been sick, and things look black generally.

The fact is these two people have got to make positive use of their mediumship against Catholicism, or these Catholic devils will pursue them to their death or separate them utterly. The church wants all mediumistic power for its own use, or will destroy it, if possible. The gentleman was brought up a Spiritualist, is a negative, don't care-ative one, while she is a don't-care-ative Catholic; but with the right conditions, would easily be brought to ignore the teachings of her childhood, and become what her husband's people are, but he can never be made a Catholic.

The lady has told her mother-in-law of questions asked her by the priest when she went to confession, that a boy on the street, should he use such vulgar language to a girl of fourteen, the age she was then—or to one of any other age, he would be severely punished; and yet this damnable thing goes on,—young girls, so innocent that they know not what they mean, are questioned about life's mysteries, by vulgar, sensual men, and women urged to be submissive to all demands from their husbands, urged to this as a sacred duty, because the husband is the head; oh, yes, and no class of people make more ado about "holy marriage," utterly ignoring the true marriage law of nature, they substitute their gross, material idea, throw the mantle of sanctity over it, and fill both this world and the next with their hords of subservient tools who are literally "conceived in sin and shapen in iniquity."

Oh the mighty work to be done! and oh, how much we need to connect ourselves with every class of spirits who are conscious of having suffered from false conditions, that we may receive of their help to aid us in overthrowing such conditions. Heaven help us.

LOIS WAINBROOKER.

Obituary.—Eulogium Well Deserved.

Passed to spirit life from Barton Landing, Vt., Nov. 23d, 1882, Moses Goodwin, for many years a resident of Glover, Vt.

The subject of the above notice, in his earthly life, showed many marked characteristics worthy to be remembered, and which if followed can but serve to give us honor in a higher life, and credit in a material state; he was earnest, honest, energetic in the discharge of his duties here; he deserves honor for he honored humanity; he set an example by earnest diligence, which is of untold worth to those who had known him for a series of years. He was hopeful through storm and adversity—making the most of his earthly conditions. This was his fixed purpose from which he rarely deviated; of him it can be truthfully said: he gave much when he gave a little for it was given with kindness. After much thought, and serious investigation he became a staunch believer in Spiritualism. This was the wondrous magnet that shaped his course of life. Unwearied in his searching to know of the life beyond; he was generous out of all proportion to his earthly means in sustaining mediums and speakers. For them he always had an encouraging word, and a cheerful smile. In his home they truly found a place of rest, invigorating influences being brought by the true goodness of the man. He was rich in having the companionship in life of those whose thoughts and feelings were in harmony with his own. He gained a glorious victory over the pains of earthly dissolution by his patience, born of the hope of a higher life; and the vacant casket from which the spirit had fled, bore the calm, peaceful look of rest. He is translated to a higher love, of which he saw the 'wavering image here'; his redemptive work is rest to him, and it will be his loving purpose that the friends in the environment of flesh feel his presence and share in the joy that he has found on the "Ever green mountain of life." It was the privilege of the writer to assist by speaking at the obsequies, honoring him we loved by words born of the inspiration that shaped his life.

Sing no requiem o'er the clay,
The spirit had a birth to-day,
Realized the hope of years,
God shall wipe away all tears.

W. C. JOHNSON.

Letter From C. E. Watkins.—His Protest Against Bundylam.

Editor of Mind and Matter:

I want to say a few words to my friends through your paper. As a medium I see a great many men of many minds. Now could you, dear readers, expect them all to think alike upon the same subject? Do you think any one man has a right to control your minds? If there is any man who is so egotistical as to believe that he knows it all and is trying to make you admit it, do you not think it is our duty as Spiritualists to inform him that we have minds of our own, as well as himself. There is a certain man who claims to be the editor of a Spiritualistic newspaper, who uses that paper to try and pull down a medium's reputation for honesty, whom you and others believe to be honest and true as a medium. What is your duty in that case? Is it not to try and stop the influence of that paper with those who do not know the medium so assailed? Think well of this kind friends. No one denies the right of J. C. Bundy to think as he pleases, but I do deny his right to publish his thoughts as truth, to the world. He has no means of judging others any more than you or I. Where is there one physical medium that he endorses that will allow him to grab a spirit form?

I would not write this way (for Mr. Bundy has never spoken against me as a medium as he never had a sitting with me) but he has attacked my character. Personally he has always claimed to be my friend. If he is sincere in that claim I do not see why he does not leave my personal acts alone. Remember that it is through sensitives, easily influenced, that you get messages from your loved ones, and not through strong and self-willed persons.

CHAS. E. WATKINS,
Crooked Lake, Mich.

KIND WORDS.

Martin Casaday, Kew, Iowa, writes: "Enclosed find money to pay for MIND AND MATTER for another year. I do not want to miss a single number and hope you may have good health and help from the invisibles till all enemies of mediums and the good cause are hushed to silence. Accept my best wishes for your prosperity."

J. P. Smith, Clayville, N. Y., writes: "I have taken MIND AND MATTER ever since its birth, and shall do so while it lives and I live. It is the only paper free from sectarian hypocrisy that I know of—a mighty engine of power in the defence of truth. Long may its worthy editor live to apply the lash of justice to those hypocritical, sectarian Spiritualists."

Geo. Hale, Sr., Kenosha, Wis., writes: "Enclosed please find one dollar for the continuance of MIND AND MATTER for six months as we do not expect to tarry in this city longer than that time. But while we occupy this sphere of life wherever we may be, we shall want the paper, as we think it fills a place in the Spiritual work that no other paper does. We think much of the communications in the late numbers and hope they will continue thus interesting."

Mrs. A. D. Van Buren, Lake City, Minn., writes: "I herewith enclose two dollars for another year's subscription to MIND AND MATTER, bidding you God speed in the arduous position you are filling as editor and defender of so many grand truths and new ideas. May the promise, 'as thy day, thy strength shall be,' be verified to you, and you come off more than conqueror in the conflict now being waged between truth and error—is not the word, what shall I name the opposing element?"

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

B. Heath, Bethel, Vermont, writes: We received your card notifying us that our subscription had expired. Please find enclosed two dollars for renewal, for MIND AND MATTER we must have, as long as money will bring it, for I do believe it the best spiritual paper that is printed. I see you point a gun once in a while to Mass.; that is all right, for we think they need a reminder, too often, I fear. You can set us down as life subscribers, as long as you pursue the course that you do, and I will do all I can to get subscribers for you, but it is a hard place in our neighborhood to get subscribers to a spiritual paper, a little too animal I think.

Benjamin Keene, North Turner, Maine, writes: "Dear Sir:—It appears that another year has come and gone making four since your venture was sent forth for the approval or condemnation of the reading world, and I am happy to believe that the former is the almost universal verdict of all the really sound Spiritualists of the land. I am free to confess that during its infancy not a little concern was felt for its precarious life, but thanks to all the powers and influences connected therewith, the young giant is now past the doubtful or uncertain point of its existence, ready and able to do battle with any and every foe, from Bundyism down to every other excessive tam; indeed, the young stripling's powers have already become so formidable as to command respect where once it encountered only sneers for weapons. Well, let the lad grow to become a very Joseph amidst the Brethren. Inclosed is the sum of two dollars for another twelve months. Suppose you are sending a copy to Miss Margaret McLure in Oregon. Think I can find you one or two more readers for the coming year."

The manuscript for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names.

Membership, 25 cents,
Directory, 50 "

In all 80 cents. H. L. GREEN.
Address—H. L. GREEN, Salamanca, N. Y.

QUESTIONS.

BY G. FRED FARLIN, M. D.

Will love survive the stroke of death
And live again in deathless form,
Or will it with the latest breath,
From out the soul of man be torn?
When the cold form is laid aside
Must we believe that love hath died?

Ye who have felt affection's kiss,
Ye who have breathed its warmest sigh,
Think ye Love's ecstasy of bliss
Was born of God, yet doomed to die?
To trail its white robes in the dust,
Life and expression from it crushed?

Ye who have dared to say "I love,"
And heard love's answering reply,
Pray tell me, will it live above,
Or is it kindled but to die?
Ye who are satisfied at heart,
Hath human love in Heaven a part?

These questions, ah, how vain to ask!
Useless, indeed, with such to cope,
The answering were a doubtful task;
Mortals can but reply—"I hope."
Where shall we turn, of whom inquire
To know if Love shall e'er expire?

Oh, Sainted Angels! ye who died
And passed away from mortal sight,
Who slipped across Time's ebbing tide
And moored in Heaven's eternal light—
The knowledge must to you be given,
Are earthly loves transferred to heaven?

A gentle movement stirred the air
As if 'twere swept by unseen wings,
This message to the soul to bear
Above Life's crowd of meaner things:—
"God, with His own hands, will undo
The pearly gates to let Love through!"

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

HIPPARCHUS.

(The Father of Astronomy.)

I GREET YOU SIR.—All men are equal when they work in the service of truth. The subject matter of my discourse this morning is my conception as a spirit of the Pyramids of Egypt. Learned men of to-day, think that the monuments of fallen greatness—that is that they were built through ambition, as standing monuments, against time, of kings who have lived in the past. Although this may have had something to do with their building, that was not their original purpose. The pyramids of Egypt are, or were, destined to be the chronological tables, signifying the different things that occurred under different kings—in fact, to be a history in themselves, and were erected at the time when the king combined the office of priest with his secular authority. And all kings who then possessed the knowledge of the art of writing, in adjacent countries, were the Sons of the Sun, or the Initiated. The top or apex of the pyramids was intended to indicate the time of the Egyptian harvest when it is approaching; and you will always find that as the sun passes through the signs of the Zodiac, either in planting or seed-time, or in the gathering-in time, that the apex of the pyramids point directly toward the star that is always in the ascendant at that time, and herein you have stated, the real object of the pyramids which was, that they should be evermore a calendar to the Egyptians. Ques. Would not one pyramid have served that purpose as well as many? Ans. No, not exactly, because in different sections of the country they could not have availed themselves of one pyramid at one and the same time. Ques. What I mean is, where there are groups of pyramids, would not one have answered the purpose for that locality as well as the whole number? Ans. The ambition of subsequent rulers led them to imitate the great or original pyramid. These were understood to be the purposes of the pyramids in my day. I at that time was at the head of a school whose religion consisted of the worship of the Sun as a central point, and all the other planets or stars that came in conjunction at certain times in the year. The principal starting point was on what you call the 23d day of June, between midnight and morning, and which is now, I think, termed under the Christians the day of St. John the Baptist or the baptist. Now, baptism in those days with water, whether by pouring or immersion, was used as the first sign is used among the Odd-Fellows or Masons, as a mark of initiation. All persons desiring initiation were admitted only on the 22d of June, between midnight and six o'clock in the morning. That was the hour used for that purpose. Out of this custom the Christians took their start, in the days of Potamon and Ammonius Saccas under the sign Virgo, or the Virgin, and they, the Christians have made out of that sign or symbol a material woman instead of a celestial one. Out of that sign or symbol together with the characteristics of Pythagoras and Apollonius of Tyana, were founded the frame-work of Christianity, or the Jesus of your time—a combination of other characters and special characteristics, in the days of Lucian, the dramatist, and Marcion, the historiographer, as he might be termed. But in the first three hundred years of the Christian era, divine characters, or babes born of virgins, were always understood to relate to that constellation Virgo, and the virgin and her child as the centre. And there is no man among moderns, who will come after me who has studied into these details, who can to day deny the astro-theological origin of Christianity; and that through the various pagan versions of the changes of the year, and the corresponding changes of the harvest time. And any simple observer of the calendar, marked with the seasons of the year, will soon see the clearness of what I here state—will see the truth of what I here assert; and all he wants is an almanac to confute Christian theology—a simple thing, within any man's power to obtain with the intelligence to explain it. But divisions and schisms have always existed in regard to the real force that men possess after death. Death is just as necessary as birth, in order to take a step higher, and to understand the nearer relations between the finite and the infinite; and this will be demonstrated shortly by those who once lived in the physical form, walking again upon this earth visible to each and every mortal. These conditions are subject more to mortal man than to the spiritual one, on account of the density of his

form. You understand what I mean to express; that is, that the weight of flesh or matter holds him to the earth more firmly than it would an etherialized form. Therein lies the secret power of the mortal over the immortal on the earth; namely, the density of form. Now, the question with spirits is, whether they can get sufficient density, to maintain their appearance here upon this plane; and it lies with you mortals whether you will assist or retard their progress. Then you will have such proof of the after life that you will need no mediums, for they can speak for themselves. As there are others here and I have said all I can utilize to the purpose you may sign me Hipparchus, about two hundred years before the Christian era, so-called.

[We take the following account of Hipparchus from Thomas's Dictionary of Biography.—Ed.]

"Hipparchus the founder of the science of astronomy, and the greatest astronomer of antiquity, was a native of Nicæa, in Bithynia. He was of Greek extraction, and flourished about 150 B. C. Many of his observations were made at Rhodes. His writings are all lost, except a 'Commentary on Aratus,' which is the least important; but the knowledge of his discoveries has been preserved by Ptolemy in his 'Syntaxis.' The first who made systematic observations, he was also the first who discovered, that fundamental fact in astronomy—the precession of the equinoxes. A discovery so important would have sufficed to have immortalized him. But he also greatly enriched the science of mathematics, and was the first who understood trigonometry. He invented the planisphere, and gave rules for the calculation of eclipses, by means of which he determined the longitude. According to Pliny, who calls him the confident and interpreter of nature, Hipparchus, having perceived a new star that suddenly appeared in his time, was stimulated by it to form his Catalogue of one thousand and eighty stars, which is preserved in the 'Almagest' of Ptolemy. In this operation he used the astrolabe, which was probably invented by him. He originated a more complete system of geography, and the mode of determining the position of towns by circles drawn on the earth corresponding to those of the celestial sphere. Among his last works were 'On the Magnitudes and Distances of the Sun and Moon,' 'The Movement of the Moon in Longitude, and 'On the Retrogradation of the Equinoctial and Solstitial Points.'"

[It was the spirit of this truly great and learned man who paid us the compliment of saluting us as an equal co-laborer in the service of truth. The reader is as fully competent as oneself to judge as to the correctness of the spirit's solution of the riddle of the pyramids of Egypt. It may not, however, be out of place for us to suggest that Hipparchus was aided in making his great discovery of the precession of the equinoxes through his obtaining a correct knowledge of the objects and purpose of the pyramids. If it was a fact that the apex of the pyramids was intended to designate some star that was in the extreme ascendant at the time when the harvests of Egypt at any given period took place, as time went on other stars would occupy that position on account of the precession of the equinoxes, and a change of the location of the pyramid would become necessary to correspond with the changed state of the heavens. Be this as it may, it is not a little remarkable that this explanation or theory of the purpose of the pyramids has not been before given, and that it should be given by the spirit of Hipparchus, the discoverer of the precession of the equinoxes, at this time and in this manner. Hipparchus, as a spirit, tells us that he was at the head of a school, whose religion consisted in the worship of the sun as the central point, and the planetary and stellar conjunctions with it at certain times of the year—in other words the astro-theological religion of the ancient philosophers and sages. His sect, he tells us, was the one who recognized the year as beginning at the Summer Solstice, or on the 23d of June, in the morning. What the spirit says about the astro-theological nature of Christianity, we have demonstrated over and over again to be true. The assurance of the spirit that the time is fast coming when these grand old teachers of the past will walk in our midst, is worthy the consideration of every true and intelligent observer of spiritual facts. We work and wait. In the light of the spiritual events of the past thirty-five years, we are prepared for almost any manifestation of the power of human spirits over the matter of this planet. Read and re-read these communications if you want to comprehend their value and meaning, for truly no such revelations of the secrets of the past were ever given to mortals.

ST. GERMAIN.
(Bishop of Auxerre.)

My Salutation, Messieurs, shall be: Let us love, instead of hate each other; and we can only achieve this by individualization of character without regard to any prevailing beliefs. No one can save you but the saving power within yourselves. No spirit or mortal can make you what you are to be, but your own thoughts. Purity can only be obtained by right actions. I ask that all spirits and all mortals will forgive me for teaching doctrines in relation to a person, so-called, but whom I never have yet seen, namely, Jesus Christ. No more ardent follower had he than me, and yet honesty of belief in spirits is no criterion of honesty. Believe in anything you feel is right, but your actions will sit in judgment upon you, they will be your saviour; and one is with me here to-day, who was intimately related with me in this mortal life, in the propagation of Christianity, who desires me to say for her (a saint so-called), that one good action is worth any amount of belief, in the way of redemption. Her name when she was here, was St. Genevieve, one of the patron saints of the city of the highest civilization and deepest immortality, (Paris.) But what I now know of Jesus Christ, I might have known if I had not been a fanatic. I held at one time a copy of the original remaining writings of one, Moses Chorenensis, and the original of it is now in possession of the Maronite monks of Mount

Lebanon; but no one sees it, and it is guarded as a sacred work by their Patriarch or chief. But those manuscripts once exposed to the world, will prove that the original Gospels were written in Cappadocia in the Syriac-Hebraic tongue, and not in the Greek, and were copied into the Armenian, by this Moses Chorenensis. Ques. Was the Armenian a Greek idiom? Ans. As far as I understood, it was a mixture of Indian and Greek; but I know that the Armenian, since my time, has come in contact with the Greek so much that the language has undergone considerable change. These Gospels of the Armenians set forth St. Paul as Apollonius of Tyana, with Jesus Christ as a modern typification of Krishna, of India; that is they placed Krishna as living at the time of Apollonius of Tyana, and Apollonius as the disciple instead of the real master. All this I knew at the time I lived in mortal form, but I could never see it clearly until I became a spirit, on account of my fanaticism. And as I am anxious and willing to rectify the errors of my mortal life, so I am here, to-day, to testify what I know of the truth, thanking you for the opportunity. That will finish what I have to say to-day. St. Germain, Bishop of Auxerre.

[We translate the following concerning St. Germain from the *Nouvelle Biographie Generale*.—Ed.]

"Saint Germain, Bishop of Auxerre, was born in that city, in A. D. 380. He died at Ravenna on the 31st of July, A. D. 448. He descended from an illustrious family, and studied at Rome, and distinguished himself at the bar of that city. He was named governor of Auxerre by Honorius, and he made himself so beloved, that, after the death of Saint Amator, bishop of Auxerre, the clergy, nobility and people demanded, with a unanimous voice, that he should be his successor, in 418. Germain long resisted the call, but finally yielded, and observed in the episcopal seat the austere virtues of an anchorite, and the skill of a statesman. He founded the monasteries of Saint Come and Saint Damien. His charity and zeal as a bishop was without bounds. He made two voyages to England to oppose the Pelagians, one in 429 and the other in 446. The following year he went to see the Emperor Valentinian III, at Ravenna, to obtain his pardon for some of the people of Armorica, who were in revolt. He died during this journey. His body, which was transported to Auxerre was burned by the Huguenots in the 16th century."

[It was the spirit of this benevolent, pious and influential prelate who returns, after more than fifteen hundred years, to acknowledge his religious errors and warn others to avoid making the mistakes that he so sincerely and devoutly made. As this spirit refers to Saint Genevieve, as one who was present with him and as testifying that "one good action is worth any amount of belief, in the way of redemption," a brief sketch of her may not be uninteresting or out of place. Speaking of her the *Nouvelle Biographie Generale* says:]

"St. Genevieve was born at Nanterre in 419 or 422, died at Paris in 512 A. D. Her father was Severus and her mother Geronce. An unknown author wrote her life eighteen years after her death. It is almost universally believed that this Christian virgin was a shepherdess, and they have even represented her with a crook in her hand guarding her flock. At the same time some think that Severus, whose name indicated a Roman extraction, was rich and noble. This opinion although held by few, acquires a certain authority from the following circumstances. One day in the year 429, the two bishops, Germain of Auxerre and Loup of Troyes, passing through Nanterre on their way to Great Britain, where the Gallic Church sent them to oppose the disciples of the heresiarch Pelagius, they were entertained at the home of Severus, and it is presumed that a poor laborer would not have dared to offer such hospitalities to them. That visit decided the vocation of Genevieve. When Germain of Auxerre arrived at the entrance to the village of Nanterre, he found himself so beset by the crowd of inhabitants around him that he was obliged to stop on his way. It had been already nearly three hundred and fifty years since Christianity had been introduced into Gaul, but still polytheism had not been entirely destroyed there. This explains how it came to pass that the bishop of Auxerre, began at once to preach to the people in the open air. Among his auditors, he noticed a child who listened with devout attention; that child was Genevieve. She was only seven years old at that time, if the date of her birth is correctly placed in 422 A. D.; but what is related of her agrees better with the age of ten or twelve. The next day, Germain having exhorted her, before taking his leave of Severus, with whom he had passed the night, to consecrate herself exclusively to God. She replied to him that such was her desire and most cherished hope. The bishop gave her, with his benediction a small copper medal on which was engraved a cross; then he departed.

"From that time the mind of Genevieve was absorbed by the desire to enter the institution of Christian virgins. At that time the female convents were not cloisters. Their members could live either in community, in solitude, or in their respective families. On his return from his apostolic mission, Germain again passed through Nanterre, and finding Genevieve of the same mind, he permitted her to take the veil. From that time until 449, the life of the daughter of Severus was passed, a part of the time with her parents, a part of the time with her Superior who lived in Paris, or among other nuns, devoted, like herself, to the glorification of God and the Saints. Genevieve, everywhere she went, lived in the most edifying manner. Meantime, towards the year 449, Genevieve, who was subject to having visions, predicted the invasion of Gaul by the Asiatic barbarians, to the inhabitants of Paris, notwithstanding which she gave them assurance that those barbarians would be unable to advance as far as Paris. Alarmed at this prediction they threatened the saintly girl; treated her as a false prophet; accused her of magic; and but little would have been necessary to have impelled them to end her life. This was at the time when Gaul saw the greater part of her provinces torn from the Roman rule by the Visigoths, Burgundians, and Franks without being able to see whether Theoderic, Gondicairus or Meroveus would become its master. In the uncertainty in which the nation found itself as to its destiny, they willingly submitted to the authority of the bishops. Now, it happened that Germain of Auxerre having been sent a second time as envoy to Great Britain, passed again through Paris at the moment when the populace were the most aroused

against Genevieve. The bishop had some trouble in calming their exasperation. Two years after, in 451, the truth of the prophecy of Genevieve was realized. The news spread that Attila was about to cross the Rhine, and that the Huns under his direction were marching on Paris. The inhabitants of that city, which had no warriors within its limits, were seized with terror. It seemed that flight was the only means of safety left to them. They had already abandoned their houses; a frightened crowd wound its way through the narrow and crooked streets, and were about to go out from the walls which it seemed impossible to them to defend, when Genevieve came to reanimate the courage of the fugitives. She ran about the city, begging the men to arm themselves, exhorted the women to implore the assistance of heaven, assured them all of divine protection, demonstrated to them that it was better to perish valiantly fighting the Barbarians than to die of misery and grief in a shameful flight, and finally gave them hope that the Huns would not attack Paris. Everybody remained in the city, and each was occupied in some preparation for a resistance which would have been doubtless desperate, if Attila, after having approached Paris, had not turned the direction of his advance. This was a great triumph for Genevieve. Her former persecutors even attributed to her virtues and devotion, the deliverance of Paris, of which city this virgin was then forever regarded as the patron. Notwithstanding the austerities of her life, entirely occupied in prayer, meditations and pious journeys, Genevieve died at a very advanced age."

Not the least significant feature of the communication of St. Germain is this reference to the spirit presence of his distinguished and revered virgin convert. It is such incidents as these that establish beyond all reasonable question, the authenticity of these remarkable communications. The confession of St. Germain, that from the copy of the writings of Moses Chorenensis, which he at one time held, he might have known that the Christian Gospels were spurious, but for his blind and obstinate fanaticism, shows to what an extent religious prejudice will hold a man. "Moses Chorenensis was an Armenian writer and bishop, who flourished about 460 A. D. He wrote besides other works a History of Armenia." So says a biographical writer in Thomas's Dictionary of Biography.

[We take the following concerning Moses Chorenensis from McClintock and Strong's Cyclopædia.—Ed.]

"Moses Chorenensis, surnamed 'the father of poets and savans,' an Armenian theologian, flourished in the fifth 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 Bagravand. 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 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 these 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."

If the communication of St. Germain is correct, then there are works of Moses Chorenensis that have been suppressed by the Catholic Church. We hope that the time may come when the writings of this Armenian bishop, will be again brought to the light; it is much, however, to have the assurance of this spirit that those writings showed that the original Gospels were written in Cappadocia, in the Syriac-Hebraic tongue, and were copied therefrom by Moses Chorenensis, bishop of Bagravand, into the Armenian tongue. This leaves hardly a doubt that Apollonius of Tyana, a native of Cappadocia, was the writer or compiler of the so-called original gospels, a fact testified to by the spirit of Apollonius himself. Indeed, the spirit of St. Germain says that this Armenian version of the Gospels, set forth St. Paul as Apollonius of Tyana, with Jesus Christ as a modified typification of Krishna of India, as living at the time of Apollonius, and Apollonius as the disciple instead of the master. Thus the testimony of one spirit after another is being given, all tending to demonstrate, not only that Christianity is a monstrous fraud and deception, but demonstrating the nature of that fraud and deception in all its details. Let the light shine! Circulate these irrefutable revelations from the spirit side of life. Do not fear. The truth will harm no one; and will help all.

GEORGE DEYVERDUN.

I ADDRESS YOU MONSIEUR.—I first made the acquaintance of one Edward Gibbon at Lusanne, and we associated in a book which was a failure, called "Memoires de la Bretagne," and afterwards I speak to him, on my Research into the Rise and Progress of Christianity, and it called forth a work from Gibbon and myself called "Æneas, The Lawgiver, in the Eleusinian Mysteries; and I was just as well convinced as a mortal, as I have since become as a spirit, that the Eleusinian Mysteries, helped to make up Christianity as at present set forth; and those Eleusinian Mysteries were composed of books commemorative of the Grecian harvest home, and at the harvest time they ate or drank the blood of Bacchus in the juice of the grape in conjunction with eating the bread or body of Ceres the Goddess of Corn; and here you have the real foundation of the supper of Jesus. An investigation into the ancient Greek will satisfy any person of the truth of what I here assert. In the mouth of this Æneas are put the words

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