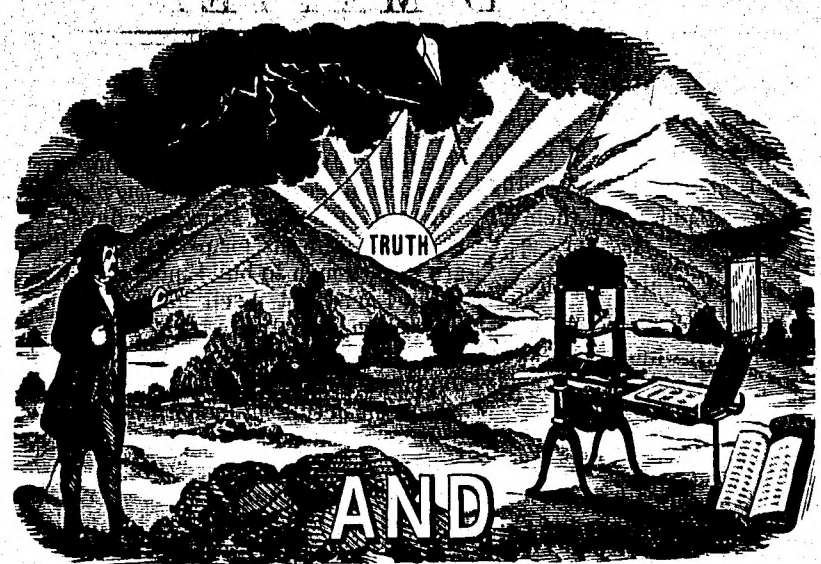


# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 14th, M. S. 36.

JOHN POWELL.  
(Belvidere, N. J.)

I trust that my presence here is not an intrusion, for it brings me back to some things that I had almost forgotten, and one of them is the formalities of human life, and there comes to me a desire to feel to be myself. You have come to a period in the earth's existence when very many of its resources are utilized for the happiness of men; and it is pleasant to view what can be done with earnest men laboring to produce the comforts and luxuries of life. But it is not of that that I wish particularly to speak, but the difference that exists between the present and the past of public opinion. You may be astonished when you study history and see what men have endured for the sake of their religious opinions, and fail to understand how minds could cling to the education of infancy with such a determination. I think in many instances it originated through having so few things to interest the mind. At the present time there is so much to occupy and carry the human mind from one idea, that it cannot make a groove that will hold but one opinion. It is rather a pleasing thought that the rubbish is being cleared away, and that you are likely, in the future, to have abundance of gifts in the direction of spirituality. You cannot judge from the present of what the future will be; for you have not had time to eradicate that one predominant power, the religious tendency of man to worship something unseen and not understood. But reason is the true power which makes man come to a knowledge of the past, the present, and the future condition of things. You must look forward to wonderful results through the reasoning faculties of men. It cannot slumber again, and the tyrants, Bigotry and Superstition, cannot hold the masses in their grasp; for one reasoning mind gives another the power of reason, and so on until all become awakened to the true thought and the true power likely to work out life's problem for spirits embodied in human organizations. Would that I were able to take my place once more amongst men to do an important work; but, for the present, I am engaged in a work that may make it pleasant for men and women, when they lay aside that cumbersome garment called the physical organization, and enter into a new experience, looking forward to some time in the future to gain that great boon called happiness. I am working to make conditions to aid each one to attain that realization as soon as possible. My name is John Powell. I lived in a place called Belvidere, but that was many years ago. I return under rather peculiar circumstances, for I thought for many years that I had done with earth, and I worked to enable my friends to enjoy a spiritual condition. I was informed lately, by a friend, that the best way to acquire power enough to do a good work was to return and hold a human organization for a time, in giving to the world a fragment of evidence of continued existence, and that there would be necessities in spirit life equal to, if not greater than those in the material existence of spirit. He also said that my work would not be one-sided and would be universal. It is impossible for me to give an idea of my experience while using an organization, gathering up the few fragments of thought and giving them an existence through another organization than my own. I am not entirely satisfied with this visit, and may possibly return and see what I can do after I become acquainted with this law, which, although simple, holds all there is of happiness or woe.

BETSEY BANKS.  
(Newport, R. I.)

I was told that if I came here I'd learn something about a new religion. But I always think that it is best to stick to the old, if a person can be entirely satisfied with it. But somehow, of late, I haven't felt easy in my mind, for things have not come out as I expected; and if there is any religion, whether old or new, I would like to get it, just for the sake of letting people know it was to be found. But if this is a new religion, it is not so much connected with faith as it is with practice; and, for my part, I don't believe it is a religion at all, for it is nothing more than making somebody else do your talking. And it has been for some time a trouble to me to know how to get people to understand that if they didn't change their way of thinking, they would be awfully disappointed. If I can reach any one, and do anything towards changing their minds, whether this is a religion or not, I'll be satisfied that I have done some good. My name is Betsey Banks, of Newport, Rhode Island. I was a Methodist till I died; but I wasn't anything after that, for I was so disappointed that I was not satisfied with anything.

DR. LEWIS MORGAN.  
(Montpelier, Vt.)

I would like to straighten out my life a little if I could, but I wouldn't know where to begin, or how to make it different from what it has been. I used to take a great interest in the physical or-

ganization, and I became so anxious to understand all the ins and outs of it, that I used to collect animals, and by experimenting upon them, tried to see how they were constructed and how I could connect them with the human organization. But I do not find myself able to hold an organization to give all the particulars in regard to my studies. We are, however, coming nearer and nearer every day to a correct knowledge of the human organization, and what we can expect the spirit to manifest through the various developments of humanity under existing circumstances, and how to change the current of thought sufficiently to produce results different from anything heretofore. I find it difficult to give my thoughts because I am too earnest about acquiring knowledge; and I consider this the most wonderful study that I have ever undertaken, and what knowledge I may acquire in operating through this organization, I hope to be able to put to very good use. I was known as Dr. Lewis Morgan, of Montpelier, Vermont.

MADLINE WALKER.  
(Detroit, Michigan.)

GOOD AFTERNOON:—I've been straying around for some time, hoping that I would drift into some new realization, and I think my hopes are more than realized in coming here. I do not mean to come in and make any trouble for you, for you find trouble enough without my making myself disagreeable. For my part, I had real fun after my spirit left the body, for I expected to get a regular overhauling for not professing something that I did not feel. But the truth of the matter is, that I found everybody so busy attending to their own defects, that they had no time to look at me; and so far I have sailed along pretty smoothly, and had many a good time and pleasant laugh. Now I suppose I am being schooled for something that will make me more useful to others, and that is why I feel so contented; for it does seem that people ought to occupy their time with something beyond their own selfish purposes. There is plenty around me to be done, but I never fully understood how to do it; and while I am here I am gaining strength, and knowledge too, that will make me able to understand the needs of others so that I can aid them. And I want to tell you that one-half the world don't know how the other half lives. You little dream how many spirits throw off the mortal without any knowledge of any condition but that of oppression; and I go from here to try and lift them up, and give them a place where they can grow strong and happy. Bye-bye. Madeline Walker, Detroit, Mich. I was not a little girl, but always said bye-bye when parting with friends.

LYDIA MORAND.  
(Cincinnati, Ohio.)

Do you know what it is that pleases me? [No, we do not.] It is to know that I am able to use an organization, and come almost back to the material life again. [You are entirely back, are you not?] Yes, but I understand that this is not my own organization. Education aids us very much in coming to a correct conclusion. [That depends upon what kind of an education it is.] I mean a liberal education does this; but very few, I admit, get such an education. I am rather anxious to see young minds trained to think that they have the power to engender thought without conforming to some popular rule or regulation. The little ones of earth have very little justice done them, for their instructors want them to do as they do, and to arrive at conclusions in accord with their own. The little aspiring heart sees things from its own standpoint, comprehends through its own faculties, but is not allowed to develop by its own powers. It is rushed on, or forced like a hot house plant, and when it arrives at the period that life ought to be the most beautiful to it, it is nothing but a husk of its former self, without the power to enjoy life in any sense, but through ailments. I hope this thing will cease to be, and that the young may be allowed to mature as nature designed, and then we will not have a spirit world, overcrowded with undeveloped human beings, unable to take up their spirit existence with strength and ability to do a great work. But I do not know that my few thoughts will do any good. They may, however, meet the eye of some tender, loving mother, and through what I have said, she may come in sympathy with her children's needs, so as not to become unjust to them. My name is Lydia Morand, Cincinnati, Ohio.

[We wish we could impress the reader with the importance of the spirit testimony of that gentle spirit philosopher. It is more than truth. What is called education is little more than training tender, infant minds, to surrender their individuality, and to remain passively in the clamps of bigotry and superstition, which impious priestcraft has prepared for deforming their mental and moral, and even their physical natures. It is that kind of horrid interference with the minds and souls of men, which the iron shoes of Chinese females, and the withed planks of the flat-head Indian babies, are applied to the feet and heads of helpless infancy. Reason! when wilt thou resume thy too long obliterated sway, and banish from earth the tyrant custom, and all his cringing slaves?—Ed.]

JOHN NORRIS.  
(Lewistown, Pa.)

I come into your presence with the desire to do some good if possible. It is not always individuals that hold responsible positions, and are looked upon as the noble of the land, that possess nobility of soul; neither is it always men who profess to be controlled by the highest and best truths and best principles in life that work and do the most for humanity. But through all ages of the world there have been men and women who stepped out of the beaten track, and advocated a principle, and adhered to it to the bitter end without asking anything of the world at large. Such people were never understood by the masses. A few could come in rapport with their important work, and wish them God-speed on the way; but where they received one word of encouragement, they received a thousand of scorn and contempt, and the opposition of the ignorant populace to hold them back. But, with all these contending forces against them, you have seen one link of the chain after another drop by the way, from those who were bound, until to-day the human family look upon themselves with a knowledge that they have outgrown many of the defects of the past, and you stand on a plane that is comparatively free. But the same obstacles seem to come up and obstruct your progress, and the labor seems likely to be retarded. But the watchword is onward. Knowledge must flow into the souls of men, whether they are willing to receive it or not; and correct principles must be applied whether the conservative forces desire it or not. Men are learning not to expect to be saved except through their individual efforts, and this is something that will open the pathway to better things. It has been many years since I used my own physical organism, and I am attracted here by a desire to contribute something to the work of reformation. I was not better, nor did I understand things better than a majority of men; but as far as I did understand, I tried to usefully apply that understanding. All I ask of intelligent men and women, is to do the very best they know, for by their doing their best, they will aid others in acquiring knowledge and truth from their surroundings. My name is John Norris, of Lewistown, Pa.

PAT RYAN,  
(Cork, Ireland.)

This is a real botheration. I thought I was dead and done with the world, and here I am, about as much alive as ever I was, and what to do I don't know. I think I might as well be dead as to have to trot some one else around as myself, for I never could make a living with these hands and feet again, no how. And if you'd put me in the way to get out of here and be dead, I'd feel awful glad. My name was Pat Ryan of Cork, Ireland.

[This spirit was assured that he would have no trouble to get out of the form he was controlling, but that it would not be to "be dead" but to live an active, useful and happy life, and that he would never more have occasion to desire death. The spirit although a Catholic, as he stated in conversation, had escaped the influence of the Catholic priests in spirit life, on account of having passed from his earthly body under the effects of powerful narcotics, which rendered him unconscious to any external influence. How long that spirit has remained in that condition until he found some spirit heretic Samaritan to bring him where he could be healed, we do not know, but most probably for many years.—Ed.]

BRIDGET MAHONE,  
(Elizabeth, N. J.)

I wonder if you could tell me anything about where I am to go, and what I've got to do? I've got lost and I don't know where I am. I know I died, but I can't understand this. I guess I must be lost. I haven't got any strength to hold myself up with, but I was sick a good deal and had the drowsy, and I had to sit around and not do much, and I couldn't very well afford it, for when I could I worked out. I had to live with my sister, and at last I thought I would die. But I ain't dead for I'm here, and I came from Elizabeth, N. J., and my name is Bridget Mahone. My sisters name was Mary Mulvany.

[For explanation of the cause of the condition of this spirit, see next communication.—Ed.]

JONATHAN YALE.  
(Plymouth, Mass.)

I've tried some time to get in the way of talking again, but every time I made an effort, it seemed that something would interrupt me, and I would go away disappointed; but to-day I have accomplished my desire. In waiting for strength and an opportunity to speak, I have learned some wonderful things; and one of those things is that the majority of spirits are held back on account of the effects of some narcotic they had taken before the spirit was free from the physical organization. It was given with a desire to relieve suffering, but I sometimes question whether it does any good whatever, and I know it causes a great amount of evil. There is a law which, if individuals have been under the influence of centuries of religion, brings them under its subjection; and almost all the other societies are the outgrowth of

the Catholic power; and when their growth becomes so that it is likely to overshadow the old stock, the latter naturally desires recognition and the power to control. But in your battling you have broken many a weapon, and although these are not used to destroy your life, they can be made weapons in the hands of intelligent minds to sever the old from the new, and leave it to become a mass of rottenness to be lost in the consuming elements that take up its exhaling poisons, which so change them that they become things of use instead of destruction. Many spirits seeing and understanding your thoughts, and your determination to enlighten mankind, concentrate their forces around you, striving in every way to destroy your labor. To such an extent have you been made to experience the opposition of those spirits, that it has become almost a part of your life to expect some force to rise up and retard your progress. But after struggling for a time they will become discouraged and cease operating with as great force as they have exerted heretofore, and that will enable you get ahead and out of harm's way. I wish you may have all success in your labors. I sometimes feel disheartened, indeed, to see that even those who have learned the beautiful lesson of Spirituality seem not to care whether others gain what it is their legitimate right to have—that is, sufficient knowledge to know how to live a life of happiness on earth, and make conditions for a happy future. I ask one and all to place their shoulders to the wheel and take hold of the work with a will; for some one must come to the front and aid in the battle for life. I want the readers of the paper to take this matter into consideration; which is it to be, Catholicism or Spiritualism? When I say Spiritualism, I do not mean the feeble conception that men have of Spirituality, but the principle that makes all men and women brothers and sisters, placing all on an equality—allowing all to gravitate to that which best meets their desires, making the good of one the good of all. My name is Jonathan Yale, of Plymouth, Mass.

## Spirit Warnings of Great Import.

In a letter dated Rochester, N. Y., Sept. 6th, 1883, from Mr. C. E. Langdon, 178 Monroe avenue, that city, and which we published in MIND AND MATTER of Sept. 8th inst., among other things he said.

"I enjoyed (at Onset Bay) several sittings with James A. Bliss, through whose hand I received several written communications from very ancient spirits, given in the unintelligible characters of that ancient period, two of which even the controls of the medium could not translate, and I have called in the services of Dr. James Cooper of Ohio, the eminent linguist medium, who never fails in his work."

On September 14th we received from Mr. Langdon the following three most significant communications, the two last being Dr. Cooper's translations of the two unintelligible communications to which Mr. Langdon referred to, and the first explanatory of the two ancient communications.

## SPECIAL SPIRIT COMMUNICATION

"September 10th, 1883.

FRIEND LANGDON:—We are very thankful to you, that you have so carefully observed our request, and I feel that you will, sometime in the future, be well repaid for your noble work.

We very much desire that the communications that we have given in this matter be given the widest publicity, in order that the spirit friends of Spiritualism and reform will be able to have ammunition with which to faithfully battle with the enemy that has recently shown so much activity. In the first place we unconsciously entranced our medium for these communications. Then we obtained those that would communicate in dead languages our thoughts and desires. We then send this to the translator, Dr. Cooper, in order that the world may not say, that our medium Mr. Bliss, had anything to do with these communications, as far as influencing them with his own mind. The translations are correct in every particular.

Our desire, in the first place, in communication No. 1, is to decidedly endorse the light that is shining through the wonderful medium, Alfred James, in the columns of MIND AND MATTER. You can fully endorse the latter as genuine, as you have been a careful student of those communications from the first issue. The angel world have sent to you their oldest and best authority, Fohce, "the Father of Letters," to give you light, wisdom and truth. Among all the ancient spirits that we have any knowledge of, he is the most authentic, and to us reliable. As near as we can ascertain, he is the leading spirit against the selfish usurping spirit that has been manifested against our mediums for the past five years. It has been impossible for me to know positively that this was his name, until a few days ago. He is an advanced and bright spirit, and directs with a knowledge that his own power is derived from, a source higher than himself, and will not claim that he is in any way or manner infallible in his judgment. We believe him to be honest in every particular.

## COMMUNICATION No. 2.

We will say that this represents the other branch of the great brotherhood of man, and is a protest against the new attempt to organize a



movement in the West to become the inquisition of the 19th century. This movement is inaugurated by selfish men and women under the influence of fanatical church spirits. Hypocrisy and deception, the fruits of selfishness are the main springs of this work. We, as a band of spirits, interested in the spiritual cause, free from all the crude superstitions of the past, do now send forth these protests and warnings, and beg all our journals interested in the cause, to give them their earnest attention.

Weigh them carefully, and use your best judgment in this matter. The time has gone by when the cry of "Peace! peace!" will avail. The war of truth, right and justice must now be waged, until the independence of all mediums is declared, and they are free from all mortal dictation. Come! oh, come to the front ye lovers of liberty, and be ye faithful until peace with honor is declared.

Please send all our communications to General Roberts, with your written statement of the facts that we have given, and request him, for us, that he will send out this warning and battle cry from his earnest band of spirit supporters.

WM. T. HODGES,  
Chief of Band.

[We are just as certain that the spirit intelligence who sent that letter to Mr. Langdon, was Wm. T. Hodges, as if we stood by and saw him write it. For seven years we have been intimately acquainted with this able and indefatigable spirit worker, and know whereof we speak when we say that no truer or more faithful spirit ever labored to advance the truth and benefit humanity. We are aware that we must incur the misunderstanding of those people who do nothing without a selfish motive, in publishing the testimony of spirits to the importance of the work in which we are engaged, and to the wisdom and rightfulness of the public positions we have taken upon the main topics connected with Spiritualism.]

Underneath Capt. Hodges' letter Mr. Langdon wrote in further explanation:

"J. M. Roberts—General and Brother:

"You will see, by reading the above, why I have troubled you with this; and hope it may be of some benefit to humanity. I have more from ancient sources if you wish them.

"Truly yours,

"C. E. LANGDON."

We here take occasion to say we will be glad to receive the communications to which Mr. Langdon alludes. Dr. Cooper's translation of the Ancient Communication No. 1, as sent us by Mr. Langdon, was as follows:

"Now, oh brother, we come to you, seeing your desire for Spiritual light. The so-called records of the past that are contained in the Bible, have proven unsatisfactory, because science is in conflict with them; the speculations of scientists regarding man's origin seem to you to be but speculations, and you have a yearning desire to learn from spirits who, when in mortal form, were actors in the scenes incident to man's earlier history. You are somewhat mediumistic, and through your own powers we hope to direct you, mostly by impression. We belong to the Mongol race called Fotahee, and were progenitors of the Chinese of to-day. We bless you!

"(Signed)

"FOHKEE AND OTHERS."

At the head of that communication was given the date, August 23d, 1883, in the writing, we presume, of Mr. Langdon, but whether that was the date he received the translation from Dr. Cooper, we do not know. The translation of Communication No. 2 by Dr. Cooper was as follows:

"BROTHER:—Spiritualism, though it has made mighty rides in the little more than three decades it has passed through, is not as yet firmly anchored in the hearts and minds of men. It has enemies who threaten it, and the worst of them are those who claim to be Spiritualists, and are in the ranks. Those enemies may be known by their rallying cry, which is, 'Fraud—fraud!' They go up and down through the land, hunting for fraud, and when they successfully put their heels on a medium's neck, and destroy his or her reputation, they are in their glory.

"They set up their own conceit against the positive knowledge of all others, and are never happy except when engaged in their dirty work. They have lately organized a society for the whole country, and will sacrifice if possible every medium who will not bow the head and bend the knee at their command. They are ambitious and will either rule or attempt to ruin the cause.

Against these false Spiritualists, who would tie the cause up in a rag, and carry it about to suit themselves, we warn you, and ask your aid; for the help of all time Spiritualists is needed to prevent this faction from dictating to our mediums, and through them to us. Signed "Atlanticus and Mound, Builders. James Cooper, M. D., Translator.

Now, while in Dr. Cooper's communication there is no direct reference to the communications from Ancient Spirits given through Alfred James and published in MIND AND MATTER, yet its relations to those communications is so plain as to fully confirm what Capt. Hodges has said of that strangely given communication, and that is that it is intended to be an endorsement of the light that is shining through the wonderful medium, Alfred James. The manner in which the meaning of the communication was obtained from those unintelligible ancient characters leaves no room to question that it came from Spirits, and that it is correctly interpreted by Dr. Cooper.

But the second communication given and interpreted in precisely a similar manner is of the most urgent importance. The spirits who gave that communication see and know the aims, objects and purposes of those who at Sturgis recently, attempted to effect an organization with a view to carry on a combined war against spiritual media and all who stand up in their defence, and encourage them to persevere in their most useful and necessary work. It needed not this prompting for earnest and wide awake Spiritualists to see through the shallow concealment of hostility to Spiritualism which those weak and foolish people are aiming anew to make effective.

These spirit friends of truth, however, see and feel that many well meaning Spiritualists, are hugging to their selfish breasts the delusion of peace, when a deadly, if not a ruinous war is sweeping upon them, in this manner, and warn them of the pressing danger. Be not deceived. The Sturgis movement is, not only hostile to Spiritualism, but it is a movement of traitors to truth to betray it into the power of its implacable foes. Be not deceived. The spirit friends of Spiritualism, those who have stood by and sustained it when everything threatened its destruction, and who have forced back the foe time and again, when to have failed would have been ruin—these beg you to come to the front and enforce an honorable peace. This can soon be done; but a union of those who know that mediumship is not only the bulwark of Spiritualism, but its very life and strength, is necessary at this time. We will next week outline a plan of action on that basis. We would have done so in this issue, if we had not been engaged in the defence of Mrs. Reynolds's, against the hell hounds who are yelping on her track in the far West.

We thank these spirit friends for their timely protest and appeal and hope it will have the effect intended, of arousing the supine and selfish to action.

#### Letter From Lois Waisbrooker.—The Camp-Meeting At Clinton, Iowa, &c.

TAMA CITY, Iowa, Sept. 7, 1883.

FRIEND ROBERTS:—After a long time, I sit down to give things as "I saw them" at the Clinton Camp-meeting. But after the recent tragedy, I will first speak of what I know of Dr. Ritchie and his wife. I had a pleasant acquaintance with Mrs. Ritchie, she telling me that she had read my book and had long desired to meet me, but I did not see Dr. Ritchie to know who he was. The Mendota tent was next to Mr. Baker's of Tama, and though staying in the latter for two or three days, I did not learn which of the two gentlemen, in the adjoining tent, was Dr. Ritchie, though I heard people saying that the Doctor was drinking and making his friends a great deal of trouble.

Mrs. Baker tells me that Dr. Ritchie seemed all right until after attending one of Mr. Ackerly's seances, at which he tried the grab-expose game and failed, after which he took to drinking. He was called, in the camp, a Bundyite—how justly I cannot say. On Sunday evening, the last night of the meeting, Mr. Ackerly gave a public seance in the pavilion. I was not well enough to attend, but Mrs. M. E. Weeks tells me that the manifestations were fine and indisputably genuine, but that at the close, one of the committee, with a face as hard as a flint, arose and declared not only Mr. Ackerly, but all physical mediums to be frauds—said that he had been a Spiritualist and an investigator for twenty years; and that he did not believe in that kind of manifestations, and was prepared to make good his assertions. In the meantime there was a buzz of excitement around where Dr. Ritchie sat; and presently Dr. Dobson came forward, looking very pale, and spoke to the policeman, who went and took charge of Dr. Ritchie, as the latter had drawn a pistol upon Dr. Dobson. What Ritchie said, or what Dobson said that led to the result, my informant did not ascertain. Some think that Ritchie took the pistol to the hall to shoot Ackerly, but of course this is only supposition. One thing, however, is certain: soon after returning home, he shot his wife and then attempted to shoot himself. It is a pity he did not succeed; for in so doing, he would have saved the state quite an item of expense.

And now a word in reference to their domestic history—not for the purpose of distressing the suffering friends, but to show what I have long believed to be true, to wit; Jesuit influence in family affairs. It seems that Mrs. Ritchie, formerly Mrs. Church, had left her husband and children, secured a legal separation, and married Dr. Ritchie—Dr. Ritchie leaving his wife and children, and securing a divorce for the purpose of marrying Mrs. Church—they seeming perfectly infatuated, each with the other; and this is the sad result. I have watched these separations and re-marryings for years, and I have seen but very few of them, in which the parties to them were bettered by the change; while in the large majority of cases matters were only made worse. And, I have become fully convinced that in nine cases out of ten, the result was brought about by the psychological influence of Jesuitical spirits, who, taking advantage of the ignorance of the people, have perverted a great principle in their attempts to destroy Spiritualism; and, at the same time, these same Jesuit spirits have persecuted, or caused persecution and misrepresentation to fall upon the heads of those who sought to teach the true law of sex—upon the heads of those who would teach the true law of purity—through ignorance of which, the conditions of domestic happiness are violated. Souls that burn with love for humanity, attempt to state principles; and lo! one class of Jesuits urge that the end justifies the means, and in connection with their hellish psychology, couples are forced apart who only need a little forbearance and instruction to cement their union the more firmly. Then another class of these same Jesuits point to the work of their co-adjutors and say: "Behold the results of Spiritualism—of free love."

Perhaps no one of those who have dared to speak the truth as they saw it, has been more maligned than has your present correspondent. Still, thirteen years ago this present autumn, in Topeka, Kansas, at their state Convention, I drew up, and offered the following resolution:

"Resolved,—That if those who are inharmonious in the married relation were willing to suffer half as much for each other, as they cause each other to suffer by separating, in three cases out of four, harmony would be the result."

The resolution was voted down, and by some who have since denounced me for my radicalism. I am radical, but I am not so anxious to get at the root of things as to wish to dig up that which only needs pruning. As to that resolution, I have not changed my views in reference to the idea involved; and in my "From Generation to Regeneration," on page 15, the reader will find the following:

"But while this ignorance of the true law remains, the new alliances that such hungry souls

are likely to form only go through the same round of hope and disappointment. \* \* That it is the true cause (ignorance, non-recognition of the spiritual) of much of the unhappiness in marriage, is quite certain, for a strong physical attraction between somewhat spiritually developed natures is a sufficient basis for permanence, if the parties are wise enough to build intelligently thereon."

But I must not dwell here. A volume might be written, and behind me, before me, and all about me, are myriads of spirits, whose earthly happiness was wrecked because of the ignorance which the Jesuitism in spirit life will not permit to be removed, so long as it is possible to prevent. Yes, volumes might be written, but we must eat and drink, and publishers must have money, and the people must be reached. Our platforms are not free, and—well it will not always be thus—it cannot be; and so I work and wait. Pardon me for saying even what I have said. Justice to myself demands that the public should know that I do not—never have advocated sensuality, or mere animalism. Just one word more. I would not be understood to believe in indissoluble marriages, for sexes are brought together by outside pressure, and many a poor medium has been trapped into a legal bondage, which once entered, such pressure has held them from their legitimate work for years. I have one in mind now, who was among our first mediums, and whose father and step-mother, thinking that she was forever disgraced, used their influence upon her to secure her marriage with one whom she did not want. They succeeded, because she had not the force to resist the power of their combined wills, and for nearly thirty years was she thus imprisoned, for Jesuit spirits use their force to hold such unmated ones together. And because we have advocated the rights of our mediums to free themselves from these unholy bonds, the hue and cry that has been raised about our ears has simply been tremendous: but dust and noise cannot always prevail over the truth.

But I have wandered far from the Clinton camp ground, and not so far either; for these conditions were all there. Jesuit spirits came there in force, and used their influence as only the clear-sighted could comprehend. At the first meeting of the Board (as one of the members told me), after I went upon the ground, Col. Fox, the President, remarked that I was there, but that he did not think it advisable to ask me to speak, because I was so radical he feared I would make trouble. If my life has been more radical than his (that is what the world calls radical) let that world judge.

"We license these for no such gold.  
Said they who filled St. Peter's chair,  
To put away their wife who's old,  
And marry one who's young and fair."

And those who have filled St. Peter's chair have done, or caused to be done, a great deal of that kind of work in this our day. Had I so desired, I could have demanded a hearing, and have had more than half the audience with me in the demand; but I did not go there for any such purpose, but as a covered spiritual force, or rather as a covered battery for the spirit forces that oppose Jesuitism. And I was not the only medium of the battery. The object for which that battery was formed, was accomplished, and those who formed it are satisfied; and though we have no personal feeling against Col. Fox, knowing that he was being tested by unseen forces, still it was somewhat amusing to see him, after J. S. Loveland had said a pretty strong thing, parade back and forth upon the platform, declaring, "I don't agree with Brother Loveland, but this is a free platform—every nail in it is free." It was somewhat amusing to hear him assert this with so much vim, in the face of what he had said of myself—in the face of the way that Brother Kenyon was quietly set back because of his strong and logical (not emotional) discourses; and also in face of the fact that at the very first conference, after I came on the grounds, the said Colonel arose, and with his two broad magnetic hands spread out over those in front of him, remarked that he hoped there would not be quite so much iconoclastic talk in the conferences; and that the speakers would of course say what they must, but—well—etc.—a quiet attempt at muzzling, of which the Colonel, in his desire for harmony, was simply the unconscious tool.

Poor, anxious, paternal Colonel! The people were not quite the children he believed them to be, and the future will prove it so. Yet, we had a good meeting, and many grand things were said. Still the practicalities of the hour were for the most part struck upon so high a key that the people were left very much in the dark as to the part they were to take in the matter.

Brother Moses Hull stated that the great danger of the hour was, that the churches were drawing their lines so close to ours that the people would not see the need of change, and consequently would stay where they were. If we cannot move forward fast enough to keep out of the way, let them stay where they are, for they will gain nothing by coming and bringing the church with them. It is just that kind of magnetic smoothing down, for the sake of harmony, of which we have had so much, that keeps us back and enables the churches to draw their lines so close to ours. Were we willing to move forward, as a body, as the spirit world would gladly have us do, the churches would have to run away from both hat and boots to get anywhere near us. Moses is a good fellow, and an earnest worker, but he was once an Advent minister, and in fact every male speaker on the ground, except Col. Billings, came from the churches, where they had once presided as ministers. Brother Kenyon was a Universalist; and Brothers Loveland, Fox, and a newly fledged, by the name of Swartz, were once white necktie Methodists. Consequently it is not strange that there was something of the Methodist emotional. Still, I must except Brothers Kenyon and Loveland, only so far as the latter allowed himself to be carried by the emotional tide of Col. Fox's zeal to do him honor after his last lecture before starting for his home in California.

At the close of said lecture, the Colonel read some resolutions, in which he called Mr. Loveland the "most philosophical speaker," etc. Now, I do not believe that Brother Loveland, looking in the full sense of that first resolution; for he is not egotist enough to quietly hear himself voted as first among so many able speakers as were present on that platform. Indeed, he told me himself that he hardly heard them read. A vote was called, and the Colonel pronounced it unanimous, but it was not; for there were some three or four sitting near me who did not vote—not but that they admired Mr. Loveland, but they did not believe in lauding him to the skies, while another equally worthy was pushed into the background. But to cap the climax, Col. Fox proposed that

Brothers Bevan and Loveland should step down in front, while they did as used to be done in Methodist camp meetings, to wit: that the people should pass around in a row taking a last look of the corpse—no, I did not mean that—should pass along in a row and take a last hand shake. The idea of subjecting a speaker, who had just been talking to an audience until he was nearly exhausted, to such an ordeal as that! And Brother Bevan, too, with his large, tender, emotional nature, and his weight of years! No one protested against the tax imposed, and the brothers submitted, "led like sheep to the slaughter."

This promiscuous handshaking is almost as bad as promiscuous kissing, and heaven deliver me from either! But this was not all, Brother Moses, with all his wisdom, instead of protesting then and there, as it seems to me he should have done, arose, and proposed that during the handshaking, they should sing, "Go on, go on, go on, go on." Really, I had to pinch myself (almost) to find whether I was on a Spiritualist, or on a Methodist campground.

In a little pamphlet, lying before me, I find the following:

"If this [spiritual development] is sought, we must call to our aid the chemically analyzing powers of the intellect, or, ere we are aware, we have developed superstition, or spiritual prostitution, perhaps both. When the spiritual and the emotional mingle, there is often a mighty flame kindled; but it is as likely to prove a consuming fire, as a refining fire. What is meant by Spiritual prostitution? Simply this—the kindling of the religio-emotional nature, for the sake of the pleasure produced. Transferring pleasure seeking from the physical to the emotional plane does not change the law—does not make us less pleasure seekers."

It is true, all true. Stirring the emotions simply for the sake of the pleasure produced, forgetting the ends of use—making the pleasure an end instead of a means to an end, is prostitution. Brother Loveland made some very practical remarks upon this point, and I was heartily glad to hear them. He said in substance, that our object in attending these meetings should not be to have a good time, but, to do a good work—to utter the truth—to sow the seed for future harvests—to suffer, if need be, that truth may be spoken, whether it wants to hear it or not.

Well, I am writing a long article, and must bring it to a close; and yet I have said but little of the meeting. This much I must add. I never saw so many people—so many mediums—together, who seemed so harmonious among themselves, and so unanimous in their dislike of the leadership, and yet so willing to make the best of matters, as they were at the Clinton camp ground. Still, many acknowledged that much credit was due to Col. Fox for the push manifested in bringing things together in so short a time. Things were necessarily somewhat crude, and with time I predict that much good will result from the inauguration of the Mississippi Valley camp grounds located at Clinton, Iowa. But Iowa is a large State, and during the next year there will probably be a more central place selected, and another Camp Meeting Association formed—a place somewhat west and south of the centre of the State, to which people from Kansas and Nebraska can come, till such times as each State can have one of its own. So may it be.

LOIS WAISBROOKER.

#### Special Notices.

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.

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.

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

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

Mrs. S. E. BROWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

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

Dr. G. Amos Peirce, 171 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.

J. W. KENYON's appointments are, for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Geneseo, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. No. 1 15 cts., 2, and 3, ten cts. each. No. 4, fifteen cts. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

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



[Continued from the Eighth Page.]

compound one, and not as a single name as all current authors give it. A fact like this speaks volumes in favor of the authenticity and truthfulness of the communication.

Whether at any time the Samaritans had a god Jehovah which was incorporated in the Armenian manuscripts we cannot determine by the facts at our command; nor can we find any mention of the Armenian king by the name of Atharavin, so we must let that pass for what it is worth. We incline, however, as so much of the communication is fully confirmed by widely isolated facts, to believe this part of the statement to be equally true.

And now we come to a most astounding revelation of the duplicity of Christian and other writers; and that is their attempt to destroy the identity of the great Indian king, Ardilua Babekra, and to make it appear that he was a Persian king. Haico, at the particular desire of the spirit of the great and good Babekra, tells us that he was the great reformer of Buddhism, and not the person, by the name of Asoka, as Christian writers have represented to have been the fact; and more, he tells us that to conceal the author of that great Buddhist movement, they have placed him in Persia instead of India, as a reformer of the Zend Avesta, and called him Ardsheer Babegan. Here we have a most remarkable proof, not only of the genuineness of this communication, but of the power of spirits to return to earth and disprove the errors and falsehoods of modern authors. As we have before shown, in commenting on the communication of Ardilua Babekra, this historical character has only been known to us as Asoka, king of Maghada. The real name of that great and beneficent ruler, for some reason, has been completely suppressed.

We find the following reference to Ardsheer Babegan or Ardsheer Babigan, in Sir John Malcolm's History of Persia, (Vol. I., 690),

"Ardsheer Babigan, the son of Babek, was, we are told, a descendant from Sassan, the son of Bahman, and grandson of Isfundar. His father was an inferior in the public service. The Governor of Darabjir, Peri learnt that Babek had a son, who, though quite a youth, was already distinguished for genius and courage. He sent for him; and the abilities of Ardsheer recommended him so much to Peri, that whenever any cause prevented his attending to the duties of government, he committed the charge to the young favorite, who gained so much credit by his conduct on those occasions, that, when Peri died, he was appointed his successor. Various and contradictory accounts are given by historians of Ardsheer's progress to power. I have generally followed the Tarikh Tubree, Rozut-ul-Suffa, and the Zeehut-ul-Tauarikh. It is not surprising that a youth like Ardsheer, whose rise had been so rapid, should have formed the most ambitious schemes. We are told, that his imagination presented to him in his sleep the shadows of his waking thoughts; and these dreams of glory were interpreted by flatterers into certain presages of future success. All historians agree that it was the belief in such visions which first led him to attempt the throne of Persia; and if their truth was seriously credited by him and his followers, no doubt they must have aided him in attaining the splendid destiny which they promised.

"The first efforts of Ardsheer to seize the kingdom were supported by his father Babek; who, after putting to death the governor appointed by Arduan, made himself master of Persia; but Babek was partial to his oldest son, Shahpoor, and proclaimed him ruler of that province the moment he had conquered it. The old man survived but a short time an act which proved the source of great divisions in his family. Ardsheer, when his father died, advanced against his brother, who was seized by his relations, and put into his hands. This made him master of Persia. We are not informed what he did with Shahpoor; but the conspirators, who expected he would reward their treachery, were put to death.

"After settling Persia, Ardsheer undertook an expedition against Kerman, which he subdued. He appears to have met with hardly any opposition in his first enterprises; and he not only made himself master of Isfahan, but of almost all Irak, before Arduan, the reigning prince, took the field against him. Arduan remained in the mountainous country about Hamadan and Kermanshah, till he was compelled, by the success of Ardsheer, either to oppose his further progress, or to abandon his throne. He resolved to put all to the hazard of one action. The armies met in the plain of Hoormuz, where a desperate battle ensued, in which Arduan lost his crown and his life; and the son of Babek was hailed in the field with the proud title of Shahanshah, or King of Kings; a name ever since assumed by the sovereigns of Persia.

"Ardsheer took advantage of the impression this great victory had made, not only to subdue the remainder of the empire, but to enlarge its limits, which he extended, if we credit Persian authors, to the Euphrates in one direction, and to the kingdom of Khanrism on the other. (In a note the author says): Though the events recorded by Persian authors of the reign of Ardsheer are almost all confirmed by Greek writers, and the result of the war with the Emperor Alexander Severus seems to have been favorable to the Persian arms, yet the fact of his having extended the empire to the Euphrates is denied. It is expressly stated that he did not recover Mesopotamia from the Romans.

"The fame of Ardsheer spread in every direction; all the petty states in the vicinity of his empire suffered submission; while the greatest monarchs of the east and west courted his friendship, by sending to his court the most magnificent presents, and splendid embassies. Sated with success, and wearied of power, he resigned the government in the hands of his son, Shahpoor, after having reigned fourteen years as absolute sovereign of Persia, subsequent to the defeat and death of Arduan. He had exercised a more limited authority twelve years before that event.

"Ardsheer Babigan (whom the Roman historians call Artaxerxes) was one of the wisest and most valiant princes that ever reigned over Persia.

His life, indeed, affords the best evidence of his extraordinary character. He raised himself from the lowest situation to be the sovereign of a great nation, that had been in an unsettled and distracted state for several centuries. The revolution which he effected in the condition of his country was wonderful. The name of Parthia, which western writers had given to Persia, after the death of Alexander, ceased at his elevation; and the kingdom that he founded was recognized as that of Persia. His countrymen deem Ardsheer the restorer of that great empire which had been created by Cyrus and lost by Darius.

"Persian writers have preserved sayings of this prince which display both goodness and wisdom. He was wont to observe, 'That when a king is just, his subjects must love him, and continue obedient; but the worst of all monarchs,' he added, 'is he whom the wealthy, and not the wicked dread.' 'There can be no power,' he remarked, 'without an army; no army without money; no money without agriculture; and no agriculture without justice.' It was a saying of his, 'That a ferocious lion was better than an unjust king; but an unjust king was not so bad as a long war.' He also used to say, 'That kings should never use the sword where the cane would answer.' A fine lesson to despotic monarchs, whom it was meant to teach, that they should never take away life when the offence will admit of a less punishment.

"Ardsheer was not more famed for the splendor of his military achievements, than for the regulations which he introduced to preserve internal peace. Daily reports were made to him of what passed, not only in his capital, but in every province of his vast empire; and his knowledge on these points extended even to the private actions of his subjects, who, aware of his extraordinary information, regarded him with mixed love and fear, which it was the object of his rule to inspire. We are told, that Ardsheer was learned as well as wise. He is the reputed author of two remarkable works. The first entitled 'The Karmameh,' in which he gives an account of his travels and enterprises. The second was a work on the best mode of living; in which rules, drawn from his own experience and judgment, were prescribed for all ranks of men. This book appears to have been greatly admired by his countrymen; and Nousheerwan, one of the most celebrated of his successors, had many copies of it made and circulated, with a view of establishing order and morality in the empire. That learned orientalist, Mr. Richardson, informs us, that it was written in the Deri. He adds, that it was a journal of his public and private life, and contained many lessons on morality. However, Ardsheer, with all his great qualities, was a bigot; he not only labored to restore the authority of the magi, but enforced by sanguinary persecutions, a strict attention to the orthodox tenets of their religion. Amid the general confusion into which the empire had been thrown, the worship established by Zoroaster had been neglected, and the nation was distracted by a thousand schisms. We know that several monarchs of the Parthian dynasty inclined to the religion of the Greeks. It was probably the policy and not the bigotry of Ardsheer, that made him desire to introduce order and uniformity in religion as well as in every other branch of his government; but his strong measures to effect this object, while they have raised him to the rank of a prophet with the followers of Zoroaster, have sunk him to that of a cruel and superstitious tyrant with all who profess another belief. Ferdosi has given us the testament of this monarch in the form of a dying charge to his son; and it is remarkable, as it exhibits his opinions on the subject of religion and government. Ferdosi wrote from Pehlvi materials; and that many of these contained authentic accounts of Ardsheer there can be no doubt. We have every ground to suppose that the poet has, on this occasion, given a faithful transcript from his authorities.

"Never forget," said Ardsheer, "that, as a king, you are at once the protector of religion and of your country. Consider the altar and the throne as inseparable: they must always sustain each other. A sovereign without religion is a tyrant; and a people who have none, may be deemed the most monstrous of all societies. Religion may exist without a state, but a state cannot exist without a religion; it is by holy laws that a political association can alone be bound. You should be to your people an example of piety and virtue, but without pride or ostentation." After many similar lessons, he concludes in the following words: 'Remember, my son, it is the prosperity or adversity of the ruler which forms the happiness or misery of his subjects; and the fate of the nation depends on the conduct of the individual who fills the throne. The world is exposed to constant vicissitudes; learn therefore to meet the frowns of fortune with courage and fortitude, and to receive her smiles with moderation and wisdom. To sum up all; may your administration be such as to bring, at a future day, the blessings of those whom God has confided to our parental care, on your memory and mine!'

"This great monarch appears to have possessed those four essential qualities, which, he was wont to say, should meet in a sovereign: 'True and innate magnanimity of soul;—Real goodness of disposition;—Firmness enough to repress all who went out of their proper ranks;—And principles of conduct which prevented those who obeyed him from ever entertaining apprehensions regarding their property, their honor, or their lives.'

Such is the fullest account that we can find of the alleged Persian king, Ardsheer Babigan, or Ardsheer Babegan. It seems very singular indeed that the condition of Persia, as to political and religious distractions, should have been so similar, under Babegan, to the political and religious condition of India under the king misnamed Asoka; and that both these kings should have performed the same role of reforming and establishing the respective political and religious policies of Persia and India—the one 240 years after, and the other 240 years before the so-called Christian era. Both these kings, if there were two of them, were political, religious and ethical philosophers and teachers, and their teachings were strikingly similar, if not absolutely identical. It is impossible to read the accounts that have come down to us concerning these two historical characters, and not see that they must relate to one and the same person. That person was undoubtedly him who, as king of Maghada, has been erroneously called Asoka. We are led to conjecture that Ar-

dilua Babekra, as he gave his name as a spirit, was the powerful and beneficent king of India, (perhaps of Persian extraction, as we may infer from the name), who carried his conquests and domination over the lands or provinces which afterwards became a distinct empire under the Sassanian dynasty of Persian rulers. Extending his political and religious polity to that country, he no doubt sought to revive, reform and re-establish the predominant Zoroastrian religion, in his Persian conquests. The Persian writers, unwilling to have the Persian people know that they owed their reformed Zoroastrian religion to a foreign conqueror, changed his name from Babekra to Babegan, a change that is transparently evident in the fact that it is admitted that Babek was his father. There is no analogy between the parental name Babek and Babegan, while there is the most striking analogy between Babek and Babekra or Babekra, as the spirit gave his name, (as the reader will recollect). The spirit of Haico speaks of an interference which prevented the spirit of king Ardilua Babekra from communicating this information in person when he had control of the medium; and says he (Haico) was called upon, on account of his knowledge and power, to complete what Ardilua Babekra failed to be able to complete himself. We hope that further information may be forthcoming from spirit forces to leave no room for doubt in relation to any part of this most interesting epoch of ancient history. But we have already ample information to know, that national and priestly pride has so confused and misrepresented ancient historical facts, that the truth can only be known about them, as the spirits of those who took part in them can come back and give us the true information concerning them. Much has already been done in that direction and much more is promised; and no amount of such lying about the matter as William Emmette Coleman and the R. P. Journal have indulged in can stop it or lessen its value. View this communication as we may, its authenticity must be admitted. In no other way can this astounding historical identification of Ardilua Babekra with the personages called Asoka and Ardsheer Babegan be accounted for.

It is a valuable fact to be informed that the great pyramid of Cheops was in existence in the time of Haico more than 2100 years B. C.; and the spirit statement that it was erected to serve as the king's coffin, as well as an observatory, is the most rational explanation possible of those pyramidal structures of which the so-called Tower of Babel was one.

We have no doubt that in the secret chambers of the pyramids of Ethiopia are the treasures of knowledge of which this spirit speaks; and we, from the depth of our heart, say, may the day soon come when Christianity will so far have lost its prestige that the spirits will disclose those long buried treasures to waiting humanity!

## EDITORIAL BRIEFS.

"TWELVE Months in an English Prison," by Susan Willis Fletcher, will shortly be published by Lee & Sheppard, Boston, Mass.

WANTED—One or two furnished rooms in central portion of the city. Address Dr. B. F. Brown, MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

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

A. W. S. ROTHERMEL informs us that he is at home, 130 Hall St., near Myrtle, at Brooklyn, N. Y., and will hold seances every Tuesday, Thursday, Friday and Sunday evenings, until further notice.

FRANK T. RIPLEY informs us that he will stay in Maine for the fall and winter, and lecture and give platform tests. Any parties desirous of engaging him for that purpose can address him at Searsmont, Maine, care of W. B. Morse.

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

DR. J. H. RHODES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Bottonwood street, Philadelphia, where he will heal the sick by the laying on of hands; also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand MIND AND MATTER, also all Spiritual books and papers, as well as the Liberal literature of the day.

W. HARRY POWELL, slate writing meeting of Philadelphia, informs us that he will visit Springfield, Ill., Sept. 21st; St. Louis, Mo., Oct. 1st, and Kansas City, Mo., Oct. 14th. Friends desiring to make arrangements with him to stop off en route can address him at St. Louis P. O., Mo.

J. W. FLETCHER opened the lecture season in Brooklyn, N. Y., at the Columbia Conservatory of Music, with two stirring lectures. In the course of his remarks he said: "The danger to Spiritualism is not from too much freedom in the realms of thought and reform, but it is rather from those who are trying to make a great and holy cause suborn their personal ends."

WM. BAKER FANESTOCK, M. D., informs us that it is his intention to leave Walhalla, S. C., the 15th of October, and return by way of Cincinnati; and as he may not reach Lancaster, Pa., much before the 1st of January, he desires to say that his small work, "Statuolence and its Uses," will not be sent to any person until after he reaches home, when the offer will be renewed.

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

THE Sixth Annual Convention of the New England Anti-Death League meets in Hampshire Hall, 712 Washington street, Boston, Sunday and Monday, Sept. 23d and 24th—three sessions daily. B. Franklin Clarke, President; E. H. Heywood, Secretary. Rev. J. M. L. Babcock, J. H. Swain, Joseph P. Sheafe, J. W. Stillman, Esq., Prof. A. P. Barnes, E. B. G. Harren, Esq., Lyman S. Wiley and other speakers expected.

We are occasionally in receipt of a flaming circular, issued by a fellow calling himself Prof. F. H. Granger, who professes to be, at the same time, a most wonderful trick medium and an exposé of mediums. We do not as a rule, notice the whereabouts or doings of such cattle, but in this instance, we will simply inform our readers, that the Prof. is an unmitigated scoundrel, and not worthy of any countenance whatever, and all Spiritualists, as well as all respectable people, should give him a wide berth, as he is a mountebank and tramp of the first water.

THE annual meeting of the Pennsylvania W. C. T. U., will be held at Bellefonte, Centre Co., October 10th, 11th, and 12th, 1883. It will be composed of delegates from the 225 auxiliary Unions in the State. Besides Mrs. Wittenmyer, Mrs. Hannah Smith, Miss White, and others of our well-known home workers, Mrs. Hunt of Boston, and Mrs. Baldwin of Trenton, are expected to be present. Women of our State interested in temperance work, though not connected with our Union, will be made welcome. For orders for excursion tickets, send not later than October 5, enclosing envelope properly addressed and stamped, to Mrs. Ellen M. Watson, 112 Smithfield St., Pittsburgh, Pa. Mrs. Francis L. Swift, President Penna. W. C. T. U.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

## 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 five two-cent stamps.

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

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.



Mr. C. says: "About a month ago I became acquainted with an accomplished, intelligent, and, as I have every reason to believe, a trustworthy lady, who is living in a house where Mrs. Reynolds held seances a short time, and where Mrs. Smith her pupil in 'black arts' has since exhibited." This "accomplished lady," as the poodle calls her, was Mrs. Elmer. Who is Mrs. Elmer? Can anybody other than her poodle tell us? She had not cheek enough to pretend she was a Spiritualist nor has her poodle. Who then is she? What has been her business? What is it now? Has she been a Christian professor? If so of what sect? Is she a professing Christian now? If so of what sect? Who is Mrs. Smith? What was her business before she became a professor and practitioner of the "black arts"? Has she been



a Christian? If so, of what sect? Is she a Christian now? If so, of what sect? That neither of them are Spiritualists is certain. That they are both enemies of Spiritualism, whatever they may profess to the contrary, is equally certain. We call upon Dr. Dean Clark to tell who these base women are. It is not enough for us to know that they live in a house formerly occupied by Mrs. Reynolds, and that they there carried on the practice of the "black arts" through Mrs. Smith. It is true that of itself is enough to show just what these miserable tricksters are, but it is not enough to explain in whose interest and for what purpose they have carried on their cheating business. They are not alone in their infamous work of deception, and it is important to know who, beside Mrs. Elmer's poodle, are concerned with them in their joint efforts to injure Mrs. Reynolds, and through injury to her, to strike a blow at Spiritualism. We have had too much to do with watching the Christian enemies of Spiritualism, Protestant as well as Catholic, not to be warranted in the suspicion that this whole affair is the work of Christian priests who dare not face the consequences of their infamous methods of suppressing the truth of Spiritualism, which they well know will sooner or later overthrow the monstrous religious imposition, out of which they gain their luxurious ease and gratification. "Ladies" of the Mrs. Elmer and Mrs. Smith type, are to be found every where the subservient tools of these priestly loafers, and if these two self-confessed frauds, (as Dean Clark represents them to be,) are not such tools, they are something even worse. As the psychologized tools of priests, there would be some excuse for them, otherwise there is none whatever. It is true these women may be the victims of psychological spirit influences as mediums, to which they willingly yield; but this excuse will be considered when it is set up for them. It need not be now.

Poor Clark makes that plea for himself when he says: "Aug. 18th. I had an appointment to meet this lady (Mrs. Elmer), and when engaged in my morning toilet I felt a spirit presence which seemed to say to me, 'This will be one of the most eventful days in your career.' The impression was very vivid and persistent." We take it that that impression will grow more vivid and persistent as Dean Clark realizes the awful nature of his dishonorable and disgraceful conduct in this affair. Clark, fresh from that morning toilet, and dressed to kill the innocent and guileless heart of the "accomplished and intelligent" Mrs. Elmer, hastens to her awaiting side, on reaching which he is told by the artless and "accomplished" Mrs. E. that she was "a clairvoyant medium." Perfectly overcome with that "vivid and persistent spirit impression," what could poor Clark do? He had not wit enough left to ask the "accomplished" and artless Mrs. Elmer to give him some little proof that she was what she pretended to be, nor does he seem yet to have collected common sense enough to test Mrs. Elmer's veracity, by asking her for some proof that she is a clairvoyant medium. Mrs. Elmer wanted a poodle, and poor Clark was so "vividly and persistently impressed" with the idea that his fate was sealed, and he must become her poodle, that he gave up at once and entirely, and became her subservient, fawning little "Sport." We scorn to notice what this professed clairvoyant heard her spirit father say, with her "clairvoyant eyes." It is too shallow, we would suppose, to impose upon the wits of the silliest poodle, yet not too shallow to deceive poor infatuated Clark. But silly as was the clairvoyant part of Mrs. Elmer's story, it was simply nothing in the way of audacious falsehood, compared with the pretence that, in pursuance of what she heard her spirit father say with her "clairvoyant" eyes, she seized "Star Eyes" dress the next time she saw her and found under her dress the horn through which Mr. Gruff speaks. Any one who has attended Mrs. Reynolds's seances, knows that the horn used is a large one and made of tin, in sections, which telescope into each other, and which, when extended for use as a speaking trumpet, is not less than from three to four feet long. That Mrs. Elmer could have found the horn in that condition under the dress of "Star Eyes" is manifestly a falsehood; nor can Mrs. Elmer's statement be any less false, if the horn was telescoped together when found, as alleged by Mrs. Elmer; for in that case it could not be used at all, and besides could not have been prevented from rattling so as to be heard by any one who was not stone deaf. The fact of the matter is, that this whole story of Mrs. Elmer was false, and no one had better reason to know it was so than Dean Clark. We wish we could think Mr. Clark was fool enough to believe that manifest lie; for then we would be relieved from the necessity of thinking him something much less to his credit. Having thus demonstrated Mrs. Elmer's capacity for lying, and Dean Clark's capacity for believing Mrs. Elmer's lies, we will not do Mrs. Reynolds the injustice to go to the trouble of showing, that all that this lying woman puts into the mouth of Mrs. Reynolds, in the way of confessed dishonesty, is maliciously and wickedly untrue. Nor could we with any propriety give the least attention to Mrs. Elmer's lying statements as to Mrs. Reynolds seeking to have her join in deceiving the public as a medium. It is the same old dodge that Mrs. Bennet was hired by the Christian enemies of Spiritualism in Boston to practice, and with whom church members were concerned to

injure Mrs. Mary Hardy as a medium, and through her to injure Spiritualism. It is the same infernal dodge that the infamous Eliza White was hired by prominent officials of the Young Men's Christian Association to practice in Philadelphia, to accomplish the destruction of Spiritualism through Mr. and Mrs. Holmes. It is the same infamous dodge that Jesuit Catholic Christians in Philadelphia employed the unfortunate Helen Snyder to practice, in order to destroy Mr. and Mrs. Bliss, and, if possible, to check the onward movement of Spiritualism. In each of those instances the guilty parties covered their souls with blackness, without accomplishing their design. And this attempt to accomplish the same infernal purpose through the woman Elmer will as signally fail in the case of Mrs. Reynolds, or it is not true that history repeats itself.

Mr. Clark does not tell us what reasons he had for believing Mrs. Elmer's story about her having personated Mrs. Hopkins' niece, Mrs. Ewing's daughter, and others. We may therefore conclude that he had no such reasons to offer. For any such personation of spirits by confederates, some means is necessary to admit of it, and to admit of its successful concealment. Mr. Clark does not pretend that he made any inquiries of Mrs. Elmer about that very essential point, which would show that Mr. Clark was willing to believe, or to pretend he believed anything, however groundless or opposed to probabilities it might be, that Mrs. Elmer told him.

The statement that she, Mrs. Elmer, had seen Mrs. Reynolds play the part of Mr. Gruff, Effie, Lillie Roberts, and Star Eyes, we know—absolutely know—is false. A score of times we have seen each of those spirits materialized at Mrs. Reynolds's seances in this city, and have conversed with them face to face many times in a strong light when we were close to them, and we know—absolutely know—that no one person could successfully personate those four forms under the circumstances; nor can we comprehend how it could be done by Mrs. Reynolds, or anybody else, under any circumstances whatever. Mrs. Reynolds, while in Philadelphia, gave her seances among strangers, and at strange residences, most of the time having no other cabinet than a curtain hung on a cord stretched across the corner of the room, and put up in the presence of those in attendance. Under those circumstances, not only the four spirits named have appeared in materialized form, and conversed with herself and others, but sometimes a score of other spirits appeared at the same seance, all as distinctly individual as the four spirits named, and of all ages and of both sexes. Rarely indeed did all these forms appear without giving such positive proofs of their identity to their friends present as were undoubted and satisfactory. If Mr. Clark was, to-day, any less reason than we have to believe that Mrs. Reynolds is not the genuine medium she has always claimed to be, he had better addice it; for the manifest lies of Mrs. Elmer, concerning Mrs. Reynolds, cannot serve to furnish a *prima facie* case against that deeply wronged medium. If Mr. Clark had not had ample reason to question the truth of Mrs. Elmer's statements to him concerning Mrs. Reynolds, there would be some excuse for the ready credence he pretends to give them; but he does not reserve to himself that poor defence, for he says: "I have seen many things that I cannot possibly conceive how she could perform under conditions that so far as I could discover seemed to prevent the possibility of the assistance of accomplices, and until I am shown how they could be done, I must still believe she is a medium and has some genuine manifestations." How could Mr. Clark more pointedly confess that it was impossible for him to believe in the truth of what Mrs. Elmer told him? How could he more plainly admit Mrs. Elmer did not give him any adequate reason to believe her? Indeed to emphasise the matter, he says, that such was his conviction, "despite her own declarations that 'There is no such thing as mediumship,' (as he dishonestly pretends to believe she did). That settles the matter, Mr. Clark, as far as you are concerned. You do not believe the lies of Mrs. Elmer which you pretend to believe, and which you send to me to be published as your honest belief. If there is a deeper shame to which you can descend, we pity you.

Mr. Clark tells us that he accompanied this lady (Mrs. Elmer) to a Notary Public, and that she there swore to the statement, etc., he (Clark) had sent us for publication. It seem never to have occurred to Mr. Clark that any woman who would seek, by her lies, to injure another, would not hesitate to go through the farce of swearing to an exparte statement where she could be neither examined nor cross-examined. It will be another thing when she is called to confront a court and a cross-examination, as Mr. Clark and Mrs. Elmer will find to their sorrow.

The fact, if fact it be, that Mrs. Hopkins and Mrs. Elmer concurred in what her (Mrs. Hopkins) niece said, is of no account, inasmuch as Mrs. Elmer, who was seeking an opportunity, as she confessed, to wrong Mrs. Reynolds, could in a thousand ways have learned what Mrs. Hopkins' niece said. For this to be of any weight whatever, against Mrs. Reynolds, it was for Mrs. Elmer or Mr. Clark to show that she (Mrs. E.) could in no way have known what Mrs. H.'s niece said, but by having personated the latter. That has not been attempted, and therefore Mr. Clark's *conclusive* fact passes for worse than nothing, to Mrs. Elmer and her poodle.

In regard to the performance of Mr. Milites, we will give our views of that affair in another article. We will only here say that it is not the least significant feature of Mr. Clark's terrible fall, that he should have seen nothing in Mr. Milites' exploit, to the prejudice of Mrs. Reynolds, until after he made the acquaintance of the "accomplished" Mrs. Elmer. His views of that affair, after he became Mrs. Elmer's poodle, were of no more account than his views before he subjected himself to that degradation. It may, or may not be the case that the badly handled assailant of the spirit form at Mrs. Reynolds's seances, Milites, has found six persons to swear in court that they have personated spirits for Mrs. Reynolds. If there is any court, or jury of the worst hoodlums, in California, who would believe the volunteered or purchased testimony of such self-confessed cheats, liars and frauds, as they must be, then we pity California, that's all, for she will have surely been given over to the devil. We advise the keepers of the San Francisco prison to get cells ready for that half-dozen would-be perjurers.

We have thus gone over the whole of Mr. Clark's disgraceful effort to injure one of the best, truest and most useful mediums that is before the public, without finding an appearance of excuse for his abominable conduct; and we feel ashamed to have been compelled to notice or publish it. It was the only means through which we could make clear the internal workings of this last plot of the enemies of Spiritualism to injure it. As we profess to publish a paper that will furnish information in relation to everything that in any way concerns the general interests of Spiritualism, we can only do so by laying bare the movements of the enemy. This attack has the appearance of being one, only personal to Mrs. Reynolds; but those who take such a limited view of its aim and purpose, must have been very stupid observers of passing spiritualistic events.

Mr. Clark says: "I am the last man to give any countenance knowingly to any medium who will purposely palm off any fraud upon the honest credulity of sincere seekers after truth." Let us see about that Mr. Clark! You seem to have been the first man to give countenance knowingly to a "medium" who professed to hear with her clairvoyant eyes. It is very true that that self-convicted mediumistic fraud did not practice her art of deception upon a sincere seeker after truth, but a willing and eager seeker after falsehood. It seems she succeeded in what she intended, and Mr. Clark got just what he sought, and hugged it to his foolish breast. If it does not prove a viper there, we have become rusty in natural history. The professions of any man amount to very little unless made unnecessary by his acts; but when contradicted by his acts, his professions are worth infinitely less than nothing to him. They become convicting confessions.

Mr. Clark says: "As an honest man, deeply regretting my sad mistakes, I hasten to do what I can to make amends for having so long given countenance to her (Mrs. Reynolds') abominable work." Any man who would for a moment give countenance to the abominable work of another, is not an honest man; and Mr. Clark stands self-convicted of dishonesty. To say he did not know what he was doing, for a whole year and a half, is too thin to pass muster with any one who has common sense. Either Dean Clark had no reason to believe true what he has been telling the public through these columns about Mrs. Reynolds and her seances during all that time; or he has no reason to believe what he pretends to believe about Mrs. Reynolds now. In either case he is not the honest man he professes to be. He cannot escape the logic of his conduct.

Mr. Clark says; "I have conversed with three persons who say they have personated spirits for Mrs. Reynolds, and have seen her personate also, and they say she makes all manner of sport of us fools who accept her masquerading for spirits." Mrs. Elmer's poodle was not so destitute of shame as to name the three liars who told him that self-evident falsehood; he well knew that to name them, or to attempt to justify his credence of their statements, would convict him of falsehood. We could not have been induced to have published those vile slanders of Mrs. Reynolds, could we in any other manner so effectually have overwhelmed her vile lying accusers, who, it seems, include a considerable number of persons beside Coleman, Clark, Elmer, Smith and Milites. Who the others are we may yet know if these lying conspirators ever dare to face the consequences of a judicial investigation.

It would be useless for us to try to express the contempt and loathing we feel at the part which Dean Clark has chosen to perform in this abominable outrage. His motive is only too disgustingly apparent throughout the correspondence we have published. It is to curry favor with the enemies of Spiritualism in the hope that they will take him to their bosoms. He will find that he will share the fate of all traitors, and be more despised by those to whom he has sold himself, than by those who were once his too confiding friends.

As apologies are in order, we apologize to our patrons and the readers of MIND AND MATTER, having published anything coming from such a self-confessed fool, as Mr. Clark has shown himself to be. That he should address us as "Brother," after such a manifestation of moral idiocy as he has made, is insufferable; and we

demand that he will do it no more. Dean Clark is no brother of ours, even in the most remote degree or in the most hyperbolic sense; and we will not have him pretending that he is.

To Mrs. Reynolds we say, continue to be the brave, true, faithful, and grand helper of the spirit friends of truth that you have been in the past, and rest assured that they will sustain you, however desperately you may be pressed upon by the enemies of truth. The battle which you are called to meet, will not be a one-sided one, for all over this broad land there are readers of MIND AND MATTER, who know the issue involved in that battle; and who will come to your support with all the material aid you may require; especially will this be the case by those who have been witnesses of the work done by your spirit band wherever you have gone. Outside of San Francisco you will find that the Dean Clarks are few, and for their sakes we hope there will be few such renegades to be found in the city of your grandest labors.

Sister Medium! be of good cheer. Friends in San Francisco, keep us advised of every thing connected with this infamous attempt to strike Spiritualism a blow, in the person of one of its grandest mediums; and depend on us to make it lively for all concerned. The only ammunition we need is the facts. With these we will flank the villains concerned, and give them a foretaste of the retribution which they will have to meet when confronted by their accusing consciences, in spirit life. Tell us what is needed, and how we can help you, and you will have no occasion to wait for our response. Be firm, be faithful, be vigilant, and a grand battle for truth will be won. We know the odds against you, but we have fought greater odds more than once, and bore the white banner of truth to victory. We are with you now, heart and soul, and with you will again shout, "Victory!"

#### HE COMMEMORATES HIS RETURN.

In the Bundyite organ of September 15th, the editor says:

"Here we are once more in our Sanctum. The Summer campaign is over and we are ready for the fall and winter. Though absent seven weeks, we have had six days' rest in that time, nevertheless we come home stronger in our body and soul than ever before, after so long an absence. \* \* \* A huge pile of letters requiring personal attention, and no end of office details demanding supervision, prevent timely reference to many incidents of general interest. We will only add that we return to routine duties with fresh zeal, renewed energy and greater confidence in the spiritual (Bundyite) outlook. There is plenty of hard work to do, but every day brings new helpers. The future of the *Journal* and the success of its mission never seemed brighter. Let every reader who feels that the *Journal* is doing a good work, at once resolve to give active aid by canvassing for new subscribers; let the subscription list be doubled before a new year is ushered in. The *Journal* is the representative of the best thought of the best writers and mediums in the country; it is progressive and fully in sympathy with the enlightened spirit of the age. Give it your earnest, effective co-operation, and thus help to place the Spiritual (Bundyite) movement in that honored and commanding position before the world which the merits of Spiritualism (Bundyism) demand for it."

There ye Jesuit Catholic and Protestant Christian enemies of Spiritualism do you not hear the chief of Bundyism cry, as did the drowning Caesar: "Help me Cassius or I sink."

Turn in and help the sinking hope of your interests, ere he goes down to rise no more. Don't believe him when he says he is "strong in body and soul;" he is so weak that if he doesn't drag you all under, you will be fortunate indeed. To show that he is determined to go to the bottom, despite all the efforts of the "Heavenly Court" Maude Lord, Henry Slade, the waiter girls at Lake Pleasant Hotel, and the patrons of the Lake Pleasant Dance House, to keep him afloat; he is guilty of the folly and wickedness of loading himself with another fruitless attempt to help the enemies of Spiritualism to crush a hated and more dreaded medium, by the stereotyped falsehoods which are used by the whole Bundyite crew to oppose Spiritualism. The first act of the editor of the Bundyite organ, on reaching his home, (after leaving his "private secretary and housekeeper" in Brooklyn, under the care of the Brooklyn Bundyite contingent,) is to publish a Bundyite attack upon an assailed medium. We advise that "housekeeper" of the editor of the *Journal* to get home as soon as she can, or she may find herself supplanted by one of the editor's "Heavenly Court" female allies, who is on her way to the West to take up her abode. It is in the interest of Bundyite peace that we stop to make this suggestion. But now to what we set out to notice. In another column of the same number of the *Journal*, we find the following specimen of unadulterated Bundyism, from the pen of Wm. Emmette Coleman:

"MRS. CRINDLE-REYNOLDS AGAIN BROUGHT TO GRIEF.

"To the Editor of the R.-P. *Journal*:-

"Wednesday evening, August 8th, Mrs. Crindle-Reynolds was again caught at her tricks, similar to her exposure in Brooklyn. A Spiritualist who has been attending Mrs. Reynolds's seances for sometime, at first as a believer in their genuineness, but latterly as a skeptic, to obtain convincing proof of her frauds, determined on that evening to bring matters to a crisis. For some months past Mrs. Reynolds has been mystifying her visitors with some new varieties of imposture, so much so, that, to my regret, some valued friends of mine, formerly convinced of her frauds, have been so far misled as to accept her tricks as genu-



ine phenomena. [What fools Coleman's valued friends must be, to be sure!—Ed.] Among these tricks was the seeming voice in the circle room of an invisible speaker, or the double voice trick. A horn was laid on the floor away from the cabinet, with no tube or aught else attached to it leading into the cabinet or elsewhere. Mrs. Reynolds would then come from the cabinet, disguised as a spirit, and while she would be speaking a second voice would be heard speaking apparently from the trumpet on the floor. [This phenomenon occurred in our presence, and in the presence of twenty more persons, at the residence of Mr. Belton in this city, over eighteen months ago. It was no trick of Mrs. Reynolds nor any other person in mortal form, as was evident to every person present at that time.—Ed.] I was convinced it was an imposture and it has been discovered how it was done. Her husband Mr. Reynolds, has been seen to stand outside the house, place a trumpet in a hole in the wall and speak through it. A tube leading from the trumpet underneath the floor of the circle-room led to the impression that the voice came from the trumpet on the floor. Mrs. Reynolds having removed from the residence where this trick was invented, a new system of double voice had to be inaugurated; and of late it has been performed a little differently.

All this wonderful explanation of the astute Coleman, is given without his pretending that he had the least personal knowledge of what he wrote, as facts; nor has he dared to tell how he came to know so much about what he could have no personal knowledge of. In Philadelphia when this very phenomenon took place, there was no Mr. Reynolds outside of the house with a trumpet; there was no hole in the house to which any trumpet was placed, there was no tube running under the floor to the seance room; Mrs. Reynolds did not come out of the cabinet personating a spirit; nor did Mrs. Reynolds speak a word while this precise manifestation of spirit power was taking place. We therefore rightly conclude that nothing of the kind occurred, or was done, in San Francisco, when the same phenomenon occurred there. This phenomenon was certainly not new, as Mr. Coleman untruthfully alleges. The same phenomenon was described by Prof. Kiddle and Judge Cross as having occurred, under strictly test conditions, through Mrs. Reynolds in New York prior to the time we speak of. Coleman continues:

"Mr. Reynolds now always sits very close to the cabinet, to give strength to the medium, it is claimed. He has a tube concealed in his breast connecting with the horn in the cabinet. This tube runs down his trousers leg (sic), and he sits so as to be partially concealed by the table in front of the curtain, so the connection between the end of the tube and the horn may not be seen. While Mrs. Reynolds is outside speaking, Mr. Reynolds speaks through the tube leading to the cabinet, thus making the two voices. Not long since the Spiritualist who made the exposure Wednesday evening, August 8th, while sitting near Mr. Reynolds, saw him take the tube from his breast and put it to his mouth and speak as the second voice." [This transparent concoction of falsehood rests upon the malicious lies of Milites the Pole, who only got part of what he deserved on the occasion of which Coleman speaks. Those manifest lies Coleman makes his own, in disregard of all principles of manhood; and Bundy makes it one of his first movements after his return, to become the third party to a lying attack upon Mr. Reynolds, without there being the least probability of there being a shadow of truth about it. Here we have specimens of what the editor of the *Bundyite* organ regards as that standard of moral character which alone can have any countenance or recognition from the Bundy-Stebbins-Jackson-Sturgis clan of contemptible hypocrites. To lie, slander, and roll in moral corruption are the qualifications that the whited sepulchers of the Sturgis-Bundyite cheat, seek, as those whom they desire to fellowship with them. It is well so, for when once they are all together, the stench of their moral rottenness will suffocate them, and rid this world at least of as conscienceless a set of hypocrites as ever polluted the atmosphere of earth with their polluting breath.—Ed.]

"On Wednesday evening," says Coleman, "what claimed to be two spirit forms emerged from the cabinet—Mrs. Reynolds being one, and the other simply some mosquito netting draped to look like a form, while a mask was held up by Mrs. Reynolds to represent the face. Our Spiritualist friend made a grab for the second form and clutched it by the throat." [Coleman forgot that he had stated that his "Spiritualist friend" was a skeptic, and he might have added, "as mean a Bundyite liar and slanderer" as Coleman himself. But even this liar carries the joke a little too far for his infernal purpose; he pretends that his Bundyite friend clutched the throat of a bundle of mosquito netting. That form had a throat, say you *moi* truthful Coleman! Then it was not as you falsely say, "simply some mosquito netting." If, on the other hand, it was "simply some mosquito netting" then it had no throat to be clutched. In either case you are a self-convicted liar.—Ed.] Coleman continues: "A half-dozen or more of Mrs. Reynolds' backers piled on him, nearly choking him to death. They tried to get the materialized form from him—that is, the mosquito netting—and it became torn in the struggle; but he held on to it like grim death to a deceased African, and brought away with him some of the drapery." [It is an old but true adage that liars should have good memories; and in future Coleman, Milites and Bundy should remember it. Fools should never be liars, for they are sure to convict themselves at every step when they undertake it. Let us see how these rules apply in this case. Milites and his Bundyite friend (Coleman) say that the second form which Mrs. Elmer's poodle, Dean Clark, says she (Mrs. E.) recognized as a living form, and kissed, was simply some mosquito netting with a mask on it; they say that Milites grabbed the throat of the mosquito netting; they say he hung on to the mosquito netting with a death grip, tearing away what he had in his clutch. And what was that? Any part of that fabulous mosquito netting with a throat? Oh, no; nothing but some of the drapery. How then do the highly veracious Coleman and his co-Bundyite Milites know, he M. clutched a throat of mosquito netting? Was Milites inspecting that throat while he was being beaten black

and blue, and being pitched neck and heels into the street? He must have been if there is any truth in Coleman's statement. The fact of the matter is that it is a lie out of whole cloth, and of a par with the customary Bundyite lying about mediums, which is the leading feature of the Bundyite organ.—Ed.] "One of the most prominent of his (Milites') assailants, was one S. H. Lewis, a fellow with a countenance indicative of his low brutal mentality. [How about your Polish friend Milites's countenance, Coleman? Is it anything to brag of? It should be so to invite a physiognomical analysis of it in that manner. The impression we get from your description of his doings is that he would put the imaginary face of Judas in the shade.—Ed.] "This Lewis, our friend, has had arrested for assault and battery, and he has been bailed for trial on August 29. As soon as he can collect sufficient evidence to warrant prosecution, Mrs. Reynolds will also be arrested for obtaining money under false pretences. My friend tells me he intends to proceed with it to the end and the last extremity."

Now it is very evident that before the 29th of August, and perhaps weeks before that date, Coleman had sent that tissue of barefaced and impudent falsehood to the Bundyite organ for publication. It is equally evident that whoever was in charge of the *Journal* office in the absence of its editor, saw through its outrageous untruthfulness and refused to publish it. Not so the editor. It was too much in accord with his own untruthfulness for him not to use it, and hence the cordiality with which he gave it in his columns at the first opportunity. We would suggest to Coleman and Bundy that their friend Milites may find too much testimony such as he is seeking for, for his own good. Perjury and subornation of perjury, especially where personal liberty is involved, is no trifling matter, and he may find that the end and last extremity to which he proposes to push things may land him in a convict's cell with the adornment of a cropped head and prisoner's uniform.

The publication of that tissue of lying slanders of Mr. and Mrs. Reynolds is the beginning of what the editor of the *Journal* calls his "fall and winter work." If it is kept up we assure him his vile and slanderous publication will not be in existence for him to work through in the spring; for he and it are thoroughly understood, and are even more cordially despised by every one who has any rightful claim to be considered a Spiritualist.

We assure the whole Bundyite caboodle, Bundy, Beals, Stebbins, Jackson, Nichols, Dailey, Tice and Champion included, that their power to injure any medium or Spiritualist is gone. No better evidence can be afforded of the integrity of mediums than to have them assail and traduce them. It is only the true and tried friends of Spiritualism against whom their hostility is directed. We advise these people to assemble at the "Heavenly Court" and stay there, for there the atmosphere of Bundyite ethics can be enjoyed by them in its greatest perfection. Bundyite morality! Bahl! The home of the lepers is a paradise compared to it.

#### Letter From Hon. A. G. W. Carter—Jesse Shepard, the Medium.

Editor of *Mind and Matter*:

I am glad to see that the medium, Jesse Shepard, obtains so much recognition, attention and appreciation in Philadelphia. His mediumship is wonderful, and every person inside and outside of Spiritualism should be acquainted with it if practicable. I trust that many people in Philadelphia, taking advantage of his presence among them, will avail themselves of the opportunity of witnessing what the spirits of the spirit world can accomplish through him. His musical seances are really beyond the power of the pen to describe, and can only be appreciated by personal presence, and even then, the wonder and admiration excited, almost take away the power of judgment and particular analysis. Indeed, in witnessing one of his seances, we soon see that it is quite beyond all our mental or reasoning powers to account for what we experience. We cannot reason about them at all—we can only see and know that they are remarkable evidences of the tremendous exercise of a spirit power altogether beyond anything mortal or corporeal.

I have attended quite a number of his musical seances in this city, and even to-day all of them are subjects and objects of wonder and astonishment. What a miraculous musical instrument the spirits make of the piano through him! Why it seems to be something different from what we ever saw, heard or knew of before; and the infinite variety of tone and melody and harmony it is made to produce, and express in most multiple form and figure and phrase, always excite our special wonder and amazement, so that we are completely lost in a sea of sound of most extraordinary music and musical power and unity and combination. To hear the performance of the concentrated piece of music called the "Egyptian March," on Jesse's piano keys, and the abundant strings of the piano, and the piano itself, moving as it does by some sixteen spirits, all laboriously and delightfully engaged, is quite enough of itself to satisfy all listeners that it is a super-mortal power that has hold of the musical instrument, and that power of the most esthetic and exquisite order—beyond anything ever before accomplished by mortal being, or ever dreamed of by mortal humanity. This is not extravagant laudation, but it is the expression of hundreds of persons who have been more than delighted with this one performance by the musical spirits through the mediumship of Jesse Shepard.

And then too, to listen to the exquisite piano solos of the spirits of Beethoven, Meyerbeer, Gottschalk and Mozart, showing beyond all peradventure that these spirits still possess in a superior degree the gift of genius which they manifested while yet in mortality, is a treat beyond all the concerts and operas which we are accustomed to see and hear upon the stages of our theatres. No such music is ever given among us, outside of the spirit seances given through our medium Jesse Shepard. And besides all this, we have the most extraordinary singing of the spirit sopranos Grisi,

Persiani, Catalina, Malibran, Kate Hayes, Parepa Rosa and others of the great singers who have flourished upon the mortal operatic stage, and are now as ever, full of all their gifted genius, and prepared to give either in this, or their own spirit world, evidences of the great musical powers, they as mortals or angels possessed or now possess. They all sing through Jesse, and such vocal tones as are given by them, and such exquisite melody and harmony of notes and phrase, and such registers of voice, from lowest to highest that ever was known, and even beyond what was ever known before, excites our wonder and admiration to the very highest endurance, and we are almost exhausted in our astonishment and amazement. Besides these remarkable sopranos, we also have the singing of the great *basso profundo*, La Blache, whose bass notes now of the spirit, are even more deep and profound than they were on earth, and when he sings by himself or in duet with one or the other of the spirit sopranos, we wonder and wonder if there ever was or could be such a mortal voice.

But in the seances of our medium, we have also a great deal more to wonder at than the great musical exhibition. In the interests of the musical entertainment, we have the presence of most learned and unlearned spirits, from the ancient Egyptian Hermes Trismagistos, to the familiar spirit who calls himself "Dick," and who seems to be the general superintendent of the seances, entertain in particular, in every opportunity given him without interference with the exhibition. Everybody who is accustomed to attend the seances, becomes very fond of "Dick." Notwithstanding his familiarity, he is evidently a most learned spirit, and knows a great deal more than he is willing to signify. Hermes Trismagistos has more than once conversed with me in Greek and Latin, and I have known the great German Goethe to signify his presence, and converse in the German language—sometimes citing passages from his own poems and other works, which he wrote while in mortal life, and then the people attending the seance would have much opportunity of conversing with spirit friends, and acquaintances, and would have frequently many tests of spirit presence, and manifestation. Besides this, a great many physical tests and manifestations are given to entertain and amuse the company; and at one seance, I remember even having one of my boots taken off of my foot, and carried to, and placed in one corner of the parlor, which I discovered after the seance was over. In fact, all Jesse's seances are just full of all sorts of tests and manifestations given by the spirits, by way of variety, and independent of the music, there is quite enough to entertain any company.

But there are yet even greater and more exalted gifts in the mediumship of Jesse. His special and particular powers are used by the highest and wisest of spirits—both ancient and modern—and it is astounding to understand and know how many spirits of this class attend upon Jesse, and produce through him the brightest and wisest of sayings, maxims, apothegms, proverbs, essays, discussions, discourses, speeches, arguments, debates, orations and poems. Of this expression with the medium I have had not a little. From day to day he was accustomed to come to my office, and almost every time he came, he would more or less go off into a trance, and then I would have the most exalted spirits from: Hermes Trismagistos, Socrates, and other wise ancients to Lord Bacon, and many wise spirits of more modern times. I have taken many notes of these seances, and what I have obtained would fill volumes. I may have opportunity to give some of them to readers, one of these days. It may be remembered by some, that Jesse was for some time at the house and home of Henry Kiddle, Esq., in the city of New York, and during the time, he and Mr. Kiddle had almost daily seances with the wisest and best of spirits, and many discussions, discourses, essays and orations the spirits gave, were published in the *Chicago Times*, by its editor Mr. Storey, and these created a great sensation among the readers of that paper. On one of the occasions of a seance with Mr. Kiddle, the spirit of Lord Bacon materialized just as he was on earth, and absolutely for one whole hour delivered or dictated an oration to Mr. Kiddle and others who were assembled at the seance, and this oration on the great subject of Truth, I believe, was published in the *Chicago Times*, and excited much admiration for its Baconian wisdom and profound philosophy, particularly showing the very methods and manner and character of Bacon, as we know them from his earthly writings. Of course I could say a great deal more about this, but I am advised by my limits that I must not go into details at this time.

The experiences which I have had with Jesse and his spirits, in my office, were of a different character from those at the residence of Mr. Kiddle, but still quite as high and exalted. Among other matters and things, several absolute miracles were executed and performed by the spirits in my office from time to time; one of which I gave a long account of in your paper some year ago or more, which excited a great deal of interest and attention. Of the others I may give some account one of these days. But my letter is long enough, for yourself and your readers, and I will close by saying that Jesse Shepard's mediumship deserves all encouragement from everybody, as well as spirits.

A. G. W. CARTER.

Cincinnati, Sept. 11, 1883.

#### Contingent Fund.

For the purpose of extending the circulation of *MIND AND MATTER* by the distribution of sample copies:

B. B. Hill.....	\$100 00
H. B. Wilcox.....	5 00
A. Friend, Wrightsville, Pa.....	5 00
Eliza C. Gates.....	5 00

#### The First Spiritual and Liberal Society of Chattanooga, Tenn.

THE First Spiritual and Liberal Society of Chattanooga, Tenn., will hold a Grove Meeting near the city, commencing on the 13th and closing the 28th day of October, 1883. This is an epoch in the South, a grand rally of Spiritualists, the first this side of Mason and Dixon's line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance; also invite your appreciative friends to accompany you and partake of this feast of good things.

Fraternally yours, J. W. WHITE, President.  
J. D. HAGAMAN, Cor. Sec.

#### Immortality

J. M. ROBERTS.—Those who do not believe in a future state of existence, have asserted that no person knows that man is immortal, nor that matter is indestructible, any more than they know, what force, energy or intelligence is.

These are mere assertions devoid of evidence, and only require us to say, that, because no one knows or can demonstrate that man is immortal, or matter indestructible, does not prove that he is not so, nor the destruction of matter possible. Because no one knows, what force, energy or intelligence is, does not annihilate them, nor their qualities, which demonstrate design or the existence of a designer.

We have been asked to produce, but one form of energy, force, or intelligence not dependent on matter; To this we reply that there can be but one principle in nature, that is independent of matter, namely, the god principle.

Two principles or forces, would necessarily be opposites, and as a consequence, would balance each other, and cause inertia, as do, the attractive and repellant forces in either arm of a magnet, or the absolute qualities of electricity misnamed the positive and negative forces.

There can, therefore, be but one source of form, energy, force or intelligence in nature, and that, can only be found in the god principle, which is self-existent, and when combined with matter, assumes the qualities of form, energy, force and intelligence, as the amount of the god principle may be in the thing, sun, star, or man, etc.

We therefore, have outside of faith, absolute matter, which if it exists at all, must be indestructible, and of course eternal as the god principle in it.

Atoms, are simply, parts of matter, and form, compose or constitute every thing that exists, and which as distinct entities possess qualities in exact proportion to the god principle in them, or their existence could not be recognized by our faculties.

Clearmindedness, being an attribute of spirit, demonstrates that man is immortal, as well as that matter is indestructible, and until the "tiny rap," is accounted for, upon other than spirit power, immortality remains a demonstrated fact.

The sun, and all the fixed stars, (so called) create their own light, and are, at least for a time, self-sustaining, and being a part of the god principle combined with matter, all that exists, must partake of the cause that pre-existed, or no existence would be possible. But as existence, is possible, and demonstrable it is folly to argue that existence, does not exist, or that the god principle in man is not immortal.

WM. BAKER FARNESTOCK, M. D.

WALHALLA, S. C., Aug. 3rd, 1883.

#### Letter From the Editor of the "Word."

PRINCETON, MASS., Sept. 15, Y. L. 11.

DEAR MR. ROBERTS:

Your editorials in recent issues of *MIND AND MATTER* interest me greatly. The suppression of free speech at Lake Pleasant is an outrage which every citizen will resent as soon as the facts of the case are generally known. I think you and your correspondents have stated the case correctly and reformers of all schools of thought are with you to vindicate the right of free inquiry into all matters of human interest; the right and duty of Spiritual mediums to obey their own inspirations at their own risk and cost. The *R.-P. J.*'s pretence of favoring intuitive discovery of free expression is a wolf in sheep's clothing of the most detestable breed. Its iron-clad "conditions" are the Spanish Inquisitions over again. Bundy would imprison, hang or burn at the stake those who differ from him in opinion, if he had the power to do so.

Free love views had nothing whatever to do with the *Lake Un-Pleasant* assault on Liberty in Right. Persons of my faith have never intruded their views there or elsewhere. Our principles are held in good faith. We have no sympathy, nothing but denunciation for the clandestine, viperistic policies which sway Bundy, Nichols & Co. I sincerely hope you will follow up the good work you have thus far so well done. Not only spirit enterprise but every other manifestation of growth is indebted to the brave and steady advance of your flag to the arena where all sides of all subjects can be intelligently considered, and Truth win because she has an open field and cordial welcome to all comers.

Yours truly,

E. H. HEYWOOD.

#### AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

#### Only a Leaf.

Only a leaf of a rosebud  
That fell on the ball-room floor,  
That fell from the scented clusters,  
Of the big bouquet she wore.

Quickly he stooped and seized it,  
"Tis the leaf of a rose," said he;  
"Tinted with summer blushes,  
And dearer than gold to me."

But when to his lips he pressed it,  
He uttered in accents worth,  
"That blamed thing is artificial,  
And made out of cotton cloth!"







## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 25th, M. S. 36.

Haico.

(The Great Armenian King.)

My arraignment of Christianity, here to-day, may be very severe, but not more so than it deserves. I was known when in this mortal life as Haico, I am regarded as the founder of the Armenian nation, or at least called so; but in reality the Armenians existed as a people fifteen hundred years before my time. My special office here is to make clear some important points in corroboration of the testimony of other spirits who came before me. There are two spirits who have been particularly instrumental in having me come here, although the band of this medium assisted them and myself in bringing it about. One of those two spirits was Ardilua Babekra, and the other Apollonius of Tyana. The feeling that animated me in desiring to come was that of revenge. Some may say that does not sound well, coming from a spirit; but misrepresentation and lying about that which concerns spirits, place them in a state of unrest, and retards their progress. When you come to investigate the truth concerning what I say here to-day, by the light of history, you will be struck by the singular fact that all Armenian history, from the day of Meisrob Madoza, about the 4th century, A. D., when the Armenians embraced Christianity, or most of it, remains intact. But hardly a word of their history, before they embraced Christianity, has been permitted to survive. Thank heaven! through controlling this medium I am enabled to-day to set before you some facts, which, if not supported by absolute proofs, all can see and understand the justice of.

Before the Christian era, between 2100 and 2200 years, I existed in mortal form. I was the contemporary of the great Bel or Belus, the founder of the Assyrian empire. The Armenians of my day were worshippers of what is, in your day, called the Parsee religion, but in my day they were known as the votaries or followers of Zarathustra. They worshipped Sol, or the Sun. The reason why the Christians would not let our ancient manuscripts survive, (those prior to A. D. 400), was simply because what they called their Old Testament belonged to myself and people. It is Armenian and not Jewish; and its historical characters are all nothing more than altered names and accounts of Armenian kings and heroes;

Let the most learned ethnologists of to-day be called upon to point out the difference between six Armenians and six Jews, who are dressed alike and not allowed to speak, and I defy them to successfully show the difference between an Armenian and a Jew. Their forms, features and all their physical characteristics are the same in both; and so thoroughly have the Christians attempted to cover up or disguise it, that they have made Joseph a Jew, sold to the Ishmaelites or Midianites, in the so-called ancient Jewish Scriptures. It was to the Armenians that this Joseph was sold. He was a Midianite sold to the Armenians, and this whole story was set forth in old Armenian manuscripts, while the Armenians were Sun worshippers, and long before they became Christians. The Armenians had, as have the Hindoos of to-day, a sacred or literary language and a spoken language. [Here the spirit hesitated for a moment, and then said,] No one can know but myself the buoyancy of my spirit, and its tendency to bear me upward, and the effort of will that it requires to hold me here to allow me to make these facts known.

The famous legend in the Hebrew Scriptures in regard to Solomon, grows out of the history of an ancient king, who was worshipped in my day as Solomonna, literally meaning the Sun born into human mortal life, of a virgin named Monna. Almost all of what is called the Hebrew Testament before Ezra has been stolen from Armenian sacred writings, history, or general literature. It was this Solomonna and not Moses who wrote what is termed the Decalogue long before my time. So it was set down in my day, partly by descriptive signs and partly in legendary lore. It is well for me, that with all their literary vandalism, they have not been able to conceal the name of Haico, and that there was the Haiken philosophy and teaching. They were too indelibly stamped upon the minds of the people, prior to the advent of Christianity, to be obliterated.

It has often been said that the temple of Belus or the temple of Bel, was the original Tower of Babel. I will make clear to you what the purpose and use of that structure was. It was simply intended to store the king's tribute, which, in those days, was largely derived from the farming population and paid in grain. That temple or tower was used to store away the grain paid as tribute to the king.

The Assyrians of my time differed from the Armenians in this one particular. They were great astronomers, and they modelled a serpent deity after the great dragon in the heavens, and worshipped it as the symbol of the all-pervading power.

It is claimed that Meisrob Medza invented an Armenian alphabet. This is a Christian untruth, for his Armenian alphabet was old when I lived. In the sixth dynasty after my reign, an Armenian king, Atharavin, placed the worship of the Samaritan god, Jehovah, in the Armenian manuscripts, and this was the origin of the Jewish Jehovah.

And, now, I am particularly desired by my friend Ardilua Babekra to give you a clue by which you can find out this Christian duplicity. He was the great reformer of Buddhism, but these Christians, in order to set investigators astray, have placed him in Persia instead of India, and represented him as a reformer of the Zend Avesta; and they called him Ardashir Babegan, the reformer of the Zend or Parsee religion, when in reality he was the reformer of Buddhism. The spirits I have named sent for me to right these two points; first, in regard to Babekra being an Indian and not a Persian king; and, second, in regard to Meisrob inventing the Armenian alphabet. Both of those spirits were interrupted by interfering influences when here to communicate. But Haico fears not the powers of evil; for too long has he contended with them, and he understands all their duplicity and untruthfulness.

I would also say that the great pyramid of Egypt was called Cheops, and was not built by Cheops. It was built in the beginning of the ante-

historical period by Rameses Pharaoh Phraath, and was in existence in my time. Its object was two-fold. Like the temple of Belus, it was used as the depository of the king's tribute, and also for astronomical observations.

And in conclusion, I would say that in the Gees pyramids in the upper valley of the Nile, there are secret vaults or chambers which have never been discovered by explorers, and the secrets of which none but spirits can disclose. This they will do when Christianity has lost its prestige and not before. It has taken me six months to prepare for this communication and to get here to give it.

[The foregoing communication was given under very peculiar circumstances. Mr. James had been influenced to come to the office of MIND AND MATTER on the morning of the day it was given, to sit for the control of this spirit. We happened to be out, and he returned to his home. Again he was influenced to return, but again he found us absent. Not able to rest, he came in search of us, and found us at the Mercantile Library. Informing us of the urgency of the spirits to communicate, we at once prepared to return with him to the office. He hurried away, leaving us behind, and on reaching the street broke into a run, which he continued for three squares. At a loss to know what this could mean, for it was in the middle of the day, and very warm, we hurried after him. On reaching the office he was immediately entranced, and we were informed that a spirit communication must be given right away, or it would be lost, and it was very important. The communication was then given as above. We find the following mention of Haico. It was thus he spelt his name through the medium. We translate the following account of Haico from the Biographie Universelle:

"Haig is regarded by the Armenians as their first king, and the chief of their race. According to Moses of Chorene, he was a Babylonian, and son of a certain Gathlas, who is the same as the patriarch Thogorma, grandson of Noah. He lived at Babylon during the construction of the tower of Babel, and he lived a long time near that city, which he afterwards abandoned to escape the tyranny of Belus. He took with him his sons, Armenag, Manavaz, and Khorh, and his grandson, to the number of three hundred. His domestics and many other persons joined them, and he emigrated to the Northward, to establish himself in the country of Ararat, which he actually called Armenia. Haig at first lived in the mountains of the Khurds, which formed the northern part of that country. His residence was a little canton situated toward the sources of the river Tigris, which has retained the name of Haiois-door, that is to say, the valley of Armenia. Haig afterwards quitted this abode, that he left to his grandson Gatmos, son of Armenag, who, after him was called Gatmeagen, a name which was preserved until the fifth century. From that country he directed his course towards the northwest, where he established himself in a country called Harik'h, and there he founded a city called Haigaschen, that is to say, constructed by Haig. Belus was very much dissatisfied with the flight of Haig, and sent after him, one of his sons, to induce him to return to Babylon; but Haig sent him away with contempt. Then Belus collected a numerous army, and marched towards Armenia, to subdue the rebellious Haig. He at first entered the territory of Gatmos, who, fearing the forces of the king of Assyria, took refuge with his grandfather. The latter, little alarmed at the presence of his formidable enemy, advanced with all his people who were able to bear arms, to the shores of the Lake of Van, actually called the sea of the Pezounians. He there gave battle to Belus, who was completely defeated, and who was slain by the hand of Haig. The Armenians yet point out the place where Belus fell, and which is called Kerezmark'h (tomb) in memory of that defeat. Haig afterward reigned in peace, and governed his people for a long time. He died according to the Armenian chronologists, in the year 2026, B. C., after a reign of eighty-one years. His son Armenag succeeded him. It is of this personage, true or fabulous, from which comes the name Haigasden, that the Armenians give to their country, and that of Haigic or Haiganian given to the ancient or literal Armenian tongue. There is extant a grammar of that language, highly esteemed in his time, entitled: *Purilus Haygica*, by J. Agop, Rome, 1675, in 4to."

These facts seem to have been derived solely from Moses Chorenensis, the Armenian historian, as we learn from the following, translated from the Nouvelle Biographie Generale:

"Such is at least the recital of Moses of Chorene. It is true that this historian lived 2,400 years after these events; but he gives as his authority Marapas-Gadina, who wrote two centuries and a half B. C., according to some Greek works deposited, it was said, in the Archives of Nineveh. Haig and Armenag, are none the less personages whose existence may be put in doubt. However that may be, it is from one of them that a country of Asia Minor has taken the name of *Haigasden*, (country of the Haikh, or descendants of Haig, and it is after the other that we call the inhabitants of that country, *Armenians*."

We can find no reference to this Armenian king in any English publication, and find only the above reference to him in the French tongue. It is, as the spirit states, most fortunate, that even so little concerning him has been permitted to come down to the present time. While the communication differs in many points most widely from the historical mention of the king from whom it purports to come, it bears truth on its face throughout. We defy any critic to impeach the authenticity of that communication.

Well does the spirit say that his "arraignment of Christianity may be severe, but it is well deserved." That the name of the spirit was Haico, as he gives it we have no doubt, and not Haig as the France writers give it. The spirit speaks of his spirit mission, which was to corroborate the testimony of other spirits who had preceded him. This would indicate that, in spirit life, there is a systematic and organized effort being made to establish the ancient history of the world, and to

correct the many errors into which mankind have been led, concerning it, by Christian and Jewish writers, either intentionally or otherwise. We need be at little loss to know who leads in this movement, when we find such disciples of Sakya Muni or Buddha, as Apollonius of Tyana, and Ardilua Babekra, calling back the ancient Armenian King Haico, to aid in their glorious work. The latter freely admits that it was a desire for revenge against those whose untruthfulness had made it necessary for him to return.

The spirit with great emphasis points to the fact, that from the time that Christianity obtained a foothold in Armenia, in the fourth century, the history of that country has remained almost complete; but that hardly any of the history of that people prior to that time, has been allowed to come down to us. This is true, and leaves little doubt that this striking fact is owing to the unwillingness of Christian and Jewish writers to have the history of Ancient Armenia, and its religion and literature known. The reason for this will become apparent, as we proceed. Moses Chorenensis, to whom we are indebted for all that is historically told of Haico, flourished in the 5th century. He was an Armenian, and was appointed to the bishopric of the Christian church at Bagrevand. It is very evident from the very little that he says in regard to Haico, that he did not care to go any further into his history than he could help doing, in writing a history of Armenia. It is, however, much to be thankful for that he mentioned him at all; and thus enabled us to authenticate the communication of the spirit of Haico. It is undoubtedly true that Haico flourished in the twenty-second century B. C., that he was the contemporary of Belus of Babylon, king of Assyria, and that he was a most distinguished Armenian king, who undoubtedly reigned when the Armenian nation had reached the zenith of its distinction and power. How any one could have supposed that the Armenian kingdom or empire originated with him it is difficult to imagine. Haico says that the Armenians had existed as a nation fifteen hundred years before his time, which would have given that people an antiquity of three thousand six hundred and twenty-five years B. C. He says that the ancient Armenians were the religious followers of Zarathustra, and were worshippers of Sol, or the Sun. From the statement of the spirit, it would appear, that the Armenians, even as early as the time of Haico, had a very perfect literature, and that is borne out by the fact, that an Armenian grammar which he, Haico, highly prized has come down to us. What has become of that very ancient literature? Haico tells us it was stolen by the Jews to make up their Bible. Through this spirit disclosure, we are enabled to advance much nearer to the great secret facts upon which the Jewish and Christian theological systems rest, and which, once fairly understood, will put an end to their antiquated religious impositions. Heretofore the supposition has been that the Jews borrowed largely from the Chaldeans and Egyptians, in constructing and compiling their so-called sacred books. It now appears that they were vastly more indebted to the Armenians, who were even a more advanced people, in literature at least, than the Assyrians. Indeed, from what the spirit says, there is much reason to believe that the Jews were nothing more nor less than Armenians, who for some reason became separated from their fellow Armenians, and undertook to set themselves up as the original and only Dr. Jacob Townsend, in the Biblical system of practice in the healing of souls. Haico tells us that the Jewish story of Joseph being sold to the Ishmaelites or Midianites by his brethren, was derived from the fact that Joseph, who was a Midianite, was sold to the Armenians—the whole story having been set forth in old Armenian manuscripts long before they abandoned their worship of the Sun.

Haico tells us, that like the Hindoos, the Armenians had a sacred or literary language, as well as a spoken one. This was no doubt the fact, and this was a very prevalent custom among ancient civilized nations. There is much reason to think it had its origin in the upper valley of the Nile, among the autochthones of that region, than anywhere else.

But we here come to a more interesting disclosure which bears truth upon its face. Haico tells us that the legend of King Solomon, grows out of the history of an ancient Armenian king, who was worshipped in his day as Solomonna, which literally meant the Sun, or Sol, born into human mortal life of a virgin named Monna. This Armenian Solomonna has been made to figure as the Jewish king. But more than this, Haico tells us, that what is called the Decalogue, was written by Solomonna, and not by Moses or his Jehovah. These matters the spirit tells us were in his day known, partly through written, and partly through legendary tradition. He disposes of that Jewish fable about the Tower of Babel, and the confusion of tongues, in a very simple and effective manner. It appears it was constructed as the great granary or garner-house of Belus, king of Assyria, to store his collected tribute of grain, which must have composed the great bulk of his receipts or income.

Haico then tells us the great point of difference between the Assyrians and his own people, was entirely a religious one. He says the Assyrians were great astronomers, and adopted as the emblem of their religious faith, a serpent deity, modelled after the great Dragon in the heavens.

On the other hand, the Armenians worshipped the Sun, a much more advanced religion than that of Dragon or serpent-worship. Haico, testifying from personal knowledge, is not only correct, but he is fully corroborated by facts preserved in the undoubtedly Chaldaic Book of Daniel. Under the title of "Dragon of Babylon," McClintock and Strong's Cyclopaedia says:

"In the Septuagint version of Daniel there occurs, as chap. xiv., an account entitled *Bel and the Dragon*, which states that at Babylon, under Cyrus, an enormous dragon (*dracon megas*) was worshipped. This serpent-worship, however, is certainly not of Babylonian origin, since the two silver serpents mentioned by Diodorus Siculus, as being in the temple of Belus, were not forms of divinities, but only enemies of the gods there represented; yet possibly the conception had reference to the Persian symbol, which signified Ahriman."

Well, that conjecture is rich, to be sure! Ahriman was regarded by the Zoroastrian Sun-worshippers as the personification of darkness and evil. That the Babylonians should have worshipped the Armenian's devil, is hardly likely; but if true, it shows that those two religions were the very opposite of each other, and thus the statement of the spirit is fully corroborated. But it seems that, for some reason, the Septuagint Story or Legend contained in the Book of Daniel, has been expunged from the most of the more modern versions of that tell-tale Chaldaic Book. Under the title of "Bell and the Dragon," McClintock and Strong's Cyclopaedia says:

"History of Bel and the Dragon, an apocryphal and uncanonical book of Scripture. It was also rejected by the Jewish Church, and is extant neither in the Hebrew nor the Chaldaic language. Jerome gives it no better title than that of 'the fable of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practiced in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophecy of Habakuk, the son of Jesus, of the tribe of Levi; but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus."

Now this is a pretty story to tell to people who have any common sense or faculty of thought! The thirteenth and fourteenth chapters of the original book of Daniel have been adjudged as apocryphal. Why? For the reason that they left not a particle of doubt that the Book of Daniel had no relation whatever to any Jew, prophet or otherwise; or to any Jewish occurrences whatever. It related entirely to the astronomical religion of the Chaldeans, and especially to the dragon worship of Bel or Belus. It is hardly likely that those two chapters of Daniel were not just as genuine and theologically true as any other part of that manifestly Chaldaic book. But we have digressed. There cannot be a doubt of the truth of Haico's statement that the difference between the religions of the Assyrians and the Armenians was in relation to the different astronomical objects of their worship. There is every reason to believe that the personage called Daniel was not a Jew at all, but a Zoroastrian philosopher, if not Zoroaster the Younger, whether an Armenian or Persian, we cannot say.

The spirit no doubt states the truth concerning Meisrob, Mesrob or Mesrop, as he has been variously called; and gives the spelling of the name as *Meisrob*, as it was given by that spirit, and also the surname of Medoza, which has been dropped by modern critics. The spirit refers to the following Christian statement, which we take from the article "Mesrop" in McClintock and Strong's Cyclopaedia:

"Under the government of the patriarch Isaac (Saak) the Great (A. D. 390-440) Mesrop was commissioned to preach as missionary, for which position he was especially fitted by his thorough knowledge of foreign languages. He now found need of an Armenian version of the Scriptures, the version of the clergy being in the Syriac, a language but little understood by the populace. After having spent several years in the arduous task, and that with but little show of success, he resolved to throw himself upon the mercy of his Lord and God, and seek at his hands the wisdom and knowledge required for the successful accomplishment of his undertaking. Nor did he wait long for the answering to his prayer. While sojourning at Samosata, we are told, he was led to see the different types engraved in a rock, and that he could remember every single letter so plainly that he was able to describe them to the distinguished calligrapher Rufanus, who finally composed the required alphabet. He immediately commenced the gigantic work of translating the Bible from the Greek into the Armenian."

It is this pretty little Christian miracle that the spirit of Haico comes so ruthlessly to spoil. It is absurd to suppose that there was not, at that late date, a complete Armenian literature, which would have necessitated the use by Meisrob of the current alphabet of his time. Why should he invent an alphabet if he wanted Armenians to understand what he was translating? Haico tells us that the alphabet that Meisrob Medoza used was old when he, Haico, lived, twenty-five hundred years before. As to how correct that name is, we cannot decide, but the authority last quoted gives it as "Mesrop, also called *Mashtoz*." There is certainly enough similarity between *Mashtoz* and *Medoza* to identify them as being intended for the same person, but the spirit gives the name as a

[Continued on the Third Page.]