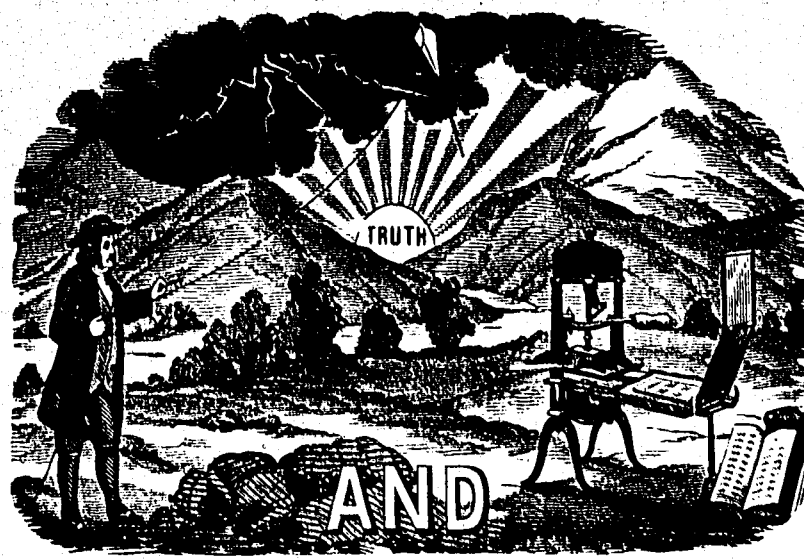


Mind



Matter.

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

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

PHILADELPHIA, SATURDAY, NOV. 3, M. S. 36.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 50.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 26th, M. S. 36.

ALBERT REEVES.
(Columbus, Ohio.)

GOOD MORNING:—This is an unexpected privilege to me and I will endeavor to make the best of it; and also to try to benefit some one. When I lived in my material or physical organization, it was impossible for me to know the destruction and misery that spirits could bring to the homes of men. But since I have been free, I have learned that the most degraded men and women that live in physical organizations cannot realize the depths of degradation, or the power of injury that undeveloped spirits can accomplish when they concentrate their forces in any particular location. These undeveloped spirits have always been led or controlled by spirits of intelligence who have had some particular motive for directing so imperfect an element of spirit effort. That motive is to retain power over all knowledge of the past, the present, and the future; and seeing every force moving in the direction of knowledge, they are using this vast ignorant and prejudiced horde to destroy the usefulness of every intelligence that may be used to bring truth to the surface, and establish a system perfect enough to make it possible for the human family to enjoy their physical existence, and so fit themselves that after laying down the mortal form, there will be no ignorance to hold them back from the great paths of progress which will be before them, as beautiful as the noonday sun. And as each living being is looking forward to brighter prospects in the future, I would address my thoughts to the clergy of the world, and request them to become shining lights instead of stumbling blocks to the masses of humanity. For, out of the millions of created beings, there are very few who have the power to stand up in their own independence, and investigate life according to their own sense of justice. If they wish for a condition of happiness for the future, let them use their intelligence to liberate the masses from the mental and spiritual slavery of the past. Instead of educating men to accept one particular faith—let them impress upon every mind, that comes within their influence, to search for truth according to his or her own organization—and to become responsible to themselves for their own acquisitions or knowledge; and when they obtain truth, according to their own judgment to work on, and seek for greater knowledge. Through that means they will liberate themselves from a condition more terrible than that which they have taught the sinner to expect; for they may possibly have to move for centuries in one circle, daily going over the same experience, preaching the same doctrines to a horde of spirits that will not respect their teachings, until they will become so sickened, that the fire that does not consume the spirit, would be to them a blissful experience. Not desiring the misery of any one—hoping that all may gravitate to the best purpose of life—I will leave you. I hope the ecclesiastical powers will reason upon this subject and act upon my suggestions. Albert Reeves, of Columbus, Ohio.

[This spirit has set forth two of the greatest truths that have been evolved by Modern Spiritualism; to wit: 1st. That there are vast hordes of ignorant and prejudiced spirits in spirit life, who have the power and who exert it to cause the misery of those who, in the mortal life they dislike or antagonize; and 2d. That these spirits are incited to their unrighteous actions by those who, as clergymen, controlled and directed the thoughts and actions of these irresponsible dependents upon their advice and counsel. The mischief that has been done and the misery caused by these ignorant and bigoted spirits, no figures could calculate. Most of them beset from the cradle to the grave, by men who claimed to have a monopoly of all knowledge, and whose very self righteousness was their one claim to consideration, these people grew to regard that as truth that had no shadow of truth about it, and hence became disqualified to judge dispassionately for themselves upon any topic that came in contact with, or that was opposed to their preconceived erroneous views. Mentally and morally dwarfed by their long and persistent training these people became in their earthly lives the natural enemies of all who were not as mentally and morally deformed as themselves. This insensate prejudice they carried with them to spirit life, and there, having no occupation of an earthly nature to occupy their time and attention, they devote both to seeking to make trouble for those whom they think are opposing their pet religious delusions, and seek in every possible way to cripple and defeat their efforts to get forward on the road of human progress. In this

work they are encouraged and urged on by those who, having it in their power to keep up the delusion under which their victims are laboring, devote all their time to this end, covering their own souls with moral guilt, and cursing the souls of those whom they are still deceiving in the spirit life. They well know that nothing that they taught while on earth as religious truth is true, and yet with one or another lying pretence, they seek to hold those in ignorance of what is necessary for their happiness, who look to them for truthful and useful information. Awful as is the condition of those thus deceived, yet a thousand times would I prefer to be one of these than to be a deceiver of these people in the name of a just and beneficent Creator! Spirit Albert Reeves does not overdraw the enormity of their offences, or the awful consequences that will come to them on account of those offences. The time is not far distant when this state of affairs will have to cease. It cannot cease too soon for the welfare of those who are engaged in it, and for those who will fall into the same slough of error and wrong.—Ed.]

CATHARINE McKAIS.
(Santa Barbara, Cal.)

He said I should say good morning. [We are very glad to have you come.] Well, I confess I am very glad to be here. At one time I occupied a place on earth that was filled with a great many responsibilities. But I did not feel them then as I do to-day. I thought I knew what was right and that others should submit to my will. I think I was conscientious enough not to do anything that I understood to be wrong. But I find, after having entered into another condition of life, that my whole life was wrong from beginning to end. Now I will tell you the reason why it was wrong. I was born into the world, or into the channel in which my life flowed. My parents being firm believers in Catholicism, I was educated in that belief—governed in all the acts of my life by the influence of minds not capable of discovering the foolishness of that religious belief. When quite young I undertook to instruct the infant mind in the true way of salvation, and I took upon myself the responsibilities of that position. I thought I was training the minds of the young correctly, and fitting them to live out their earthly existences in a way to insure their everlasting happiness. But now I return to you to give the world to understand that my whole life was worse than useless to humanity. Those young minds, if left to themselves, would have arrived at a more correct conclusion about the material and spiritual requirements of embodied spirits. And now I see that there is but one way to remedy the wrongs I did, and that is to testify to the mistakes of my mortal life. I take this opportunity to do so with pleasure, and hope it will be the means of holding some one back from pursuing a course like mine. I have found that most people in striving for their own happiness, not only destroy their chances of reaching it, but the happiness of many others, through their selfishness and ignorance. I am looking forward to the time when the clouds of superstition will disappear. At first, possibly, there may be a confusion of tongues, but nature will cause all things to gravitate to a plane for their own unfoldment. My name is Catharine McKais, Santa Barbara, California.

[The testimony of this spirit, if it is authentic, should suffice to show that good intentions amount to nothing in the way of justification for wrong doing, when once the spirit comes to realize the nature and extent of the wrong done. Here was a devout and sincere Catholic girl who devoted her time to instilling into the tender minds of little children the bigoted ideas that constitute the teachings of Catholic Christianity, the only Christianity that has ever been taught on earth. We say this understandingly, for Protestantism is no more Christianity than Bundyism is Modern Spiritualism. Indeed, Protestantism is nothing more nor less than a protest against Christianity, and opposition to the Christian priesthood, both of which can only be found in Roman and Greek Catholic churches. In the same manner Bundyism is nothing more than a protest against Modern Spiritualism, and of opposition to every person who is seeking to get its facts and truths before the general public. Catharine McKais has truthfully testified that Catholicism and Christianity are a delusion and a snare to the feet of those who walk in the paths in which she mistakenly walked, supposing that she was performing a work of usefulness to herself and others by seeking to fasten upon the tender minds of children the monstrous fallacies of the Christian religion. Heed the counsel of this spirit, if you would escape the stings of a bitter remorse. Remember and never forget, that it is the rightfulness of your actions, and not the rightfulness of

your intentions, that will make or mar your happiness as a spirit.—Ed.]

HARMON KEFFREY.
(Boston, Mass.)

You will not put me out because I don't see everything as you do, will you? [Certainly not.] Now I must talk as I see things. I see that you have got a very big heart, and you're working expecting in some way to reform the world—suffering every inconvenience—struggling against a horde of enemies—and endeavoring as much as all the martyrs in the world ever endeavored. Now, if you will permit me to talk as I think, you'd just better let the world go to the devil, and seek a little comfort for yourself. I admire your spirit, and I would like to see a reformation, but I don't think I'd bear as much as you do to accomplish it. I don't want to throw a wet blanket over your hopes, for your work is doing a great deal of good. But I don't like to see willing hearts suffer on account of the unappreciative multitude. Now I've expressed myself in regard to how I feel about that matter, and I might as well tell you something about my own employment in spirit life. I used to, occasionally, imbibe while in my own organization, and since my departure from it, I have used my influence to destroy that appetite in others; and not succeeding as well as I wished, I got my dander up, and thought I would come back and advise you and others not to work, because the sun don't shine all the time. But I mean to go on with my work in a little different kind of way. I am going to give every one the liberty to be themselves, and not undertake to make people do as I do. I don't know whether I have said anything that is worthy of publication or not; but somehow or another I cannot go outside of myself on this occasion. This seems a little like a trap holding a spirit until it sees what it is itself; and the more I look at myself, the more work I see to be done. So I'll get out of this and go to work in the right way after to-day. Harmon Keffrey, of Boston, Mass.

[This discouraged spirit seeing and realizing our own unappreciated labors, returns and advises us to give up our efforts in the direction of human progress. We would gladly take his advice were there not a worse alternative before us. This spirit does not overstate what we have endured in the performance of what we felt was a sacred duty to our fellow-men, but we hold all that as nothing when placed in the balance against a conscious neglect of that duty. We will therefore work on—suffer on—endure on—until that hour when our spirit shall be released from the mortal form; and then take up the work anew from a higher and more efficient point of operation. We ask no rest—we only ask for the strength to labor.—Ed.]

HARRIET HOWELL.
(Montreal, Canada.)

I am happy to meet you. I will try to give you a communication worthy of myself, if possible. I died from congestion of the brain, and I feel very much as I did when I gave up my hold on mortality; but through the kindness of friends I am enabled to hold another organization, and to throw off all my own physical experiences of suffering. I am truly grateful that I am able to relieve myself of a condition almost of insanity, and once more be able to take a rational view of life. When I entered the spirit life, or encountered the change called death, I had no realization of the possibility of my spirit occupying another organization—neither did I have the radical views that the medium possesses. But, to-day, I find that it is almost impossible to be too radical in a progressive direction, and if error is to be rooted out, it must be taken hold of in a way to liberate the roots from any soil that it may wither and decay, so that it may become something to nourish the planet of truth. I have no desire to return to my old ideas of Deity, for they were so narrow and deformed that they only allowed a few of the world's children the possibility of happiness; and I am sorry that there was that within me that allowed me to view that power in that manner. I am willing and glad to use a brain that views all creation as the product of wisdom. I do not know that I care to say more now, but sometime hereafter I hope to control this organization again. Harriet Howell, Montreal, Canada.

[Here we have the testimony of a spirit who passed from earth from the reason dethroning cause, congestion of the brain. Not only was this spirit relieved from her helpless condition of mental disturbance, but she was awakened to a realization of her narrow and deformed ideas of Deity and became a convert to the most radical views in relation to human progress. As a healed and enfranchised spirit, Harriet Howell will become a shining light to those who, like herself, had been reared to regard only a small portion of earth's children as destined to enjoy eternal happiness. One such missionary in spirit life is equivalent to millions of regenerated despairing spirits. So the good work goes on.—Ed.]

JOHN MOSTEINE.
(Quebec, Canada.)

I've come up one step at a time until I have reached the portals where it is possible to be heard and understood. I am here with a desire to make correct statements without fear or favor. Through my earthly experience I did nothing but to create misery for all classes of society. There seemed to be something fiendish resting in my heart, and nothing satisfied me but discord and confusion. There would be sometimes a gleam of consciousness, and I would wonder what it was that I was such a fiend at heart; but the answer was never answered. My physical organization gave up the spirit, and then there was darkness so dark that it was impossible to penetrate it or understand its cause. But in that darkness there appeared to be a ladder. At first I could not reach it, but at last my feet rested upon the lowermost round. Since then I have ascended round by round, and as I gained each round I was given more strength, and as I ascended, the wonder of my material life was answered. A voice came to me out of the darkness, and it conveyed this knowledge to me. My mother had impressed upon me that fiendish desire for other's misery. She was subjected to treatment so fiendish, so unjust and cruel, that she became so enraged and wrought upon, that she desired the destruction of all men. That emotion subsided. She calmed down into a quiet, determined woman, and the fruit of such conditions lived out her desires. But I have overcome to a certain extent the unfavorable conditions by which I have been surrounded, and I hope after this experience to have knowledge enough to throw aside all the difficulties of the past. My name is John Mosteine, Quebec, Canada.

[Here is a spirit testimony that, if duly considered and commented on, would require the space of an extended essay. Here we have the case of a man who, according to his own account of himself, must have been a human demon, through no fault of his own. In a conversation at the close of his communication, he stated that his mother was a beautiful woman, and the loving wife of a man who sought to make merchandise of the charms of his wife while bearing his offspring. The result was the death by pistol shot of this unfortunate being, after a life of desperate violence and wrong doing. But even to this poor victim of human infirmity and wickedness, the way to a future life of usefulness and happiness was not forever closed. In the darkest darkness of his bitter experience, he found a ladder let down by angel hands, upon which he ascended round by round until out of that darkness he heard the voice of a spirit friend that solved for him the mystery of his mortal misfortune. And now poor John Mosteine rises from out his spiritual darkness to take his place in the ranks of those who are working for the regeneration of humanity, none the less efficiently because of his fearful experiences.—Ed.]

LIZZIE MARSH.
(Elizabeth, N. J.)

GOOD MORNING:—Some people would say that it was impossible to reform an erring mortal, and much less a departed spirit. I would ask such people, where is your humanity and justice? For to me it seems a wonderful arrangement of nature to produce life under unfavorable conditions, and as time rolls on, to perfect it in every direction, so that it becomes a joy to itself, and a guide, instead of an obstacle, in elevating and rounding out humanity to a perfect understanding of its necessities physically, and to its prospects as a spirit. As "Fear worketh no good," it is better to possess knowledge than to rely upon a power that is unable to demonstrate itself or prove its ability to redeem. As we are growing into better times, releasing one soul after another from that thralldom, we may feel encouraged in our labor. Sometimes, when the work is being the most effectively done, the laborers cannot see the amount that has been accomplished. I leave you, begging you to look to the future, not with discouragement, but confidence, for each silent worker is making it possible for you to realize some of the expectations of your life. My name is Lizzie Marsh, of Elizabeth, N. J.

[This spirit was instrumental in bringing the previous spirit to the circle, and her remarks are mainly a commentary, and a very appropriate and instructive commentary, on the peculiar life and experiences of that spirit.—Ed.]

GEORGE DARNLEY.
(Little Rock, Arkansas.)

I thought I'd make you a call this morning, although it is disagreeable weather. I am here to represent myself, only; and I am glad I don't have to speak for other people, for it would be impossible to give their thoughts just as they really are. I entered into spirit life without any preparation whatever. I concluded, that whatever force brought me into existence, would be able to take care of me in the future; and I had just as much to do, or more than I was capable of,

to provide for my own physical needs. So I entered into spirit life without any preparation. The first thing I became conscious of, was a number of people standing around a coffin, and I took a peep into it, and there saw my own mortal form, habited in grave clothes, and my friends draped in the deepest of mourning; and a clergyman with hat in hand laying down to his hearer, the consequences of an individual dying without seeking Jesus. And this struck me as being very consoling to my friends, knowing as they did how much I disregarded such formalities. But I concluded that if it was any gratification to him to lash me when I was unable to defend myself, he could enjoy it to the utmost. If I ever wished to have the use of my mortal form it was then. But the link that bound me to my body was severed, and I had not knowledge enough to gather up of the elements, and make a material organization for my spirit to use, so I was obliged to listen silently to his harangue. Then I followed my body to the grave, and I confess it was a relief to see it consigned to the tomb. Then I ventured around in places in which I had been acquainted, and I seemed so much myself, that I thought my friends must recognize me. But not a sign of recognition from any one could I get; so I thought it would be better to look around and see for myself what the changes really meant to me. I found myself clothed with a form very much like the old one. It seemed, perhaps, a little finer. It was not inconvenient in the way my mortal form was; for, in some way, I had a power that I never possessed until I underwent this change, and this power is one that I cannot explain at present. I do not know whether to call it the power of locomotion or not; but all I have to do is to desire a thing and I have it, or desire to go to a place and I am there. I have been told by spirits who have progressed very rapidly, that it is the experience of all spirits after they have reached a certain plane. The reason why I have made such rapid strides as a spirit, they tell me is because I was free from all the old dogmas of earth. I came out on the independent line, and although I would not advise every one else to pursue the same course, I can assure them that it is vastly better than to go to spirit life with the mind religiously enslaved. My name is George Darnley, Little Rock, Arkansas.

[Oh! when will the spirit world give such power that they can enable newly departed spirits to confront the clergy, who standing beside their coffins, preach falsehoods to the sorrowing friends around; often availing themselves of those occasions of mourning to ply their priestly craft to the greatest advantage? That time will yet come, and truth will take the place of error at funerals as well as elsewhere.—Ed.]

JANE MORTON.
(Bellefonte, Penna.)

This isn't anybody's funeral is it? Because I don't like to go to funerals. It is too comical for anything to think I'm dead and buried, and yet I can't keep my tongue still. It takes a woman they say to overcome difficulties. Well, I'm right well pleased with the prospect of the world getting to know that we are not dead; and I do think it would be a greater scare than Jesus would be, if they knew that we were looking at them. That, however, is neither here nor there. I want to prove that I'm not this physical organization; yet I am using it for the time being, and I feel that it would not be desirable to remain in it always. I do wish people would quit magnifying their ills, and look on the bright side of life; and not look on death as a fearful affliction. It is only obeying a natural law, for all must die in order that they may live and be happy. It is only laying aside a worn out or useless garment, and taking up one more beautiful and useful. My name is Jane Morton, Bellefonte, Pa.

[This view of the change called death, is no more beautiful and consoling, than it is true. It reminds us of what we have frequently heard our father say, or repeat: "Through Death all Nature is preserved in its pristine youth and beauty." Why should it be a subject of life-long dread and anxiety, depriving the mortal span of existence, of more than half its worth. Fear not to die; but fear to live beyond the period of usefulness in the mundane sphere.]

[FOR MIND AND MATTER.]

A Few Words to Charles Thompson on Organic Laws.

DEAR SIR:—It is purely your love of truth that impels us to notice your attack upon us, in your reply to J. Tinney, in a late issue of MIND AND MATTER. We have always regarded true self-respect and politeness to others as twin virtues. No really logical truth-seeker ever resorts to ridicule or misrepresentation in his efforts to controvert the arguments of an opponent. To do so is as undignified as it is unjust.

There is a vast amount that humanity needs to learn from the spirit experience of its ancestors, on the post-mortem plane of life; and it ill becomes us to apply scurrilous epithets to them, simply because investigators generally, have never thought in the directions their teachings indicate.

We have tried to the best of our ability to present to the world, the idea of sex as it is presented to us. And, however we may have failed in clearness of language, we have never, either in "polygraphic" or any other sentences, claimed that the sexual functions of the male and female of any species of animals were interchangeable. But, on the contrary, we have always repeated the teachings of our guides, that the generative organs of the male and female of a species, are simply static moulds, within which the motive tendencies of the elemental germs or germinal fluids, fruitful to the infinitude of cells that make up their respective organisms, are rendered combinable by minus and plus condensation.

This claim is based upon the assumption that all the forms of life developed between them, are the common offspring of the earth and its atmosphere, and that each in the order of its later evolution is a complexity of the mechanical powers of all its predecessors, in the sense that it is a compound of the elemental germs, fruitful to its constituent elements. Hence the specific structure of each represents the complexity and condition of the earth and its atmosphere, at the era it became existent as their most complex organ, our world's organs being *per se* the sum of the organisms developed within its successively later developed stratum of compounds. As the latest

and most complex organ of their latest and most complex stratum of compounds, the aerial, the human organism is the highest representative of the present generative powers of the earth and its atmosphere. It is shown to us that the generative powers of nature as a whole, by whose agency all forms of substance are aggregated, pervaded, and regerated, are the nervo-vital fluids known to us generally as electricity and magnetism; and specially, as heat and cold, light and darkness. The functions of sex pertain solely to the motive tendencies of these "imponderable agents." When expanded above a medium density, they are condensive or positive. When condensed below a medium density, they are expansive or negative—functionally female.

We are aware that these positive and negative tendencies have never been correctly classified, and never can be, so long as scientists are influenced by the idea of an almighty male creator; and the correlative inference that the generative functions of males are more important than those of females.

For example, the sun is classed as male, and the earth and moon as females, because the rays of the former are regarded as more important than those of the latter. Then again there is such a disposition to hold on to established theories and to value them in proportion to their age and the popularity of their authors, rather than by analogical evidence of their truthfulness. For example, it is regarded about as heterodox to question the truth of LaPlace's theory that the solar system was developed by the condensation of its substance, instead of its aggregation through growth, as is the case with all the earth's products, as it is to question the truth of the six days creation of the universe. It is about as heterodox to question the inference from this, that thin crust cooled down to earth and water due the interior of our planet is liquid fire with but a ring its embryonic development, although the substance of none of its products undergo any such transformations. In keeping with this, the new inference that our moon is dead cold, and that after a few million years, the earth would die of cold, is becoming popular. Eternity will be too short to understand the out workings of nature, if, in the face of a self living and ever growing universe, scientists continue to reason from such unlicensed premises.

It is shown to us that all forms of substance, regardless of specific sex, are aggregations of two equivalents of these empyreal agents, which, owing to their opposite spherical positions, and minus and plus spatial conditions, tend toward each other from opposite directions, and combine within them as their physical growth.

The female equivalent of empyreal nutriment involved in the growth of the human organism, is absorbed from the soils and liquids received into the alimentary canal; and from the air condensed within the lungs and the bronchial tubules of the blood vessels. This equivalent is expansive in the degree the male equivalent forced through the surface pores by the fifteen pound per square inch pressure of the atmosphere, is condensive. It is in virtue of their disparity in density, that the atoms of these counter-tending nutrient fluid, meet and combine at every point within the organism.

In accordance with this principle of universal growth, it is shown to us that the solar system is developed within the atmosphere of the sun around which it is supposed to revolve once in about 18,000,000 years; and that the substance involved in its growth is the female or centrifugal rays of this sun, and the male or centripetal rays of the sun within whose atmosphere it and its associate solar systems are gestated.

This includes the perception that our solar system's constituent planet spheres are built up of the female or centrifugal rays of our sun, and the male rays from the super-solar sun, which are continuously being centripetated within the solar atmosphere; and which meet and combine with the former at every point within the limits of solar gravity. This pre-supposes the separate incasement of each and every sphere of gravity, and if incased as all animal cells (spheres of gravity) are known to be, then the maternal rays centrifugated from our sun are continuously being separated from the periphery of the earth's atmosphere, and centripetated (becoming functionally male) upon the sunward surface of the earth, thence reversed as the female germs or expanding nutriment of its products, simultaneous with the refraction and centripetation of the super-solar sun's rays as their male germs or comparatively condensive nutriment.

[At this stage in our writing, we were suddenly attacked with acute bronchitis, and prostrated for weeks. But, thank nature, we are again on the road to health. We will for the present defer further illustrations of the genesis of nature's spherical organs, and proceed to defend ourself against your attack. In your reply to Mr. Tinney, who appears to be quite as unfortunate as ourself in being misunderstood. You say, "even the marvel-workers from the spirit side of life seek to gain a point in your behalf, through the able pen of Jean Story; but her polygraphic sentences, when stripped of their verbosity, simply aver that the male loves the female so intensely, or in other words, the male principle has so strong an affinity for the female principle, that the moment they meet the male changes into a female and the female into a male." Then your comments: "Well, by the same law, if they continue to love, they must continue to change until they burn themselves out and causing annihilation by friction." Then you ask: "Do you suppose people are fools enough to be hoodwinked by such untenable nonsense?"

For answer, we deny ever having written, or even heard of such sentiments, hence conclude without hesitancy, that they are wholly a fabrication of your own brain; and we herewith challenge you to quote from any of our writings, and you have both our published works, a single sentence that can be construed into even the faintest likeness of this "untenable nonsense;" and failing to do this, we hold you in honor bound to retract the accusations as publicly as you have made it. Your manner of argument is altogether uncalled for. Courteous language is far better adapted to a comparison of ideas by advocates of a common cause, and that cause the elevation of humanity.

As regards the "marvel-workers from the spirit side of life," to whom you attribute all this "untenable nonsense," we have always valued their lessons in the degree they accorded with the teachings of nature. Right here we wish to state that we have never claimed to be one of those perfectly passive sensitives, whose boasted ignorance of the subject matter of the spirit commu-

nications given through their organisms is accepted as unquestionable evidence of their mediumship.

On the contrary, we have most of our life been a devoted student of natural science, with fair possibilities for study. And we now have access to one of the best microscopes in use, and a large collection of mounted specimens which are owned and manipulated by a member of our own family; and also have access to the latest and most elaborate works on the wonders of the microscope, which illustrate the development of very many of the lower forms of vegetable and animal life; and also to works on embryology, comparative physiology, etc. And we feel assured that all the assumptions presented to the public through us as psychometric perceptions, are either substantially or analogically licensed by the facts of nature. Your chemical formula does not illustrate organic law.

WHAT IS ORGANIC LAW?

It is the orderly movements of the vital fluids of a living organism, which each and all inherit from the movements of the vital fluids of nature's organism, that which they constitute. All being spheres of gravity, the general movement of their vital fluids toward equal diffusion under existing counter pressure, is necessarily circulate. Their continuous circulate movement necessitates the flow of equal quantities in diametrically opposite directions, which in turn necessitates the alternate condensation and expansion of each quantitative equivalent during equal periods of time.

This law is universal. It controls alike the generation of all forms of substances by the aggregation of its essence, and their transformations, disintegrations, and re-aggregations, *ad infinitum*. Prior to their aggregation, the two quantitative equivalents must needs be so conditioned spatially that one is condensive in the degree the other is expansive compared with a medium density. For example, the density of the earth's surface forms, in the aggregate, is intermediate between that of the condensing and descending atmospheric rays of invisible substance and the expanding and ascending earthy rays, alike invisible, that become combined as their constituent elements.

It is shown us that the initiation and subsequent growth of these surface forms is very simple, the functions of sex, generation, being *per se* the functions of life, nutrition. That is, instead of being arbitrarily created from nothing, by a super-natural, personal all-father, by a process utterly unknowable, they are simply aggregations of the expanding and condensing, or female and male germs, which are respectively fruitful to the constituent elements of the earth and its atmosphere, each species becoming existent at the time and within the vacuums where its functions, the momentum of its substance, was necessary to further the progress of nature's general development.

There can be no comparative superiority or inferiority between the invisible earthy rays ascending and becoming atmospheric, and the atmospheric rays that are simultaneously descending and becoming earthy. They are necessarily correlative forces. But substituting each other's sexual functions during equal periods of time in continuous alteration, they condition each other's movements in opposite directions, thereby circulate continuously from and toward the focus of terrestrial gravity. When these counter-tending rays are assimilated as earthy and atmospheric nutriment by vegetable and animal forms, they circulate alternately from and toward their terminal rootlets, their centers of gravity. Instead of being rooted in the earth, the rootage of locomotive animals are inverted within them. For example: the circulation of blood within the human lungs corresponds with the ascending and descending currents in the roots of a tree.

The lungs obtain their quota of earthy nutriment from the soils and water within the alimentary canal, whence they take their rise. The circulation of the blood within the systemic arteries and veins of a human organism, corresponds with the ascending and descending sap currents in the branchage of a tree. In the building up of an organism, the more condensible portions of the nutrient germs are deposited by the vital fluids at the margins of their currents and statized as the channels through which they circulate. There is no "friction" between these counter-tending currents of empyreal fluids whose plus and minus condensed, or female and male germs, combine as the vessels of the organisms they vitalize. They simply maintain their dynamic equilibrium by periodically exchanging their sexual functions, which is *per se* vital harmony. The initiation of an animal organism consists in the atomic combination of the female and male germs ex-nutrient or fruitful to the entirety of cells that constitute the maternal and paternal organism; and which were rendered combinable, relatively earthy and atmospheric, by remolding within their generative organs, which are respectively internal and external.

As the earthy and atmospheric rays or radiant substance, upon which all the earth's surface forms subsist and multiply, can be traced analogically back from our sun to the suns of more and more embracing spheres, back to the primordial essence of being, aggregated as the prime or centermost sun, the nucleus of infinite gravity, we can conceive of no higher origin for the human soul. And inasmuch as the substance of the rays out-tending from physical forms through whose modes of motion their abstract qualities become sensibly expressed, are metaphysical, and which, when subjected by sentient beings as sensations nutrient to the vital fluids that build up the vessels through which they circulate, which are *per se* the entirety of their physical organisms, whose radiations in turn are metaphysical. Thus on and on, in continuous interchange of condition, we can perceive no superiority or inferiority between these two equally indispensable conditions of the substance involved. Substance simply is whatever it becomes, whether classed as mind or body, spirit or matter.

JEAN STORY.

225 Broadway, Cambridgeport, Mass.

Notice.

Any one can obtain a copy of Mediumistic instruction to sit in the light, and communicate with spirits, by sending twenty-five cents to Medium We, 2801 corner 28th and Grace street, Richmond, Virginia. The time has come for every individual to commune with God direct. Amen and Amen.

Mediumship.

J. M. ROBERTS, Esq.:—As we understand mediumship, there is a difference between spirit control and perfect entrancement. It is therefore possible for some mediums to be conscious during spirit control, but not so, when perfectly entranced.

This truth not being generally known nor understood, even by some mediums themselves, has unfortunately, led to difficulties and unpleasant consequences, which a study of facts would have prevented.

Let us take a rational view of the matter, and ask: If we were told that a certain person had committed theft, or murder—and we in turn should tell some one else,—if asked for our authority, and gave it, would we not be exonerated? If, therefore, a medium under spirit control, should make a statement, whether conscious or not, and gave the spirit as his author—should the medium be held responsible for what was given through him. The only difference in the case is, that the (one) man is tangible and the (other) spirit is not so, and as what is given through mediums is not considered evidence in any of our courts of justice, we think that mediums should not be held responsible for any thing that is given through them, whether conscious or not—but, it certainly would be the policy of conscious mediums, not to give any thing, that would criminate without proof.

We hold, that unconscious trance mediums are under no considerations responsible.

Let the masses study mediumship as well as the power of obessing spirits, and the truths developed will account for all that seems mysterious, and prevent the misery inflicted upon thousands.

WM. BAKER FAHNESTOCK, M. D.

Lancaster, Pa., Oct. 25, 1883.

To the Liberal Public.

Volume two of the "Freethinker's Magazine" and "Freethought Directory" will contain six numbers, of sixty-four pages each, and will be published on the following months of next year:

January, March, May, July, September and November. Each number will be ready for mailing on the 25th of the month previous to its date of issue promptly, and in every respect will be an improvement on the first volume.

The departments for the next volume will be "Editorial," "Communicated," "All Sorts," "Extracts from Letters," "Freethought Directory," "Business Department," and "Advertisements."

The "Extracts from Letters" department, will be a very interesting feature of the Magazine. The editor will select a few lines from the letters of correspondents—who write to him—such as he thinks will be interesting to the reader.

And we earnestly request our friends to continue to forward the names of out-spoken Freethinkers for the Freethought Directory. The charge for the first insertion of a name and postoffice address, will be twenty-five cent; after that, nothing.

The subscription price for a year is \$1.50; for one month 25 cents. Five numbers will be sent for \$7.00; for one month \$10.00. From our last year's experience we feel confident that the Freethought public will give us generous patronage.

H. L. GREEN.

L-1-2.

Salamanca, New York.

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.

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.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

J. W. WALKER,
Franklinton, N. C.,

[Continued from the Eighth Page.]

and the other communications which have been given by spirits through the mediumship of Mr. James, bearing upon the same points of theological history.

It has ever been an unexplained history how the founders of Roman Catholic Christianity came to base their theological fraud upon the theological fraud of the Jews, and to make Judea the source from which the former fraud was derived. This spirit explains this in a singularly clear and satisfactory manner. In substance he tells us that the Jews were a peculiar people in the one particular, that they claimed to be the chosen people of God, and that the language in which their religion was explained, the Hebrew tongue, was little known outside of the Jewish priesthood, or the territorial limits of Judea. To tack the Roman Catholic Christianity upon this pretentious, but little known theological system, says Von Gorres, was considered by Eusebius and his followers as a sharp stroke of policy in launching their new scheme of ecclesiasticism. Hence the anomaly of having the old bloody, bigoted, revengeful, intolerant, murderous, humanity-hating and notoriously immoral inculcations of the Hebrew Scriptures, or Old Testament, as it is called, blended with the peaceful, tolerant, benevolent, humanitarian and ethical inculcations of the Gymnosophical teachings of Apollonius of Tyana, in the so-called New Testament, compiled by Eusebius in the beginning of the fourth century. The so-called Christian religion is the one anomalous religion, the traditions or scriptures of which are a mass of the most irreconcilable contradictions. In all other religions the leading objects, whatever they may have been respectively, are consistently maintained throughout, and this was even the case with Judaism, with which the founders of Christianity so inconsistently and fatally connected their hierarchical as well as ecclesiastical schemes. But Eusebius and his Christianizing followers had another object in view than that to which the spirit of Von Gorres mentions, and that was to divert attention as far as was possible from the source of Gymnosophic oriental teachings of Apollonius of Tyana which Eusebius sought to appropriate as the basis of an original religion, or a religion that would be so regarded. Thanks to the spirits of those who have lived in the past, and who made these matters an object of special attention, the scheme of those mental tyrants is destined to be brought to nought.

The spirit tells us that, "Almost the whole of the books that make up what is called the Bible, or the ancient Jewish history, is taken from the writings of the Older Zoroaster, and were taught by the Armenians, Chaldeans, Moabites and Samaritans." That so learned and competent a witness as Von Gorres should testify so positively upon that point is of the greatest significance. Who were the Armenians, the Chaldeans, the Moabites and the Samaritans? In relation to the Armenians, we take the following from Chamber's Encyclopedia, article Armenia:

"Armenia, a high table-land on the southern slope of the Caucasus, stretching down toward Mesopotamia. It has had various boundaries in the various centuries of its history. It is the original seat of one of the oldest civilized peoples in the world, the Armenians, who belonged to the Indo Germanic family of nations. Their oldest records contain nothing certain beyond the facts that, in ancient times they were governed by independent kings, but afterwards became tributary to the Assyrians and Medes. That dim period which wavers between myth and history begins in the case of Armenia, about the middle of the sixth century B. C., when king Dikran, or Tigranes I of the Haig dynasty, restored the independence of the kingdom."

Long before the time of Tigranes the First, or even of Haico (Haig) himself, Armenian literature was an established fact, and the teachings of Zoroaster the elder was the written religion of the Armenian people, as testified to by the spirit of Haico himself. In relation to the Chaldeans, we can only make the following brief quotation from Johnson's Universal Cyclopædia:

"Chaldea, the ancient name of a country of Asia bordering on the Euphrates and the Persian Gulf, and bounded on the southwest by Arabia Deserta. Chaldea proper was the southern part of Babylonia, but the name was sometimes used to designate a more extensive region. The term Chaldeans (or Chaldees) was applied by the Hebrew prophets and other ancient writers to the inhabitants of the city of Babylon, and all the subjects of the Babylonian empire. Thus, Isaiah calls Babylon 'the beauty of the Chaldees' excellency (chap. xvii. 19). And Pliny speaks of Babylon as *Chaldaicarum gentium caput*. The Chaldeans appear to have been the great pioneers in the cultivation of astronomy. They were also famous as astrologers and magicians."

Under the head of "Chaldee Language, or Eastern Aramaic," the same authority says:

"A Semetic dialect, in which parts of the books of Daniel and Ezra were written, as well as several verses in Genesis, Judges, etc. It resembled the Hebrew and Syriac. It does not appear to be certain that this was the common language of ancient Babylon. The Targums were written in a later Chaldee."

Who can read that and not ask the question, why it would not be more proper to say the Hebrew and Syriac resemble the Chaldee, than that the latter resembles the two former languages? The Chaldee, beyond all question, was the older of the three languages, and hence was the origin of the Syriac and Hebrew modifications of it. That the so-called Jewish books of Daniel and Ezra should have been written entirely in the Chaldee tongue, and that parts of Genesis, Judges, etc.,

should have been written in the Chaldee, and not in the Hebrew, is a fact sufficient of itself to show the Chaldean origin of the Jewish books in which such Chaldean writings are found. This circumstance alone is sufficient to corroborate the statement of the spirit, that the Bible of the Jews was largely derived from the Chaldean annals. Besides, the fact that the Targums were all written in the Chaldee language shows that those writings related to Chaldee and not to Jewish traditions and events.

In relation to the Moabites, we take the following from Johnson's Universal Cyclopædia:

"Moabites, descendants of Moab, the son of Lot by his eldest daughter (Gen. xix. 37). An idolatrous people, they were hostile to the Israelites, in spite of the relationship between them. The southern boundary of the Moabites was the brook Zered, which empties into the Dead Sea. Their territory was about 20 miles from east to west, and at one time extended as far north (50 miles) as the mountains of Gilead. At the time of the Exodus they had lost about 30 miles of territory, having been driven south of the Arnon by the Ammonites. Subdued by David, they regained their independence after the dismemberment of the Hebrew kingdom, and disappear from history after the conquests of Nebuchadnezzar (604-561 B. C.).

"The Moabite stone which celebrates the achievements of one of their kings Mesha (about 900 B. C.), is one of the most interesting discoveries of modern times. It was a black basalt, 3 feet 8½ inches high, 2 feet 3½ inches wide, and 1.78 inches thick, rounded at both ends, and inscribed with thirty-four lines of Hebrew-Phœnician writing. It was found Aug. 19, 1868, by the Rev. Mr. Klein at Dhiban (the ancient Dibon), just north of the Arnon. Though broken to pieces afterwards by the Arabs, six sevenths of the inscription have been preserved, and two-thirds of the stone itself are now in London. This proves that the Greeks added nothing to the alphabet which was brought to them from the East."

We have here a truly precious disclosure, nothing less than that the Hebrew alphabet was substantially in existence long before the Jews as a nation had an existence. If it is true that the Moabite stone inscription dates 900 B. C. and contains "Hebrew-Phœnician" letters, it is very plain that the Hebrew alphabet, so-called, is a Moabite alphabet, and not Jewish at all. It would seem that Von Gorres, in his investigations into the mythologies of the Asiatic nations, had discovered the Moabite derivation of the Hebrew alphabet, if not of the derivation of more or less of the Hebrew literature from Moabite writings. A writer in McClintock and Strong's Cyclopædia of Theological Literature is forced to say:

"It is remarkable that Moses should have taken his view of the Promised Land from a Moabite sanctuary, and been buried in the land of Moab. It is singular, too, that his resting-place is marked in the Hebrew records only by proximity to the sanctuary of that deity to whom in his lifetime he had been such an enemy. He lies in a ravine in the land of Moab, facing Beth-Peor, i. e. the abode of Baal-Peor."

We would suggest to this writer that it is not so very strange that these things are so, if it be true, as the spirit of Von Gorres says, that the Hebrew Bible was in part taken from the Moabite traditions and books.

In relation to the Samaritan derivation of much of the Hebrew Bible, we will quote what Chamber's Encyclopedia says in relation to the Samaritan Pentateuch, under that title:

"Samaritan Pentateuch, a recension of the commonly received Hebrew text of the Mosaic law, in use with the Samaritans, and their only canonical book of the Old Testament. Some vague allusions in some of the Church Fathers (Origen, Jerome, Eusebius), and one or two more distinct, but less generally known Talmudical utterances respecting this recension, were all the information available up to the early part of the 17th century (1616) when Pietro della Valle acquired a complete codex from the Samaritans in Damascus. Since then, the number of manuscripts of the Samaritan Pentateuch, with and without translations (in Arabic), has considerably increased in European libraries; and fragments, consisting of special books or chapters, are of the most frequent occurrence. In fact, written portions of Samaritan Pentateuch on the oldest of skins, would, in the face of the great demand for the article on the part of ignorant European, especially English travellers, appear to be a lucrative pastime, if not an established trade and business, among modern Samaritans.

"These manuscripts are written in the Samaritan character, a kind of ancient Hebrew writing, probably in use before, and partly after the Babylonian exile, and vary in size from octavo to folio, the writing being proportionately smaller or larger. Their material is vellum, or cotton paper, and the ink used is black, with the exception of the Nablus MS., which is written in gold. There are neither vowels, accents, nor diacritical points, the single words are divided from each other by dots. None of the MSS. that have reached Europe are older than the 10th century. The Samaritan Pentateuch was first edited by J. Morinus in the Paris Polyglott (pt. iv. 1632) from one codex (whence it found its way into Walton), and was at last re-edited, written in the square Hebrew characters, by B. Blayney, Oxford, 1790. The first publication of this strange document, and principally the *Exercitationes Ecclæsticæ*, with which J. Morinus accompanied it, marks a certain epoch in modern biblical investigation; for, incredible as it now appears, it was placed by Morinus and his followers far above the received Hebrew text, which was said to have been corrupted from it. As reasons for this, were adduced, its supposed superior 'lucidity and harmony,' and its agreement with the Septuagint in many places."

Now, who was J. Morinus, who gave the most damaging opinion as to the non-originality of the canonical Hebrew Pentateuch. We take the following account of him from McClintock and Strong's Cyclopædia of Theological Literature:

"Jean Morin, a most learned French writer on theological subjects, and a convert to the Roman-

ists, was born at Blois in 1591. His parents were members of the Reformed faith, but at Leyden, where he was studying philosophy and theology, the violent discussions between Calvinists and Armenians estranged him for a time from all religious connection, and he finally, falling under the influence of Romanists, accepted their creed, at Paris, under Cardinal Perrone. Some time after his conversion to Romanism, he entered the Congregation of the Oratory, then but recently established, and began to make himself known by his learning and his works. In 1626 he published *De Patriarcharum et Primatum Origine* (Paris 4to), dedicating the work to Urban VIII. In 1628 he undertook an edition of the *Septuagint Bible*, with the version made by Nobilius, supplying it with a preface, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome by order of Sixtus V., in 1587, which he followed, and maintained that we ought to prefer this version to the present Hebrew text, because that has been, he says, corrupted by the Jews. Having gone from the Protestant to the Romish fold, Morin very naturally, like all apostates, became a most enthusiastic adherent of Romanism, and therefore now engaged upon a systematic defence of those versions which the Church had approved by weakening the texts which passed for originals. * * *

As there was then preparing an edition of the Polyglot at Paris, Morin took upon himself the care of the Samaritan Pentateuch. His endeavors to exalt this, together with the Greek and Latin versions of the Bible, at the expense of the Hebrew, made him very obnoxious to many savans, especially Hebraists; and he was attacked by Hottinger and Buxtorf in particular. Simon and Kennicott, however, countenance Morin's position. The opposition which Morin encountered only enhanced his merit at the court of Rome, inasmuch that Cardinal Barberini invited him thither by order of the pope, who received him graciously, and intended to employ him in the communications that were then passing between the Eastern and Western churches looking towards reunion. He was greatly caressed at Rome, and intimate with Holstenius, Allatius and all the learned there. After having remained nine years at Rome, he was recalled by order of Cardinal Richelieu to France, where he spent the remainder of his life in learned labors, and died at Paris in 1659. Morin's works are very numerous, and some of them much valued by Protestants as well as Romanists on account of the Oriental learning contained in them."

The reader will be as well able to judge as ourself how far the opinion of this learned Oriental scholar and enthusiastic Christian, confirms the statement made by the spirit of Von Gorres, in his communication, that the Jewish Bible was, in part at least, taken from the teachings of the Samaritans. It would seem that the Hebrew Pentateuch was, after all, but a corrupted version of an older Samaritan Pentateuch, which contained, no doubt, a blending of still older Armenian, Chaldean and Moabite teachings. That an attempt should be made to break the force of Morin's opinion of the greater antiquity of the Samaritan Pentateuch over the Hebrew corrupted version of it by the Jews, was to be expected, and that they should have failed to shake the soundness of that opinion was inevitable, and is undoubtedly correct. The reader will have observed that Simon countenanced the opinion of Morin. Now who was Simon? Chamber's Encyclopedia says:

"Richard Simon, a distinguished oriental and critical scholar, was born at Dieppe, May 13, 1638. Having completed his studies, he entered the Congregation of the Oratory in 1659, but soon afterwards withdrew. He returned, however, in the latter part of 1665. For a time he delivered lectures on philosophy in the college of Juilly; but his studies eventually turned upon theology, oriental languages, and biblical criticism. At one time he thought of entering the Jesuit order, but he remained in the Oratory; and it was while still a member of that congregation that he published his well known work on the doctrine of the Oriental church regarding the Eucharist, designed as a supplement to the celebrated *Defence of the Perpetuity of the Faith in the Blessed Eucharist*, by Arnault and Nicole, but criticizing that work very severely. This and other controversies to which his later writings gave rise, led to his again withdrawing from the Oratory in 1678. In that year he retired to Belleville, as cure; but in 1682, he resigned his parish, and lived in literary retirement. His health having given way, he returned once again to his native place, Dieppe, where he died in April, 1712. Few writers of his age played so prominent a part in the world of letters and especially in its polemics."

It was this learned critic and oriental scholar who concurred with Morin in the opinion that the Hebrew Pentateuch was but a corrupted version of the original Samaritan Pentateuch. The reader will have seen that Kennicott also concurred in the opinions of Morin and Simon. Who was Kennicott? The American Cyclopædia says of him:

"Benjamin Kennicott, an English clergyman, born in Totness, Devonshire, April 4, 1718, died at Oxford, Sept. 18, 1783. He was of humble parentage and certain gentlemen contributed funds to send him to Oxford in 1744. Here he so distinguished himself by the publication of two dissertations on the 'Tree of Life' and the 'Oblations of Cain and Abel,' that he obtained his degree of A. A. before the regular time. Soon afterward he was chosen fellow of Exeter College, and in 1768 he became keeper of the Radcliffe library at Oxford. He undertook to purify the Hebrew text of the Old Testament, maintaining, in an essay entitled 'The State of the Hebrew Text of the Old Testament considered,' that the extant MSS. contained important errors, and that the text of the standard Hebrew Bible was in many parts corrupt. The publication of the dissertation excited a violent controversy. Among his opponents were Rutherford, professor of divinity at Cambridge, Bishop Warburton and Horne, afterwards bishop of Norwich. At Kennicott's suggestion, a subscription of 10,000 pounds was raised to defray the cost of making a collation of all extant MSS. of the Old Testament. Several eminent scholars engaged in the work, Kennicott himself examining and collating all the MSS. of Great Britain and France, and Prof. Brunns those of Germany, Switzer-

land and Italy. The task occupied nine years, during which sixteen Samaritan and over six hundred Hebrew MSS. were either wholly or in part collated; and the materials resulting from this investigation filled when transcribed 30 folio volumes."

We have devoted a good deal of space to show the strong array of authorities that sustain the correctness of the testimony of the spirit of Von Gorres as to the plagiaristic nature of the Hebrew Scriptures, so-called. Being so fully sustained in his statements that the Old Testament was derived from the teachings of the Armenians, Chaldeans, Moabites and Samaritans, we can neither doubt the authenticity or the substantial correctness of the communication. Hence we may conclude that the spirit was fully justified, from his mortal as well as his spiritual knowledge, in claiming that there was no such thing as a Hebrew literature until after the Babylonish captivity. A vast array of facts already adduced show that such was the fact.

The concluding statement of the spirit, that all religious sectarianism had arisen from the one mistake, that in all ages mankind had mistaken the communications of spirits for the voice of God. Such is undoubtedly the fact; as the events of Modern Spiritualism, as they multiply and their true import is understood, will amply demonstrate. We would say to Dr. J. B. Newbrough, that he might as well take heed of this.

EDITORIAL BRIEFS.

Room to Let.—202 Market St., Camden, N. J.

Dr. B. F. Brown has removed to 1805 Girard avenue, Philadelphia, Pa.

We have quite a number of interesting articles in hand, which we shall publish as soon as we can find time and space.

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.

We have received information that arrangements have been perfected for Mrs. Cora L. V. Richmond to speak at Chickering Hall, New York City, for the Sunday evenings of November.

Mrs. M. E. Williams, materializing medium, at 402 West 34th St., New York City, has changed the time of holding her seances. For particulars see advertisement in another column.

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.

We are informed that A. F. Ackerly, materializing medium, will be located at 333 West Madison street, Chicago, Ill., after October 23rd, and will hold seances for materialization, also for independent slate writing.

Dr. B. F. Brown, wishes to announce to his many friends and the public, that all those persons intending to secure his services; must do so at once, as he intends leaving Philadelphia in November for California, to spend the Winter there.

We earnestly recommend our spiritualistic friends to attend the inspirational lectures of Mr. Walter Howell at Baker Hall, N. W. cor. Broad and Columbia ave., 10.30 a. m., 7.30 p. m. each Sunday. For full particulars see Saturdays Public Ledger.

Moses Hull has removed from Erie, Penna., to 1289 Lincoln avenue, Cleveland, Ohio, where he can be addressed by those desiring his services to lecture. For a short time he will lecture for the Society of Spiritualists and Freethinkers, of Cleveland, Ohio.

The Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec.

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.

Dr. J. H. Rhoads wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood 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.

WM. B. FAHNESTOCK, M. D., wishes to inform his many friends and the readers of MIND AND MATTER, that he has arrived at Lancaster, Pa. The Doctor informs us that he has on hand about a dozen of his third edition of "Statuolence and its Uses," containing articles upon "Cataplexy" and "No Current in Magnetism," to be offered on the same terms as before to those subscribing for MIND AND MATTER. All persons desiring to correspond with the Doctor will address him at Lancaster, Pa.

so much as what we are. We believe he (Mr. Baxter) will now see more clearly than ever before, the wisdom of the *Journal's* course in discriminating between mediums and mediums, and giving the public the benefit of the classification."

This whole affair, therefore, so far as the editor of the *R. P. Journal* is concerned, is to point the moral of the attempted Bundyite swindle perpetrated at Sargis, Michigan, in June last, and labelled the American Spiritualist Association. Had that attempted fraud, (for it has proven a dead failure,) been properly labelled, it would have been designated "A Scheme of the Bundyite Enemies of Modern Spiritualism, to Incite Spiritualists to Become Mutual Slanderers of Each Other, to the End that They Might Make Each Other Appear as Morally Degraded as those Enemies Falsely Alleged They Were." Mr. Baxter will hardly feel like thanking the editor of the *Journal* for his insulting pretence of disinterested leniency towards him; nor will he be likely to take the hint that unless he turns in and helps the *Journal*, he will be classed by its editor among the hoodlum and drunken rowdy mediums. Mediums are fast learning that if they desire to be regarded as faithful to their mediumistic gifts, they can have no better assurance of it, than to be condemned by the *R. P. Journal*, for it is only true and faithful mediums who are made the target of the malevolence of that usurper of the editorial chair of the assassinated S. S. Jones.

Sparks From The Camp-Fires.—No. 3.

Monday, Sept. 3rd, at Queen City Park, was a day of all work, business, etc.; and your reporter spent the day in visiting friends and mediums, and in learning something of the spiritual ethics of the campers. Among the mediums met with during the rambles of the day were, Mrs. Maud E. Lord, Mrs. Hontoon, Mrs. Dr. Turner (of Montpelier, Vt., with whom I had a very satisfactory private seance), Dr. G. S. Brunson, Prof. A. H. Huse of Boston, Mr. Rothermel, Dr. Peterson, W. H. Vashburgh, and Dr. Slade. Keeler Brothers were on the ground, but your reporter did not see them. The musical medium, Charles Sullivan, was to be seen upon all parts of the ground, in company with new-made friends who were attracted to him from all quarters.

I went three times to the rooms of Mrs. J. M. Wright, test medium, but did not see her, as she was constantly employed, but all who did were loud in her praise. The high order of intelligence of the majority of the mediums whom I met in my rambles that day, speaks grand success for the future of any cause that they support. But in sickening contrast with native ability was the acquired ignorance and folly persisted in by the Bundyites, inasmuch that it becomes necessary, in order to make the lesson of the hour complete, to exhibit a few cinders as well as sparks on this occasion.

You know, Mr. Editor, that some naturalists think our characters partake of the nature of the food we eat. This theory seems to hold good mentally and spiritually.

In my morning walk that day, the first man I met commenced a running fire about the uncertainty of the evidence of immortality, which had driven him out of Spiritualism into rank Materialism. On being asked in what quarter he looked for that evidence, he replied: "I have read the *R. P. Journal* from its first number to the last, and think it the only reliable Spiritualist paper published."

When told that evidence of immortality was to be had among the test mediums right there in that camp, he replied: "No; I have sought in vain—have investigated for twenty years—have spent the season at Lake Pleasant and came from there to this place; but the mediums are all such frauds there is no reliance to be placed upon anything that occurs in their presence." So, mentally, he is just what his Bundyite pabulum has made him.

Farther on, another Bundyite of Lake Pleasant affiliations was seen with his double slates, shuffling along with fear and trembling towards the rooms of Dr. Slade. I met the gentleman again at the dinner table, and for the time being he had forgotten the *R. P. Journal* and its false teachings, and in his forgetfulness was really happy. He said he went to Slade's rooms expecting to find something wrong in the manner of producing slate writing—that the slates would be changed or carried out of his sight. But he said they were not even out of his grasp—that the Doctor simply took hold of one corner of the slates, the Bundyite retaining hold upon the opposite corner, the two men joining their other hands, and the writing was done while the slates were held in this manner—not on the table, nor under it, but over it.

He received two messages from dead friends, in their respective hand-writing, and signed in their old familiar signatures that could not be imitated by another; and above all, their messages bore testimony to their identity in every particular. This died-in-the-wool Bundyite is no less a personage than Newman Weeks, of the "Heavenly Court" fraternity, who was said to be very active in the exposure of Dr. Sour a year ago.

After dinner, while passing Dr. Branson's cottage, I saw four Bundyites engaged in conversation upon their one theme of fraud, namely, Newman Weeks of Rutland, Geo. Fassett of Enosburgh, C. C. Corse of Waterbury, and B. F. Rugg of St. Albans; all highly esteemed citizens, and true men in every particular, save this one fallacy of fraudulent mediums. As I passed them each was telling the other that he thought the *R. P. Journal*, under the management of S. S. Jones, the best paper published, and that it had greatly improved under its present management: were it not so, the world never would know how it has been, and is being, fooled by fraudulent mediums. So they, too, so far as Spiritualism is concerned, are just what the *R. P. Journal* has made them. The reasoning faculties of these men are keen enough upon all other subjects, but on this they are as stubborn as mules and just about as sensible. Their opinion is to them an edict against which neither facts nor reason nor knowledge is allowed to weigh at all.

Many are anxiously inquiring how long this thing is to continue. I reply, just so long as people see fit to maintain this dogged ignorance, accepting the popular opinion and the false statements of our enemies as being reliable. And as for the *Journal*, all our enemies of every class and

cast will back it with their influence, if not with money, and the Jesuit spirits will continue to obsees as many mediums and lecturers as they can get control of.

An episode occurred at this camp which forcibly explains the affinity of the human mind for erroneous conclusions.

Anthony Higgins delivered a discourse in which he positively declared seventy-five per cent of all the mediums to be frauds, and that it is our duty to establish a dictatorship and submit all mediums to such crucial tests as will detect the frauds, in order that the world may know what mediums are reliable and otherwise.

At the close of this lecture, our venerable Shaker brother, B. F. Knight, of Waterbury, met Mr. Higgins at the platform, and told him that during his entire discourse he had been under the influence of two monks. "I," said Mr. Knight, "saw them manipulating your brain with their hands," etc. Yet, as strange as it may seem, the Bundyites said Higgins was right, and that the dictatorship is just what is needed.

But, as for me, I claim the privilege of investigating and determining for myself what is true or false; and there is not a Bundyite in existence who will not do the same. It makes a vast difference to whom the persecution is to be applied.

Oh, ye blind leaders of the blind, why will you not open your eyes to behold the pit into which you are blindly walking!

CHARLES THOMPSON.

St. Albans, Vt.

Spirit Communication From Mrs. C. M. Morrison to the Editor of "Mind and Matter."

DEAR FRIEND AND BROTHER IN THE WORK:—Again I move the lips of mortal to breathe forth my earnest and heartfelt appreciation of what you are doing for the cause of humanity. I feel that a word of encouragement from our side of life will help you, since you are forced to battle with the waves of ignorance, malice and jealousy. What is seen in the earth is more fully realized in the spirit.

You have with you three distinct parties. The enemy greater to be feared, because in your own ranks, is giving battle. Another is holding the fort, while you, my friend, with sword in hand, are meeting the enemy in the deadly conflict.

I have observed the position taken by the enemy in regard to certain exposures of mediums which have taken place, and I have also observed that the only vindication that was offered in behalf of such, was their past character. Now, character has very little to do with mediumship, for a man may be possessed of great mediumistic power, and become a useful instrument in the hands of the spirit world, and yet have no character whatever. If a good past character is to stand in lieu of every failure, and only those who have a good character allowed to represent the truth, then I think that some of those whose voices are so often raised would be silent forever.

The fact is, and I am glad to see that you have realized it, that what the world needs is the Truth, and after the light of that truth has made all things plain, we can better talk about the arrangement of different individuals.

God bless you in all that you are doing for the world. Your friend,

MRS. C. M. MORRISON.

Mr. Jesse Shepard's Marvellous Seances.

Many converts have been made at Mr. Shepard's seances of late. The new and magnificent phases of spirit power manifested at each seance are indeed worthy to be classed with the most sublime and original outbursts of psychic inspirational phenomena the world has ever known.

Mr. Shepard has now held several seances at private residences in this city, all with complete success. The marvellous power of spirit art and genius goes with him everywhere, and seems to defy both skepticism and adverse conditions. Pianos which no musician would consent to use, are transformed into superb instruments. In various ways, tests are given of the immense amount of physical force requisite to produce such results. Mr. Shepard's presence is in great demand throughout the country, and in consequence his stay in Philadelphia may be short.

In Memoriam.

Passed to the higher life, Oct. 15th, inst., Benjamin Chadsey, aged 87 years. He was a very earnest and influential Spiritualist, and used his means freely for the spread of spiritual truth and knowledge. He was held in high esteem at his home in Rushville, Illinois, and was one of the pioneers who blazed their way into the wilds of the West some sixty years ago. Mr. Chadsey was a veteran of the war of 1812, and was awarded the prize of being the oldest settler at the Old Settler's meeting of the three counties of Schuyler, Hancock and McDonough, held October 1st. His wife preceded him to spirit-life only a few months. Mr. Chadsey was a firm friend of MIND AND MATTER, and from him we received words of encouragement as well as more substantial tokens of his appreciation of the work in which we are engaged. Would there were more like him.

A despatch from Rome to the New York *Herald* says: "There are reports at Rome that many private documents referring to the papacy have disappeared from the Vatican. It is feared that the Italian government may take under its protection those treasures of the Holy See which have been collected with the people's money. To these treasures belong libraries containing more than one hundred and eighty thousand codices and one hundred thousand manuscripts—among them, fifty-six gospels in the oriental tongues, written on scrolls. To meet the emergency, the clergy are said to have been hiding, first, the archives of extraordinary ecclesiastical affairs; second, the archives of the Propaganda; third, the archives of the Inquisition; and, fourth, the archives of the Congregation of the Index Expurgatorius. These documents were once kept in the Palace of the Quirinal, but were transferred to the Vatican by a papal emissary, who persuaded the commander of the Italian troops that the said documents were simply baptismal registers without historical value. Some of them are now well guarded in the old tower near Anagni. The letters of Pope Alexander VI. are still in the Vatican, together with other papers which the pope would never voluntarily place at the disposal of the public. Many of these documents are hidden on secret shelves, in walls, and behind other papers."

Manifestations in Broad Daylight Without a Seance.

[Special Despatch to The Boston Globe.]

SANDWICH, Mass., October 23.—Spiritualism has broken out in a new spot on the Cape. A little house in Sandwich has recently been the scene of some of the most remarkable ghostly exploits ever recorded. About a mile from the centre of the town, on what is termed the back road to "Scussett," is a low, long house of unpretentious exterior. The occupants of the house are Mrs. Charlotte Sampson, a lady about 60 years of age, Mrs. Ella E. Connors, about 24 years of age, and a Mr. Swift, brother of Mrs. Sampson. Both ladies are

IDENTIFIED WITH THE QUAKER FAITH,

and both strike the observer most favorably, and their whole bearing impresses one with the idea that there is no lack of sincerity on their part in the relating of their experience, and no one can converse with them and feel a doubt that there is any exaggeration of what they claim to have seen or heard. Mrs. Connors is especially pleasing in her sympathetic and ingenuous manner, and evidently is one whom nature has endowed with no thoughts other than those of truth and honesty of purpose. Long continued illness has given to her a charming, interesting bearing, which wins for her the love of all the representatives of her own sex who visit her, and which fills the callers of the sterner sex with a sense of profound admiration. The assertions made to the *Globe* representatives are not known at present outside of a limited circle, as the spiritualistic manifestations, which the occupants of the house have witnessed, are not the subject of comment or a topic of conversation with those who frequent the premises. In fact, so reticent have the parties been that the brother, Mr. Swift, learned more of what had transpired within his own home during the tarry of the writer than he was previously cognizant of.

Mrs. Connors, as previously stated, has been an invalid for a long time, and her case has baffled the skill of every physician who has been called in attendance. According to the testimony of Mrs. Connors, who seems to have received the special attention of these outside forces, she was for a long season helpless in bed, unable to assist herself in any degree. The first intimation that unseen influences were at work, was upon a certain day when Mrs. Sampson brought into her chamber-bed clothing and a change of apparel for the invalid. These were placed by the side of the bed on a chair or stand, and the lady retired from the room, when, within a very few moments, she was startled by a loud shriek, which came from the sick room. She hastened to her charge, and found the room in a condition of picturesque confusion, while the invalid was in great nervous excitement. Inspection showed that scattered about the floor was the soiled clothing, and the clean garments, which but a brief moment before had been beside the bed, had, with a presto change! been placed where it was intended they should be, and the sick woman had

UNDERGONE A COMPLETE CHANGE.

of apparel. She could give no description of how the work was performed, as the change was instantaneous. She remembered being lifted bodily from the bed, but that was all the information she could give beyond the fact of the change. Such occurrences, so the ladies state, at first occasioned much nervousness, but this soon wore off, and finally this method of effecting the change spoken of became a custom, and for some time the course pursued was simply to place the clothing in position, and the work would be performed without material assistance.

This startling and unexpected manifestation was followed by others as mysterious, but of a modified character. From time to time messages were found about the house, although the majority would be discovered in the front room. These were written on small pieces of paper or on portions of old envelopes. They were found on the floor, in chairs, about the mantle shelf, pinned on the walls or suspended from nails and hooks. The greater portion of these purported to come from a French physician, who signed himself DeFaulkner, and who took Mrs. Connors under his spiritual guidance, and by the means spoken of it is alleged that he conveyed to her instructions relative to what remedies she should take, and the result of following out the suggestions offered was that she so far improved physically, as to be enabled to rise from her bed, and was partially restored to health. During her bed-ridden period, Mrs. Connors was unable for a long time to aid herself in any manner, and for weeks she states that she was watched over and cared for by some unseen and unknown power, which regularly administered her medicine which was put into her mouth. The action she could not detect; she only knows that the dose was so placed by the taste, and then she would swallow it.

Among those who attended the invalid was Dr. Hobart of this town. One day a message was found in the room which stated that an abscess, which the sick lady was troubled with, would at a certain hour on a certain day break; and told the parties to whom the message was directed to have ready on a table about that time an egg, a piece of lime and a goblet of water, and that

WHEN THE WATER ASSUMED A PEARLY TINT

it was to be given the patient. At the time there were present the two ladies mentioned and the doctor. Mrs. Connors avers that all were watching the objects intently, that they might note any transformation, when in an instant, quicker than the eye could follow, the egg and lime disappeared and the water in the glass became of the pearly color spoken of in the communication. This, it is religiously affirmed, took place in the presence of three witnesses, each of whom will vouch for the authenticity of the story.

Dr. E. D. Babbitt, author of "Principles of Light and Color," "Religion," and other works, writes us that he has established the American Health Company at 143 Cutter street, Cincinnati, Ohio, in which they manufacture instruments for healing, that combine at once, sight, color, heat, steam and electricity, and that these instruments have the greatest power for curing disease and upbuilding both the intellectual and spiritual nature of anything that has thus far been given to the world. He sends an illustrated circular. Address Dr. E. D. Babbitt, 143 Cutter street, Cincinnati, Ohio.

EDITORIAL BRIEFS

P. L. O. A. KEELER is in Boston holding seances with good success.

J. W. KENYON holds a two days' meeting at Tooleborough, Iowa, on Saturday and Sunday, Nov. 4th and 5th; at Canton City, the second and third Sundays in November; at Union City and Memphis, during December and January.

Dr. Wm. M. KEELER and A. W. S. Rothermel inform us that they expect soon to engage in "spirit photography," either in Brooklyn or New York City, due notice of which will be given in the advertising columns of MIND AND MATTER.

Mrs. RUGGLES, 342 State street, Brooklyn, N. Y., has excellent accommodations for transient or permanent boarders. Good table and moderate terms. Seances every week. Liberal and Spiritual papers taken, and all progressive people heartily welcomed and made to feel at home.

AGAIN we are compelled to ask the indulgence of our readers for lack of variety of editorials, inasmuch as most of our time, the present week, has been consumed in meeting the litigation to which we have been subjected by our mortal enemies. We hope, in the course of the next two weeks, to be enabled to announce that after every effort to break us down that could be made, we have weathered the storm, and will have plain sailing hereafter. We are not less confident than anxious to know that the end of the long and bitter fight is nearly over.

The Freckled-Faced Girl.—How She Entertained a Visitor While Her Ma Was Dressing.

"Ma's up stairs changing her dress," said the freckled-faced little girl, tying her doll's bonnet strings and casting her eye about for a tidy large enough to serve as a shawl for that double jointed young person.

"Oh, your mother needn't dress up for me," replied the female agent of the missionary society, taking a self-satisfied view of herself in the mirror.

"Run up and tell her to come down just as she is in her every-day clothes, and not stand on ceremony."

"Oh, but she hasn't got on her every-day clothes. Ma was all dressed up in her new brown silk, 'cause she expected Miss Diamond to-day. Miss Diamond always comes over here to show off her nice things, and ma don't mean to get left. When ma saw you coming she said, 'The Dickens,' and I guess she was mad about something. Ma said if you saw her new dress she'd have to hear all about the poor heathen, who don't have silk, and you'd ask her for more money to buy hymn books to send to 'em. Say, do the nigger ladies use hymn book leaves to do their hair up on and make it frizzy? Ma says she guesses that's all the good the books do 'em, if they get any books. I wish my doll was a heathen."

"Why you wicked little girl, what do you want of a heathen doll?" inquired the missionary lady, taking a mental inventory of the new things in the parlor to get material for a homily on worldly extravagance.

"So folks would send her lots of nice things to wear and feel sorry to have her going about naked. Then she'd have her hair to friz, and I want a doll with truly hair, and eyes that roll up like Deacon Sliderback's when he says amen on Sunday. I ain't a wicked girl, either, 'cause Uncle Dick—you know Uncle Dick, he's been out West and swears awful and smokes in the house—he says I'm a holy terror, and he hopes I'll be an angel pretty soon. Ma'll be down in a minute, so you needn't take your cloak off. She said she'd box my ears if I asked you to. Ma's putting on that old dress she had last year, 'cause she said she didn't want you to think she was able to give much this time, and she needed a new muff worse than the queen of the cannon ball islands needed religion. Uncle Dick says you oughter go to the islands, 'cause you'd be safe there, and the nati'd be sorry they was such sinners anybody would send you to 'em. He says he never seen a heathen hungry enough to eat you, less 'twas a blind one, an' you'd set a blind pagan's teeth on edge so he'd never hanker after any more missionary. Uncle Dick's awful funny, and makes pa and ma die laughing sometimes."

"Your Uncle Richard is a bad depraved wretch, and ought to have remained out West, where his style is appreciated. He sets a horrid example for little girls like you."

"Oh, I think he's nice. He showed me how to slide down the banister, and he's teaching me to whistle when ma ain't around. That's a pretty cloak you've got, ain't it? Do you buy all your good clothes with missionary money? Ma says you do?"

Just then the freckle-faced little girl's ma came into the parlor and kissed the missionary lady on the cheek and said she was delighted to see her, and they proceeded to have a real sociable chat. The little girl's ma can't understand why a person who professes to be so charitable as the missionary agent does, should go right over to Miss Diamonds and say such ill-natured things as she did, and she thinks the missionary is a doubled-faced gossip.

Headaches are generally induced by indigestion, foul stomach, costiveness deficient circulation, or some derangement of the liver. Sufferers will find safe and sure relief by using Dr. Rhodes' Liver and Dyspeptic Lozenges. (See advertisement.) Dr. Rhodes' Vegetable Sugar Coated Lozenges have been extensively used for the last two years and have given good satisfaction, so much so, that no complaint has been made by those using them. For sale at this office.

G. A. Coffin, Pierre, Dakota, in renewing subscription, says: "I cannot live without MIND AND MATTER. If it was not for you and the paper, I do not know what would become of our beloved Spiritualism. MIND AND MATTER is the only Spiritual paper I care to take. May all good spirits speed you in the glorious work which you are doing."

Mrs. Lucy Bean, Algonac, Mich., writes: "Do not stop the paper; if we overrun our time, we will remit. We cannot live without MIND AND MATTER."

NOTES OF PROGRESS—No. 4.

BY OLIVIA F. SHEPARD.

DR. FRANKLIN AND LINCOLN.

Dr. Benj. Franklin materialized very perfectly at Mrs. Williams's on Tuesday, the 9th instant, and while I stood face to face with him at the curtain he said, "I want to send a word of cheer to my dear charge, General Roberts of Philadelphia. I assured him I should be happy to transmit the message, and he continued, 'The last step taken with regard to his paper is a grand one, and will cut its way through all opposition!' I asked do you refer to organization? He answered, 'No, that is all right, but I refer particularly now to the new arrangement for circulating the paper, MIND AND MATTER, more widely among the people, that the light which is coming through it may pierce the thick darkness of error which prevails so generally. Please send my love to him, and beg him never to feel that he is left alone; sometimes in his weary moments he feels lonely, but we are always with him.'"

Following him came Fleetfoot, the Indian guide of a lady medium of New York City, who was present. He was marvelously attired in white fleecy drapery so fine in texture that the delicate swarthy hue of his skin showed plainly through it, a pure white turban, and a necklace of small brilliants; he seemed the embodiment of refinement, gentility and motion; his feet danced and body swayed with rapture at being able to thus appear. He was like a materialized scintillation of light, and love, and joy, and threw out the most refined and powerful elements of healing which I have ever felt. I was not surprised to hear from a friend of the lady he controls, that she is having marked success in healing.

Another wonderful materialization was Lascasas, who lived four hundred years ago, he was magnificent in presence and proportion, was arrayed in purest white, and threw over the circle a powerful element of firmness and benignity. Priscilla blessed us as usual with her love. Capt. Holland was kind, cheerful and instructive, and Bright Eyes was full of liveliness and wisdom, and ready with reproof for those who needed it. Many other spirits materialized to the circle or to special friends; among them were Margaret Fuller Ossoli, Beattie Foster, Lucy Bull, (the daughter of Ole Bull), Forrester Gordon, Henrietta, (the bewitchingly graceful dancer from the streets of an Italian city), and Harriet Goldsboro, the jet black Negro friend of Mrs. Williams, and who was formerly a servant in the family in which the medium lived; she is small in stature, but very lithe and strong, and she pushed the heavy table which had stood before the curtain, back and forth about the room, while she was outside, with as much apparent ease as if she had been toying with one made of tissue paper.

I was present again on Thursday, the 11th inst., but least I make my article too long, will omit the marvels of that evening, and tell you only of some of those on Saturday afternoon, the 13th.

The weather was so unfavorable, hot, damp and heavy, or as Bright Eyes cutely said, "sticky," that the medium almost doubted the propriety of sitting. The circle was small, but so harmonious that spirits were able to materialize with great readiness and frequency, and to carry on sustained conversation with a remarkable degree of ease. A wave of spirit power ran over us, thrilling every person present, when the curtains opened, and the tall form of Abraham Lincoln stood before us. He put his hand twice to his heart, and then threw both hands up, and made the movement of falling backward, to make us certain who he was. Standing erect again he said with great dignity and firmness:

"Church and State
Must bow before Truth's pearly gate."

"I come not to cast a shadow of sorrow over you, but to bring added proof of the truth of immortality; the hand that shot me is with me, and we walk together in love." We were still expressing our delight at having seen "dear Lincoln," when we heard the familiar sound of Negro Tommy, sawing wood, and when his sawed stick fell to the floor, he gaily opened the curtains and danced a "shake down," which convulsed us with laughter and surprise. After he retired, Bright Eyes explained that he had asked permission of "Boss" Holland, as he called him, to follow Mr. Lincoln, and added her remonstrance, that she "did not think it very polite in him to call her papa Holland 'Boss.'" A charming red silk dress trimmed daintily with white laces, which a lady admirer of Bright Eyes had given her to wear in private sittings, was taken into the cabinet on Saturday afternoon by request of the circle, and the sweet and earnest child worker, appeared with the dress on, and chatted and prattled with us in her own engaging manner. A gentleman from Syracuse was permitted to approach her, and receive a kiss.

As I witnessed the touching reunions of husband with widow, mother with son, daughter with mother, sister with sister, and others through that wondrous afternoon, my one troublesome thought was, "how is it possible that in face of these convincing scenes, avowed Spiritualists are found, even among those who occupy the responsible place of speakers, who deny this grandest of all spiritual phenomena?" I can only account for it with the supposition that the habit of using faith and crushing reason, of relying on beliefs, rather than on knowledge, which has been so strenuously inculcated by the priesthood for so many generations, has well nigh emasculated the human intellect of its native power of observing, weighing and deciding all things clearly for itself. "Eyes have they but they see not, ears have they but they hear not, neither do they understand," the dust and mildew of the decaying legends of Christianity obscure their vision which would else be so generously blessed, while the inherited effects of those shockingly accursed suppositions, that one portion of humanity could reign in glory triumphing even in the eternal suffering of others, has made the ear deaf to sounds of celestial wisdom, as it has hardened and made unutterably selfish the poor narrowed darkened human heart. Hopefully and prayerfully, I look forward to the time when the rapidly increasing influx of power from the spirit-spheres, shall be sufficient to melt the chains of obduracy which now bind these strong hearts, shall clear the visions of these blinded eyes, and open these deaf ears to the joys that are already our inheritance, and that we know wait to bless all, with a supreme delight.

MARGARET FULLER OSSOLI.

I feel moved to devote a brief paragraph to a special notice of the grand work this noble spirit

is doing in the cause of freedom, and especially of her constant endeavor to help women to realize the grandeur of their birthright, and come forward now in these times of discussion and agitation of spirit influx and evaporation, to the position of equality which they must fill in all the world's affairs, before the reign of justice can come fully in. During my eight years of delightful association with Beattie Foster, she was often controlled by the spirit of Margaret, and they seem closely associated now in spirit life and work, and follow each other nearly in materializing. I know that whatever Margaret says to me, she is glad to have as many women hear as possible. She thanks me cordially for the little I am doing, constantly urges me to "bravery," to "greater appreciation of my inspiration," and to "increase my labor as fast as possible," she assures me that "the lips of many women are being opened," and that she goes to all whom she can reach, to strengthen and inspire them all she can. She loves to be remembered and called upon by women who are working for "justice,"—never have I so fully realized the celestial beauty of that word and of all that it implies, as when I hear it from her angelic lips. Last Saturday she told me, "woman's cause is gaining, the walls of prejudice are melting, go on, go on, work for justice, I will be with you very often; woman's purity and wisdom will lead men to grander things." Noble spirit how I love you.

OLIVIA F. SHEPARD.

462 W. 34 St., N. Y. City, Oct. 15, M. S. 36.

More and Valuable Testimony in Favor of Mrs. Reynolds.

NEW YORK, October 24th, 1883.

Editor of Mind and Matter:

SIR:—I write to you because I hold it to be the duty of those who believe they have incontestable evidence of the genuineness of phenomena, as presented through certain mediums, to testify in defence of those mediums when the latter are falsely accused of imposture. I thank you in the name of manliness and fair play for your recent generous rejection of Mr. Dean's Clark's base and groundless attack upon Mrs. Elsie Reynolds, of San Francisco. It is concerning that lady I wish to say something at present, but in the first place, it seems desirable that your readers should know who and what I am, to the end that they may be in a position to judge of the value of my statements. I am by profession a journalist. I have for thirteen years, and until very recently, edited one of the leading daily newspapers of California. I am a student and an investigator in many fields. I have followed the progress of science carefully. I am acquainted with the methods of scientific investigations. The law of evidence is familiar to me. The tendencies of my studies for many years past have been towards agnosticism. Incredulity and skepticism are, I may almost say, temperamental with me. But because I have taken pains to ascertain what evidence is, and because I am prone to reject whatever fails to approve itself to my exigent reason, I am the more prepared to hold firmly to convictions once formed, and to entertain confidence in the soundness of the conclusions which have been reached thus cautiously. It is not without reluctance that I have spoken of myself in this way, but if I am to be of any use as a witness, it is necessary that you and your readers should be able to form some opinion as to my intellectual competence.

I was brought to investigate Spiritualism in what is perhaps the most common way, namely through the death of one whom I loved. I lost my only child, in her twentieth year. Thus I became acquainted with Mrs. Reynolds, and since then I have attended her seances constantly during a period measuring nearly a year, and in the course of which both my wife, and I have witnessed the phenomena through that lady's mediumship, more than a hundred times. We have not only attended her public and private circles, but have had repeated special private seances with her, and have had full experience of all her phases of mediumship. From the beginning I was very vigilant and persistent for the detection of fraud, if it existed, nor have I ever relaxed my watchfulness. But in all the experience I have had with Mrs. Reynolds, I have been compelled by the most conclusive evidence to believe fully in the genuineness of her mediumship, and I have never seen anything justifying even suspicion of imposture. My dear daughter has materialized and come to her mother and myself through Mrs. Reynolds some sixty times. We have recognized and identified her in every conceivable way; that is to say, by sight, by touch, by hearing, by oral communication, by the exchange of confidences. She has come to us in her habit, as she lived; dressed as she was wont to be in this life; wearing her hair as she was wont to wear it in this life, speaking to us with the voice which we could not imitate; telling us things known to her and to us alone. She has come to us, materializing outside of the cabinet, frequently. We have seen her gradually emerge from the floor, as it were, at first a misty, vaporous nucleus, then an agitated, cloudy column, undulating, ascending, expanding; and finally a completed form, instinct with life, breathing, pulsating, speaking, embracing us. We have held the form that had been thus materialized before our eyes, in our arms. We have seen it dematerialized in the same way after bidding adieu to us. We have seen our dear daughter even illuminated. We have seen her sweet face gazing out of the illumination, and she has spoken to us while thus floating in the air. For some time before we left California, she had been in the habit of coming to Mrs. Reynolds' circles, and floating up to the ceiling, singing softly to the while. Hundreds have witnessed that manifestation, and can testify to it. But though I could occupy more space than you perhaps can spare, with a recital of the absolutely convincing truths given us in regard to our daughter, I could take up even more time in the narrative of other proofs of the genuineness of Mrs. Reynolds' mediumship. Thus, I have seen her taken out of the cabinet and brought (while still entranced) into the middle of the circle, by a male spirit, and while she and he were thus standing, another spirit was plainly seen in the cabinet. Be it understood that in this and other cases referred to, the cabinet was so arranged that the secretion of any person in it, or the entrance to it of any person after the circle was formed, would have been an absolute impossibility. In fact, I may say, that during the whole time I have attended her circles, (that is, while her rooms have been on O'Farrel and Mission streets), her cabinet has been so situated as to make what is called "personations" by human beings utterly and completely impracticable. I

say this deliberately, with full knowledge of the circumstances, and as the result of the most jealous investigation. Now, under such thorough test conditions, I have frequently seen the medium and one, and sometimes two spirits, together, in the cabinet.

On the 25th of September, 1883, at a private circle, your daughter Lily appeared, and putting back the curtains of the cabinet, showed us the medium lying entranced. This was done in answer to some assertions that Mrs. Reynolds personated Miss Roberts. On another occasion I saw a spirit come out of the cabinet before Mrs. Reynolds had entered it. In fact, I have seen this phenomena more than once. During my last visit to San Francisco, an arrangement was made to measure the spirits, and this was done in my presence. One spirit measured 5 feet 10 inches; another 5 feet 7 inches; another 5 feet; another 8 feet 6 inches. And all these came out of a cabinet into which I knew absolutely that no person but the medium had entered or could enter. Again I have seen the faces of other spirits than my daughter, and I know that they were strange and diversified countenances, and not "masks" or "dummies." In private seances with Mrs. Reynolds, my daughter has come to us, fully materialized, has reposed in our arms for several minutes, and has thus dematerialized and vanished. She has on similar occasions come to us with only her head and vocal organs materialized, and we have seen her head thus floating in the air, and unsupported by any body. Other friends have materialized the vocal organs alone, and talked to us with voice, every tone and modulation of which was fully recognized. I could multiply these evidences to weariness, however, and I must remember that your space is limited. Suffice to say, therefore, that I have no more doubt of the genuineness of Mrs. Reynolds' mediumship than I have of my own existence, and I may add that from a somewhat careful and intimate study of her, I am convinced that she is an upright and honorable woman, and that she practices no deceptions whatever. There are, of course, certain minds which appear naturally incapable of forming just conclusions on matters of this kind. They are literally unable to weigh and appreciate evidence. Such minds are often met with upon juries, and they are responsible for the many verdicts which outrage reason and puts common sense to shame. Minds of this character can never be satisfied of the reality of the phenomena of Spiritualism, and no matter what proofs are presented, will continue to cast about for some commonplace solution of the problem. To the intellectual incapacity of such persons, as well as to the base envy of professional rivals, must be attributed the perennial calumnies and slanders with which Mrs. Reynolds has been pursued. In my humble opinion she is one of the most powerful and honest mediums living, and not less in gratitude for the consolation my wife and I have derived from her ministrations, than because I am accustomed to defend and espouse the right, without fear or favor, I desire to give my testimony in her behalf in the most public and emphatic way, through your columns. Trusting that you will find space for this communication, and again expressing my admiration of your courage and gallantry,

I remain, Sir, yours very sincerely,
GEORGE FREDERICK PARSONS.

Spirit Georgia Clute's Anniversary Birthday Seance Held at the Residence of Her Parents, in Hastings, Oswego County, N. Y., Oct. 8, 1883.

The invited guests, relatives and friends, sixteen or seventeen in number, repaired to the parlors (after paying their respects to the well supplied tea table of Mrs. Clute), and were seated in the front parlor. The back parlor was used as a cabinet, and separated from the front parlor, by curtains drawn across the space of the sliding doors. In this, and behind the curtain, the medium, Mrs. Anna Daniels, of Mexico, N. Y., reclined upon a sofa. After all was readiness, music and singing were in order, and soon elicited singing in the cabinet by Polly, a colored lady, who sings in a powerful and very sweet, musical voice. Soon the curtains are parted, and the lovely lady, Saidie, of the Oriental band (or Sun angels), steps out in full materialized form, in Oriental costume, and dressed in fleecy robes of whiteness. She then made her usual salam to all and said she was pleased to meet the friends again, and addressed them in appropriate and fitting words of love and kind greeting for all. Saidie left the parlor, passed out and across the dining room and into a bed room, to see Mrs. Needan's baby that was in bed in this room, where a lamp was burning, during the seance. She then returned and bid all good-night and retired.

The next that appeared was Myrtle, the spirit daughter of Mr. and Mrs. Cone. This young lady passed to spirit life without any knowledge of an earthly existence. She met her father and mother with loving embrace and kisses. She, too, passed out of the seance room and through the wide dining room into the bed room, to see the baby. She turned the light up to its fullest capacity and called her father and mother into the bed room, though the writer and we all stood before the large mirror, with a bright light plainly and fully reflecting the forms and features of all. This spirit was dressed in pure white and looked the young lady of 16 or 18 years.

The next that came was the kind and gentle Wyoma, a daughter of the tribe of the Dakotas, who dwell in the land of ice and snow. She was dressed in pure white, short skirts, leggings and moccasins, with cap and feather. She wore a white lace shawl, or blanket, that covered her over dress of heavy black velvet, that was elaborately ornamented with masses of beads and trimmed with gold lace. Wyoma has a warm and gentle heart, and love and goodness for all. She, also, visited the bed room, and got on the bed with the baby boy; then returned to the sifter, and with a good-night kiss for each one, retired.

The next one to come was Rosa Clark, the spirit daughter of Mrs. G. Clark. She wished some one to tell her mother that she came at this seance. This spirit is a child 10 or 11 years old.

The next one that materialized was Helen Woodward, the spirit daughter of Mr. J. Woodward. She lovingly met her father and sister and all of her friends with kind and loving words and tender embraces. Helen also visited the bed room to see the baby. She is a beautiful young woman, and like the masses of spirits that come from the higher life, is full of love and affection for her earth friends, and grandly do they express it.

The next materializing was the Messrs. Clute's sister, a merry loving one. This young lady has been in spirit life forty-five years, and looks the

young lady of sixteen or seventeen summers. She has no knowledge of an earth life. She met her brothers and aunts with feelings of joy and mirthfulness. She manifested much life and joy, and seemed determined to have a happy time. While she was vested in materiality, she went to the bed room and on the bed with the baby; then she raised the light to its highest extent and called her brothers and aunts into the bed room, and with the writer stood in a connected circle and talked in a social manner with all. She said, "We stand here a united family—mortals and immortals." She then called two more into the bed room—Mrs. Cone and Mr. Daniels—and all stood before a large mirror in a brilliantly lighted room. She then took my arm and returned to the cabinet. After all were seated, she came from the cabinet, took me by the arm and gallantly escorted me to the bed room, and stood close to the mirror, that I might again see her features and form perfectly. Still holding my arm, she escorted me back to my chair and seated me with the air of one who was gallantly waiting on his lady love. She greeted all with good night kisses and retired, leaving the company in a pleasant and happy mood.

The next one to meet us was the Indian maiden, Wild Flower. Petit in form, dressed in white, with a band around her head that held her long black tresses from her forehead. She held a bunch of wild flowers in her hand, and on her bosom was a small bouquet of wild flowers. She was lively and beautiful, and talked in her native tongue. She met her medium, Miss Nellie W., and the little lively maiden met her with much joy.

The next one was the spirit of a young woman, who gave her name and was recognized as a familiar or household spirit, and wished a lady present to write to her friends and tell them she materialized at this circle.

The next one that appeared in materialized form was our host's spirit daughter, lovely Georgia Clute. She met her father, mother and friends at this her anniversary party, with joy, and met all of her friends with kind and loving words and gentle embraces and many kisses. Georgia went to the bed room to see baby. She called her father, mother, uncle and aunt, also the writer, and all stood before the mirror in the full glare of light from the lamp and reflection of the mirror. She was in the bed room with her father and mother, with the door closed, three or four minutes at a time, talking with them. She then returned to the cabinet, and in a few minutes came out, and took her mother and aunt and went into the bed room, closed the door, and was there several minutes. When she returned, she whispered in my ear, "I had something to tell them." But I learned Georgia's secret; she had then and there deliberately arranged a surprise party, to come off during the month. Sweet and lovely Georgia retired after saluting each with a good-night kiss. But Georgia's mother was not satisfied to let her darling child retire in order to return the borrowed emanations she had used in the time allotted to her, which enabled her to present herself clothed in material substance to her darling mother, father and friends, a walking, talking, breathing form of loveliness; and to bless her friends with her presence, love and affection, and demonstrating to all present that there is no death, and that angel intercourse is a fixed fact; that the change called death is but the laying aside the old worn out garments of the spirit, and donning the new and better.

The next to meet the friends is darling Gretta, who is full and bubbling over with love to all, and for all she ever has kind words and loving kisses. Gretta visited the baby and was on the bed with it. She danced, and visited each one, and with kind words and good-night kisses, retired to the cabinet. During the seance there was singing behind the curtain, and talking by Pansy and Daisy, little children. Household or familiar spirits; as they are always with Mrs. Daniels. They are a part, and a large part, of her household.

The last form materialized gave the name of Hatty Marad, a French lady and one of the teachers of the spirit children.

And now Georgia's seance is closed and all sat down to a table loaded with cakes, fruit and eatables. This table was set previous to the seance and covered with tarleton. During the seance the materialized forms when passing through the dining room, they would stop, raise the gauze covering and look at the contents of the table. All the spirits expressed themselves highly pleased with the party, and pronounced it nice. The small hours found the guests seated at the table, busily dematerializing the bountiful supplies provided by our hosts, Mr. and Mrs. Clute. Between two and three o'clock the most of the guests had retired to dream of the beautiful and lovely angels that had come from the higher life, to bless and instruct humanity and bring them light and knowledge from a higher life.

J. B. FAYETTE.

Oswego, October 9th, 1883.

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

Contingent Fund.

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

We desire all the friends sending contributions to state distinctly which fund they wish to contribute to, as this fund is for the express purpose of extending the circulation of the spirit communications appearing weekly in MIND AND MATTER.

Total amount contributed..... \$100.00

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 30th, M. S. 36.

SEPTIMIUS GETA.

(A Roman Emperor.)

I will salute you, sir, by saying: You are a man after my own heart. I loved my friends and opposed my enemies. I was known in my mortal life as Septimius Geta, son of Septimius Severus. I was murdered by my brother Caracalla. There is one thing that I now know, and that is that my brother would never have murdered me had it not been for the meddling priests of my time. About from A. D. 200 to 212, there was a fight between what the spirit who proceeded me (Sotio), calls Christosism and the worship of Apollo, the pagan God of Rome. The followers of the first using the word Maia to designate the mother of Christos, which was afterwards by the Christians changed into Mary. The followers of Apollo, regarding him as identical with Horus the Egyptian Saviour recognized the great Isis as his virgin mother. I said, when appealed to decide between the two parties, during my brief reign, that they were both too ridiculous to be worthy of any official recognition. In doing this I sealed my fate. I gave offence to both parties. And finding my brother a more pliable tool in their hands, the priests helped him to murder me. As far as I was myself concerned, I was a fully initiated member of what was called in my time the Diamond or Mountain of Light Circle. I was a believer in and a follower of the Eclectic system of philosophy. I think that one Photian wrote a history of my life. It is now in the hands of the Maronite Christians of Mt. Lebanon in Syria.

[We translate the following concerning the Emperor Geta from the Biographie Universelle.—Ed.]

"P. Septimius Geta was placed by nature between a great and cruel father, and a cruel and villainous brother. He was born at Milan, and was the second son of the Emperor Severus and Julia. After having shown little mildness of character in his boyhood, he became by his goodness and affability, the favorite of the people and of the army. They relate a reply made by him at the age of eight years which was full of benevolence. His father said to him, speaking of the participants in several revolts whom he had condemned to death: 'These are enemies whom I deliver into your hands.' The child asked him how many were to perish. The emperor told him the number. 'Have they parents or kindred?' asked Geta. On being told that several of them had, he then replied, 'There will then be more afflicted than joyful over our victory.' To Caracalla who insisted that he must put all the accomplices to death with their children: 'You wish to spare none—you who are capable of killing a father.' Geta was very young when his father gave him the title of Augustus, (as he had done Caracalla, his brother,) and took him with him in his expedition against the Caledonians in Great Britain. On that occasion he received from the senate the surname of Britannicus. Severus having died A. D. 211, his two sons upon whom he had conferred jointly the succession to the empire began their reign. They had hated each other almost as soon as they knew each other. Caracalla tried in vain to tempt the army to recognize himself as sole emperor. Geta followed him in an expedition against the Caledonians. They returned together with the empress Julia, bearing the urn that enclosed the ashes of their father, who died in Great Britain, and they solemnly rendered the last duties to his memory at Rome. Caracalla had endeavored to destroy his brother on the journey. Their differences increased daily. They thought to harmonize matters by dividing the empire. Geta contented himself with Asia and Egypt. This project was not carried out, on account of the opposition to it by the empress Julia and the nobility of Rome. In the Saturnalian celebration, Geta was again exposed to a new attempt of his brother to assassinate him. Caracalla decided to reign alone, at whatever cost. He feigned to desire a reconciliation with Geta, and got Julia to call them together in her apartment. The young prince consented to the interview without distrust. Hardly had he entered the apartment of his mother, than some centurions who had been concealed by Caracalla threw themselves upon him, and stabbed him to death in his mother's arms, where he had taken refuge. She was covered with blood, and was wounded in the hand. Thus Geta perished on the 27th of February A. D. 212. The hypocritical assassin caused the senate to decree the honors of deification upon his brother. 'Let him be a god,' said he, 'provided he is not living.'"

Such was the young emperor whose spirit returned to testify to the state of religious affairs at Rome in the beginning of the third century. Whether or not the intriguing priests of Rome incited his murder, we may not know, but its probability can hardly be disputed. The spread of Christosism for the previous five hundred and fifty years after the conquest of India by Alexander the Great, certainly threatened to sweep away the power and influence of the pagan priests of Rome, who regarded Apollo as the great deity of that time. No doubt these warring priestly factions sought to obtain the favor and support of the youthful emperors Caracalla and Geta. It is more than probable that Caracalla finding that the nobility and military leaders of Rome were staunch supporters of Geta, sought support from the common people through the influence of the priests over their minds, and having secured this support, successfully ventured to defy the former classes and murdered his brother. He must have had support from some quarter to have ventured upon so desperate a measure to gain sole control of the Roman Empire. Caracalla no doubt courted the favor of the priesthood, without reference to their religious differences among each other. Geta on the other hand being indifferent to their religious controversies, no doubt sneeringly slighted their appeals, and thus incurred their mutual hostility. From what the spirit says, it would seem that his brother Caracalla, had admitted to him that he would never have murdered him but for

the instigation of the priests. Priests have never been too good to incite murder or any other devilish acts that they thought would secure them power, luxury and ease.

The spirit of Geta mentions the fact that the worshippers of Christos in Rome, at the commencement of the third century, used the word, Maia to designate the mother of Christos which was afterwards changed in to Mary by the Christians. In relation to the name Maia we take the following from "A Dissertation on the Mysteries of the Cabiri," by George Stanley Faber, A. M., (Oxford, 1803. Vol. i, page 298):

"Atlas, the allegorical astronomer, At-El-As, the Solar God; and Maia, who was feigned to be one of his seven daughters, borrowed her name from the ancient word Maia, a mother. If we recur to the Brahmanical theology, we shall learn, that the mother of Buddha, the Hindoo Mercury, was called *Maha-Maya*. She was feigned to be the wife of the rajah Sootah Dannah; but this rajah nevertheless was not the father of Buddha, who was esteemed on the contrary to be an incarnation of the god Vishnu. *Maha-Maya* is literally the great mother, and the name no doubt the same mythological character as Cybele, or the Ark, the *magna mater* of classical antiquity. Her husband Dannah I take to be the Grecian Danaus, or Danaw, and consequently, like Buddha, the great-diluvian patriarch; for Noah, as I have already intimated, is indifferently described, as the father, the son, or the husband, of the vessel which he constructed; the father, as having built the Ark, the Son, as having issued from it, and the husband as being closely connected with it. As the allegorical parent of Mercury was denominated *Mava*, and that of Buddha *Maha-Maya*, so the mother of the Chinese Fohi was called *Moye*, or *Maia*. Ratramnus mentions, that the Brahmins believed Buddha to have been born of a virgin. This is merely the counterpart of the Chinese tradition, that Fohi was born without a father, and of the Greek legend, that a virgin was the mother of Perseus."

It is true that Faber says, on the authority of Maurice's History of India, that Buddha was esteemed an incarnation of Vishnu, but he was equally esteemed as the later avatar of Brahm, and as an incarnation of Krishna or Crishna. It would seem that the Greek Gymnosophists worshipped less the Buddha incarnation of Crishna than the God himself, and hence instead of claiming to be the followers or worshippers of Buddha, as did the Buddhists of India, they claimed to be worshippers of Crishna, by the Greeks changed into Christos or Kristos. As Buddha was regarded as the son of Maha Maya, the great mother virgin, the Greeks changed that name into Maia, and the Indian virgin mother of the incarnated Christos was venerated and worshipped by the Christosites of Rome in A. D. 212, as testified to by the spirit of Geta. It is thus seen that the story of a virgin begotten divine man is not original as attributed to the fabulous Jesus Christ and his equally fabulous virgin mother, Mary. The whole theological fiction was borrowed from the Hindus, names as well as incidents, as all the facts plainly show.

Geta tells us that the Romans regarded their Apollo as identical with the Egyptian god Horus, and recognized the virgin goddess Isis as his mother. It would thus appear that the Greeks and Romans having no religion, but such as they stole or borrowed from India and Egypt, divided among themselves as to which system of those foreign mythologies they would adopt, and they fought over the matter until a third element of dissension was introduced in the mythological systems of the Scandinavians and Celtic Druids, which after the Roman conquests of Germany, Britain and Gaul, brought to Rome and Alexandria. With these widely divergent priest-interests in full play, there must have been lively times in the Roman Empire during the first three hundred years of the so called Christian era. Poor Geta was made aware of that at the cost of his life and his empire.

As proof of the truth of the statement of Geta, that the worship of Isis and other Egyptian deities were worshipped by the Romans, we take the following item of news from the *Catholic Standard* of August 18th, 1883. It says:

"The excavation still in progress in the rear of the Church of the Minerva, have brought to light a portion of a magnificent column of Oriental gray granite, probably forming part of the portico of the temple of Isis and Serapis. The lower end bears, in demi-relief, figures of exquisite workmanship, and life size, representing priests seated on a species of stool, holding each a bundle of lotus flowers. This interesting fragment has been successfully raised and placed beside the obelisk, still awaiting its final destination on the square of the Collegio Romano."

That there was a Temple of Isis in Rome upon the columns and walls of which were portrayed the worship of Isis, the Egyptian Virgin Mother of the Sun-god Horus, and the rival for Roman favor, of Maha Maya the great mother of Buddha, the incarnation of Crishna, the Sun-god of India, called by the Greeks Christos or Kristos, is ample confirmation of the statement of Geta, that the Maia of the Romans, Maha-Maya of the Hindus, and the Mary of the Christians were one and the same mythical personification, and was allegorically intended to represent the Constellation Virgo, which among all peoples was regarded as the mother of the Sun personified.

There seems to have been some dispute as to whether Geta had the phenomenon of Lucius or Publius. The spirit gave his name simply as Septimius Geta, and therefore we think that he had no other surname than Septimius.

The spirit tells us he was a fully initiated member of the Diamond of Mountain of Light Circle. If this was true, Geta was no doubt fully posted as

to what all these religious squabbles were about, and despised them accordingly. The fact of the matter was that the Gymnosophists were the only portion of the Hindus who understood the fictitious nature of the Brahminical and Buddhistical theological teachings, and it was no doubt owing to this fact that their religion spread so rapidly over the Roman Empire, after Calanus imparted this great philosophical secret to Alexander the Great and his generals.

There is no mention of any history of the life of Geta by any Photian or Photian, and whether such a work is in existence we cannot say; but it is not improbable that some of the Diamond Circle may have commemorated the all too short career of this promising young ruler. If such was the case, it was no doubt kept a secret, and may have in the course of time found a sanctuary in the convents of the Maronite Christians of Mt. Lebanon. The reader will form his or her own judgment as to these comments upon this very interesting and important communication.

September 6th, M. S. 36.

JACOB JOSEPH VON GORRES.

GOOD DAY, SIR:—It seems to be the misfortune of Germans that they have names that are very hard to force through mediums who speak a foreign tongue. My name was Jacob Joseph Von Gorres. Although I wrote on all the topics of my day, the principal point of my communication will have relation to my work *Die Christliche Mystik*. It is upon this that I wish particularly to dwell. I was a mystic follower of Boehme, Agrippa, and such writers on mysticism; but I tried to reconcile the mysticism of the 16th century with the mysticism of my time, about all of which I would have told the truth had not prejudice prevented me from doing so. All mysticism of that and previous times, centered in the teachings of Hermes Trismegistus and Christos of India. I use the Greek word Christos instead of the Indian name Crishna or Christau. Now, that was the central or commencement point of all modern Christianity, as it was taught by Apollonius of Tyana, Plotinus and the Alexandrian School in general; but afterwards it was greatly altered at the Council of Nice, to suit the views of Eusebius and those of his school. There is only one direction in which you must look for the evidence that will substantiate the truth of these communications, and that is among the Catholics, for Protestantism is only a bastard Catholicism. The bishops and priests of the Catholic church know that what I here assert is positively true; and they have, in different parts of the world, the documentary evidence to prove what I here assert. But they have thrown the responsibility of most of their sacred writings upon the Jews, because they claimed to be God's chosen people, and that their prophets had direct communication with the deity, Jehovah; and as none but the learned few could read their Hebrew text, so Eusebius and his followers thought it a sharp stroke of policy to conceal the fraudulent proceedings in which they were engaged, in founding the Christian church. Almost the whole of the books that make up what is called the Bible, or the ancient Jewish history, is taken from the writings of the elder Zoroaster, and were taught by the Armenians, Chaldeans, Moabites and Samaritans. There is no Jewish Rabbi of any learning, to-day, who could prove from any works that I met with, that showed a history extending beyond the Babylonian captivity of the Jews. All tradition prior to that time shows that the Jewish narratives were taken from the legends of the people I have named. As a spirit I have investigated all kinds of sectarianism, and I find that the one common mistake of mankind in all ages has been in mistaking the communications of spirits for the outgivings of God. If they will, now and hereafter, correctly understand this, all sects will come together in the fatherhood of truth and the brotherhood of men. Other spirits here may have something more important to say to you, than what I have given. I thank you for this hearing. Farewell.

[We take the following account of Von Gorres from Chambers's Encyclopædia.—Ed.]

"Jacob Joseph Von Gorres, a distinguished German author, was born at Coblenz, January 25th, 1756. In common with most of the ardent youth of his time, Gorres threw himself eagerly into the movement of the French Revolution; became an active member of the clubs and debating societies which sprung up in all the towns upon the French border, and established a newspaper, entitled the *Red Journal*, which was the exponent of the most extreme opinions of the time. In the year 1799, he went to Paris as the chief of a deputation to negotiate the annexation of the Rhineland to the French Republic, but the revolution of the 18th Brumaire put an end to this and all similar dreams. Gorres returned to Germany, disgusted with politics, quietly settled down in a professorship in his native town, and devoted himself exclusively to literature for several years. His works on art, on physiology, on the laws of organization, and on the relations of faith and science, attracted much attention. In 1806, he published the first part of his well known collection of *German Popular Legends*; and in 1808, his work on the mythology of the Asiatic nation, and a further contribution to the legendary literature of Germany. From these studies, however, in common with the great body of the German nation, he was aroused to the hope of liberation from French tyranny, by the reverses of the French arms in the Russian expedition. Gorres was not slow to appeal to the national sentiment of his countrymen in the *Rhenish Mercury*, one of the most spirit-stirring journals which Germany ever possessed; he became, in truth, the literary centre of the national movement. After the re-establishment of German independence, Gorres continued the career of a journalist, and addressed himself against the encroachments of domestic absolutism, with the same energy with which he had denounced the tyranny of foreign occupation; until, having drawn upon himself the displeasure of the government, he was obliged to flee to France, and afterwards to Switzerland. In 1827, he gladly accepted the professorship of the History of Literature, in the new university just then founded at Munich, by the liberal King Ludwig of Bavaria. From this date Gorres made Munich his home, and his late years were devoted to literature, and in part also to the animated reli-

gious controversies occasioned in Germany, by the contests between the Archbishop of Cologne and the Prussian government, on the subject of mixed marriages and Hermesianism. In all these controversies, Gorres, who was an ardent Roman Catholic, took an active and influential part. He was if not the originator, at least the main supporter of the well known Catholic journal, the *Historisch Politisch Blätter*. His last work of importance was his *Christliche Mystik* (Ratisbon, 1836-1842). He died January 27th, 1848."

Such was the man whose spirit gave that communication, beyond all reasonable question, in as much as, neither the medium or myself knew ought of such a person as Von Gorres. It is very evident from the fact that he had turned his attention particularly to the popular legends of Germany, and to the mythology of the Asiatic nations, and that the most important work of his literary labors was his *Christliche Mystik*, that he was fully competent to testify, as a spirit, to the points which he makes the chief aim of his communication. He says he was a follower of Jacob Boehme and Cornelius Henry Agrippa, who were noted mystics of the 16th century. The spirits of both these remarkable men, some time since, communicated that they were mediums, and held converse with the spirits. It would therefore appear that Gorres was familiar with that fact, and turned his attention especially to investigating those subjects that so much interested them. It is not a little singular that Gorres should have died (as it is said) only two months before Spiritualism was given to the world forever, through the tiny raps at Hydesville. Had he been spared to see this day, he would have been no doubt, the medium through whom the spirit testimony we have been receiving, would have been given to the world. What would we not give to have the cooperation of this learned man, at this time, in the performance of the Herculean task that has been imposed upon us! Gorres, as a spirit, frankly confesses that he was too much prejudiced by his Catholic training to give to the world, what he would have otherwise known, was the truth. He has done the next best thing, and testified to what he knows, as a spirit to be the truth. The truth he testifies to is that all ancient mysticism clustered around Hermes Trismegistus and Christos of India, and that Oriental mysticism was the central or commencement point of modern Christianity. It will be well in this connection to give the reader an insight as to what Hermesianism was, in the discussion of which Gorres so prominently participated. We take the following brief summary of its fundamental principles from the American Cyclopædia:

"Hermes Trismegistus, a mythical person, the reputed author of a great variety of works that were probably written by Egyptian Neo Platonists. The Egyptian god Thoth (the intellect) was identified by the Greeks with Hermes (Mercury) as early as the time of Plato (B. C. 429). In the conflict between Neo Platonism and Christianity, the former sought to give a profounder and more spiritual meaning to the pagan philosophy, by combining the wisdom of the Egyptians and the Greeks, and representing it as a very ancient divine revelation. They therefore ascribed the authorship of the highest attainments of the human mind to Thoth or the Egyptian Hermes, regarded him as the source of all knowledge and inventions, the embodied Logos, thrice greatest (*tris megistos*), from whose thoughts Pythagoras and Plato had derived their ideas, and whose works contained the sum total of human and divine wisdom. Clement of Alexandria mentions the contents of forty-two books of Hermes which were extant in his time. Of those which now remain, some seem to have proceeded from the school of Philo, and others are much later and not unaffected by Christianity; some are written in a sober, philosophical spirit, and others abound in fantastic astrological and thaumaturgical speculations. The most important is the *Pemander*, a dialogue on nature, the creation, the deity, the soul, knowledge, and similar topics, and interesting as showing the extent to which the combination of Platonic, Christian, Oriental and Jewish notions were carried. It was published in Greek and Latin by Burgius (Paris, 1564), and by Rosset (Cologne, 1630)."

We much regret that we cannot lay before the reader a synopsis of what the *Pemander* has to say about nature, creation, deity, soul, knowledge and similar topics, and what are the especial features of the combination of which it is admitted Platonism, Christianity, Orientalism, and Judaism constitute prominent parts. We venture to say that "thereby hangs a tale" that would plainly show, that what is called Christianity was in every sense of the word as much heathenism as were the Oriental and Greek mythologies. We equally regret that we cannot give the reader a synopsis of the work *Die Christliche Mystik* of Von Gorres, as it would no doubt serve to show the purely mythical nature of so called Christianity—which Christianity was taught by Apollonius of Tyana, Plotinus, and the Alexandrian or Neo Platonist school in general; but afterwards altered by Eusebius through the Council of Nice to suit the views of himself and followers.

The spirit properly expresses the relations between Catholic and Protestant Christians, when he designates the latter as bastard Catholics. It is amazing that people of intelligence cannot see and understand this fact. But for the bastard Protestant Catholicism that prevails to-day to such an irrational extent, the Roman Catholic Church and its unrighteous mental and moral tyranny could not stand in the blazing light of the Spiritualism of the nineteenth century. We have no doubt that the spirit testifies to what is true when he says that there is to day in the possession and control of the Roman Catholic hierarchy the documentary proof of the truth of this,

[Continued on the Second Page.]