

Mind



Matter.

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

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THE SPIRIT'S BATTLE CRY.

Tune—BATTLE CRY OF FREEDOM.

We are coming from the realms of the happy spirit shore,
Shouting our battle cry—Progression;
We are coming back to stand with our friends on earth once
more,
Shouting our battle cry—Progression.

Chorus—Progress forever, come, work with your might,
Banish all error and let in the light,
While we rally round our standard and labor for the right,
Shouting the battle cry—Progression.

We have come from the land where they count not time by
years,
Shouting the battle cry—Progression;
We have come from the courts of the bright celestial spheres,
Shouting the battle cry—Progression.
Chorus—Progress forever, &c.

We have come to point our loved ones beyond earth's nar-
row scope,
Shouting the battle cry—Progression;
We have come to point the weary to the glorious star of
hope,
Shouting the battle cry—Progression.
Chorus—Progress forever, &c.

We have come to break the chains which so long have bound
mankind,
Shouting the battle cry—Progression;
Come to let the light of truth shine upon each darkened
mind,
Shouting the battle cry—Progression.
Chorus—Progress forever, &c.

Cast aside the priestly dogmas that drench the earth in
blood,
Shouting the battle cry—Progression;
Let the "Age of Reason" come, though it slay the mythic
God,
Shouting the battle cry—Progression.
Chorus—Progress forever, &c.

Bid the lowest child of earth-life look upward and take
cheer,
Shouting the battle cry—Progression;
tell the crushed and fallen outcasts the dawn of day is near,
Shouting the battle cry—Progression.
Chorus—Progress forever, &c.

We will work and march together till the night has passed
away,
Shouting the battle cry—Progression;
Till the slaves of earth as freemen hail the dawning of the
day,
Shouting the battle cry—Progression.

Chorus—Progress forever, come, work with your might,
Banish all error and let in the light,
While we rally round our standard and labor for the right,
Shouting the battle cry—Progression.
Philadelphia. H. A. BEACH.

SPRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 9, M. S. 36.

HENRY FULMER.
(Milton, Pa.)

GOOD MORNING:—It has been so long since I had anything to do with a physical organization that I do not know that I can live up to all the requirements; but I will do the best I can to prove to the world that I am not dead. It has been a number of years, I should judge thirty-eight or forty, since I was called away from my physical organization, and this was by accident. I will try to give events correctly, so that I may be recognized, if I make other mistakes. I was young, say sixteen, seventeen, or eighteen years of age. My father owned a mill property. There were very heavy rains at the time, and my father, his clerk and I, concluded we would leave the house and look after the affairs of the mill. We had to cross a creek which was nothing of itself in ordinary times. We got in a boat and started for the mill, expecting to save our property. But just as we were making the effort to do so, the dam broke and upset the bateau, and we were all hastened into another condition of life without a moment's preparation. It was some time before we could realize that our bodies had released our spirits. My first recollection was that I was looking at my mother and brothers weeping on account of our loss. It was some time before all our bodies were consigned to a respectable burial. But I have lived to outgrow all the terror of the event. In the many years I have been in spirit life, many friends whom I knew have come to join me on the spirit side of the river of life through natural causes, and the desolation of separation is growing less day by day, so that it will not be long until all who have a recollection of the event, and who had sympathy for our loss, will be united with us in a land where it is possible for us to mature our thoughts and improve the conditions of life. I think I must have received some wound, for I have a fearful sensation of pain about the head, as though it was bruised to a jelly. In some way this interferes with my giving this communication. My name was Henry Fulmer. I lived near Milton, Pa. I wish I could call up all the locations, but I seem to drift to a deserted place where the noonday sun shone down upon a body so decomposed that it was impossible for any one to recognize it except by the apparel. I do not regret the loss of my physical organization; but I would advise every one to care thoughtfully for a temple that contains an immortal spirit. I would like to have individuals understand, that if they do not work for the progress of the human race they become stumbling blocks to the advance of science. I believe I am done for the present; but I hope at some future time to be able to give a more definite communication.

[We would thank any of our readers for any in-

formation in relation to this spirit, as he desires evidently to have the truth of his communication to be regarded as a test.—Ed.]

JANE MORRIS.
(Carversville, Pa.)

How Do You Do?—If I was in your place I would not have anything to do with this thing, because it only leads you into trouble all the time. You need not think that we are all going to give up our religion and take on some new kind of belief; for the religion of my father and grandfather is good enough for me. I always thought this was the work of the devil, and did all I could against every one that believed in it; and I would not have come here to day if I had not been acquainted with the medium. Though she was a good kind of a woman, I would have liked to have had her believe in Christ and him crucified, for it was nothing but the devil influencing her to overthrow Christianity. I would like to have you tell her to give it up and look to the Saviour for peace and rest. But she always believed she was right and stuck to it, and I expect she will yet; and I don't intend that it shall be Jane Morris's fault, if she is not saved. She always had a way of mastering me, and making me feel ashamed; but I guess she will listen to me now. I used to live in Carversville. I have not been in spirit life long; but I want to make good use of my time and I want to stop this.

[This spirit was reasoned with and became thoroughly convinced before she left, that Mrs. F., the medium, had always been in the right and she in the wrong. She was convinced of her error by having herself, availed herself of the very thing she had condemned, and was condemning, to reach her spirit purpose. She saw, felt and acknowledged her error, and went away emancipated from the chains of bigotry and ignorance with which she had come loaded down to the circle.—Ed.]

REDMOND MONTGOMERY.
(Hoboken, N. J.)

FRIENDS:—It seems as though there had been a great many changes going on, and we, as spirits, have scarcely a realization of what has been accomplished; therefore we could not expect spirits inhabiting physical forms, and subject to numerous laws, from the operations of which disembodied spirits are exempt, to have a full conception of what is being accomplished. I suppose there have been spirits that have returned and controlled various organizations who have told you that spirit control is a science, governed by a law; but it was purely accidental that the discovery was made that we could convey our thoughts to embodied spirits. Since that discovery was made, the work has gone on so rapidly that the vast hordes of spirits held themselves back from the investigation of the facts and confined themselves in the churches without seriously impeding our progress. True, many undeveloped spirits controlled the various mediumistic organizations, but it was more by accident than knowledge, or by the aid of some one who possessed knowledge. As I look out upon the vast multitude, I find that this one force operates through all. But it is possible for every departed spirit to control certain physical organizations; and I see this determined element seeking to gain control of these organizations, an element constituting the class of spirits that are bent upon destruction. They have no idea of love or justice, and their happiness consists in causing misery to the organizations of those who are likely to advance the interests of truth. We are not dealing with the ignorant and bigoted of today; but with the innumerable masses that have passed into the spirit life centuries and centuries ago, when they expected to obey the will of one individual. Any fendish act that brought a smile to that individual, or called forth a word of approbation from him, was none too fendish for them to perform. I do not wonder that mediums feel like laying down their mediumship and ceasing to labor for humanity. But it would be well for every sensitive person to hesitate long, and to weigh their lives carefully before they take a positive stand in that direction; for throwing off the interests of humanity is only pledging yourself to feed these spirit vampires to your own entire destruction. But the medium who is true—who understands their power for good or evil—who works faithfully for the truth will eventually be crowned with joy. This is not held out as an inducement to gain workers in the field, but I do not feel it is right to stand silent and see many useful men and women destroy their usefulness, and create misery for themselves. The laws of nature are perfect within themselves, and this law of the blending of spirits is calculated to bring joy instead of misery. It is through perfect knowledge that we can overcome evil, and the best use of time facilitates the grand event—individual happiness. I am done. Redmond Montgomery, Hoboken, N. J.

[We know, from long and patient observation of the facts of spirit control, that what this spirit has said in regard to the danger of mediums rebelling against the exercise of their mediumship in the interest of truth and humanity, to be a most important fact. We would advise all medi-

ums who may read that communication, to read it carefully, and reflect seriously upon its contents. Mediums cannot avoid the control of spirits, and the question is, whether they will be controlled by friendly and wise spirits, or by those who are ignorant and foolish. The only safety for mediumistic sensitives, is that they will seek the association of wise and true spirit visitants and friends. If this point is carefully observed, as it should be, it will be found to be the key point of the great Spiritual movement. Heed this friendly spirit warning and advice, if you would avoid doing yourself a terrible wrong.—EDITOR.]

MADLINE YULLE.
(Buffalo, N. Y.)

Oh, my: I feel deserted and alone without any anchor to rest my hopes upon—without any hopes for the future—and my case seems deplorable indeed, when I think how faithfully I conformed to all the rules and regulations of my church. I fixed my faith and hope in a power that does not seem to exist, I feel alone—without a hope; and it is with a feeling of sorrow that I hold this organization to tell humanity that they are placing their faith and hope in a shadow that disappears the moment the spirit is freed from the form. There is nothing to lean upon—nothing to pray to—nothing to raise your voice to, in holy songs. All seems desolation, and life a new realization, and individually the crowning power that holds happiness or misery. I want the thousands of Christian believers who have attended spiritual circles, and who have had some little evidence of spirit return, to throw the shackles of the Church away, and to take their place in the ranks of the reformers, so that the conservative powers that remain there, may gain a little strength to come out of the depths of superstition, and work out their own individualities while in a physical form; and not experience the desolation and sorrow that I, through ignorance, have had to endure. I suppose this experience is to be the starting point to greater things. If I reach but a few and lead them from the error of their ways, I shall feel glad that I have been able to do some good. My name was Madeline Yulle, of Buffalo, N. Y.

[The spirit, in conversation after she closed her communication, said she had been a member of the Episcopal Church, and had been very active in influencing others to join that sect. The distress and disappointment of this spirit as manifested in the emotions of the medium were pitiful; but before leaving her despair disappeared, and she left rejoicing that there was a bright and cheering prospect before her.—Ed.]

JOHN ROCKER.
(Akron, Ohio.)

I think I had better get down to solid work as soon as possible; but just where to begin perplexes me. I believe I am in a large city, filled with a vast number of inhabitants, and not any two of them who see the same things just alike. Yet my object is not only to reach the inhabitants of this city, but many other cities, towns, and hamlets. I will commence by taking a text: "What profiteth a man if he gain the whole world, and lose his own soul?" But, I would like to say before I go any further, that I don't believe in any religious doctrines. I want a starting point. I have not been idle as a spirit. I have visited millions of domestic hearths, and from my own observation I have come to the conclusion that the whole human family are individually striving to gain the whole world and to lose their souls. What I mean by the loss of a human soul, is the loss of those various conditions of happiness that come to the human race, and tends to their elevation in the future. What I see in the homes of men, portrays more selfishness than justice. Each one is striving in some way to make their own physical temple the most beautiful, and to have it contain all the pleasures of the world. Through this mistaken course, they are marring their present happiness, and destroying their prospects for the future. In every mind capable of reasoning, there is implanted from infancy the knowledge, that some time, in the course of events, its organization will become useless and offensive to the eye, and must be necessarily consigned to the tomb. Now, an intelligent mind—one that understands the law—must assuredly know that they cannot appropriate any more than what is necessary to the comfort and rational enjoyment of their physical organizations. To seek to appropriate more than this is to invite disease and to hasten its death. After death or what is called so, the material things of earth become an incubance to, rather than a help to the spirit. It brings care and misery to those who possessed them. I do not wish to be understood as finding fault with this, for I fully understand the forces of human life and whither they tend; but it is the right and duty of every individual to advance his or her thoughts, and thus throw food to the hungry. I hope many may read my communication—not that it possesses any great merit, but it may strike a cord in some human breast that may be the means of bringing happiness and content-

ment instead of sorrow and distress, and then I would feel that my work is well done. The saving of human souls from misery is happiness, whether they be embodied or disembodied; and the sooner that mankind learn to come in rapport with correct principles the sooner the work of reformation will become a success. I do not claim to be better or any more unselfish than numerous men and women are; but I moved onward by that inevitable power that controls all, to make an effort to lift some one up out of unnatural conditions. If my work has been well done I am grateful; if not, I know my purposes were true. My name was John Rocker, of Akron, Ohio. I have been in spirit life for some time; but I cannot tell the exact number of years, but I judge a good many. There are others from that place who want to communicate, but not to-day.

[The desire to aggrandize the material advantages of the earthly life is undoubtedly the cause of all the inharmonies, misery and confusion which prevails the world over. If people would be content to be satisfied with a moderate enjoyment of the blessings of material prosperity there would be none of that fearful waste of human effort which is the besetting evil of the age. If all were content to enjoy life's blessings in moderation, there would be no need of any one being the slaves of biting necessity and to wear their lives out in efforts to merely keep the wolf of want from their doors. Mankind will yet become wiser, and when they do, they will become better and happier than they are. The hollow pomp and pretension that has come down to us as the inheritance of king craft and priest-craft, will not always pervert the natural and innate promptings of reason; but man left free to follow the guidance of his individual reason, will rapidly grow to be the ruler and guide of his own actions. We are fully in accord with our spirit friend, John Rocker.—Ed.]

GEORGE LYMAN.
(Boston, Mass.)

I am inclined to think that you've got about the best belief after all; for it gives everybody a chance of being in heaven some time, even if they do have to work for it. This work suits me better than praying ever did, for I always liked to do something. Now, I watch a good many people who read your paper, and the most of them appreciate it very well, but there is one cry among them; "He is most too radical. I believe partly as he does, but he has gone a little too far. He might give the Christians a little chance." Now, then, the readers that I want to reach, and to ask them whether radicalism is not the truth? Where would they have been if Columbus had set his foot on a vessel's deck, and said he knew there was another continent, and had never started out to find it? If radicalism is not demoralizing, but on the contrary gives broader views and develops greater charity to the individual who adopts it, I want to tell them they had better accept it, instead of making themselves thorns in the side of truth. Half-way measures always bring trouble to both sides of the question at issue; and as most people of common sense have arrived at a knowledge sufficient to understand that there is no redeemer of them but themselves, I want Spiritualists to come to the front and face the enemy, and stand firm on the side of the earnest workers. It is your sympathy and aid that we in spirit life need to overcome the errors of the past; and if you remain trembling and undecided, there is a power coming up that will force you to take sides in the direction of truth. But a willing offering is always the most acceptable, and redounds to the greater credit of the giver. If I could lift up the radicals and give them power, the future would see the unreserved presentation of radicalism. It is true I am but one spirit holding on to the highest conception of truth; but I proclaim radicalism to the world as the necessity of the hour. My name is George Lyman of Boston, Mass.

[This spirit has spoken our sentiments exactly, and come what will we will testify to what we find to be the truth, the whole truth, and nothing but the truth, however numerous may be the thorns that are thrust into its side. We are no conservative. Conservatism is cowardice, treachery and disaster, and ever brings in its train disappointment and regret. Spiritualists have the courage of your opinions and heed the advice of spirit George Lyman.—Ed.]

REBECCA HAINE.
(Easton, Pa.)

How do you do? I was brought here to try my strength through this organization, and it does not seem to be very great; yet I may be able to do something before I leave. I have been wondering how long the people would hold themselves down to the observance of such inconsistent rules, as they do. People are afraid of one another, and most of them are trying to live an dress, so that no one will ridicule them; just as one individual had a right to tell another he they should dress, or in what way they should appropriate their income. A person who

ceives a small income, should feel proud to be able to make it supply their needs, and make their homes comfortable. Really such people ought to receive more admiration than those who have abundant incomes to gratify all their desires; because it takes no mental effort, with abundance of means, to supply one's wants. I pity those people who feel that they are as good as anybody else, who sometimes overreach themselves in trying to keep up appearances. As the blame for this rests some where, I will lay it mainly at the door of the church. If it does not justly belong there, I would like the church people to place it where it belongs. I want young people to understand that they have a friend in me; for I travelled through paths such as they are travelling through, and did not always have strength to do the best with my means. My name was Rebecca Haine, of Easton, Pa.

[Sounder counsel was never given to mortals, than is contained in that spirit communication. Spirits freed from the drags and clogs that impede the mortal judgment of what is right and proper, can see the inconsistencies and follies of the mundane life with the true appreciation of their fatal consequences. Heed these spirit testimonies if you would grow wise, not as the world goes, but as to how things really are.—Ed.]

HENRY MYERS.
(Germantown, Pa.)

In addressing you, I feel that I am coming near to the interests of humanity, and that it behooves me to deal with the masses as I would be dealt by. The first idea that I wish to convey to them is, that many things that appear of interest to mankind are in reality nothing in themselves but an impress left from past ages when there did not exist conditions to acquire knowledge sufficient to control individual acts. Now, a vast majority of the human family seem impressed with the idea that they must have some religion—that religion is necessary for them to gain standing in society, and to connect themselves with some religious society to attain eternal happiness. To such persons I would like to present a few thoughts. What real good have they ever obtained through that means? What benefit is derived from attending the various meetings, and listening to what they consider eloquent sermons? Each sermon is but a repetition of something said before. Each preacher has the one object in view, that is to impress the mind with the idea that salvation through Jesus Christ, and that idea was fully presented in the first sermon they heard preached. The more they contribute to the Church, the greater is the glory of the crown that they are to wear, and the greater the respect they will receive from each individual member. The time spent in religious exercises is so much time lost. We say to those who do this, you will be making a brighter future for yourselves if you would spend the same time in administering comfort to the world's needy; for kind and just acts live eternally. By mingling with minds that have not imbibed the ideas that you possess, you gain a knowledge to make yourselves grand men and women. It ought not to be "my church," with you, but "my world," filled with aspiring souls, each one contributing in their way to make up the mighty whole of a common happiness. You would lose the profession, but acquire the practice. In all departments of nature, it is necessary to give a great deal of solid labor before we can hope for the realization of its products. I do not object to individuals feeling that they were created to fill a high and grand position in human affairs; but I seriously object to individuals throwing their imperfections on some invisible power, expecting to escape all the defects of a human life through their faith in that invisible power. I object to this for this reason. It brings distress in the future to the believer, and eventually they must take up a correct line of action. Why not begin in infancy and trace out life's true destiny through the observance of correct principles? Why depend on an invisible force to save you from any of life's natural experiences? When the mortal form becomes useless, and the spirit looks out from changed conditions, it finds a foundation for its feet, and strength to continue on in the great work. Artificial life brings the spirit to a condition of such great desolation that it takes a long time for it to come out from its great depths, to take the first step towards its advancement. As nature produces all life, and as nature is a field that stands open for investigation, we ask thinking minds to study their own lives and their true application to nature's laws. I do not feel that I can be benefited by destroying individual independence, but I do think I can gain joy and happiness by trying to establish justice among men. My name is Henry Myers, of Germantown, Pennsylvania.

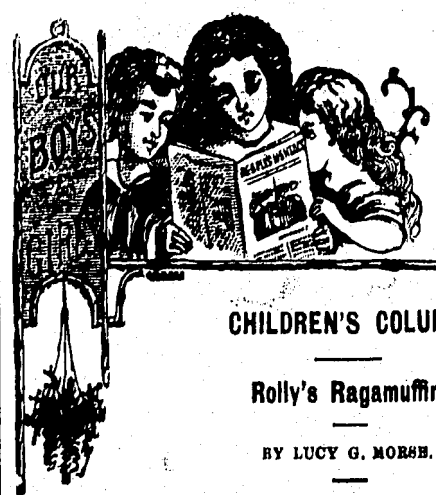
[We would gladly emphasize the important advice of this spirit by suitable comments, did time and space permit; but we must be content to say that we regard it as worthy of a great and good mind.—Ed.]

GEORGE HESTON.
(Hartford, Conn.)

I am glad to meet you. This country has grown rapidly, and presents a very different appearance from what it did one hundred and fifty years ago. It is not homespun and cowhide leather now, but velvet and fine linen, and greater comforts than any person would have dared to expect so long ago. I feel that it is a country that in time will establish principles that will make it possible for every human being to be a government within themselves. You may think that day is a long way in the future; but I ask you to go back with me twenty-five years, and see the stride of progress you have made. You have a redoubled force operating now to make the conditions for what I speak of. But, while you are busy developing the resources of your country, we disembodied spirits have not been idle; and flatter ourselves that we have aided very much in the work—not always as we could have wished, but always the best we could under existing circumstances. We, however, expect to soon obtain knowledge enough to be able to make ourselves visible to all, so that there need not be one doubting mind. I am exhausting the medium. I would like to have said more, but must close for the present. I will come again at some future time. My name is George Heston, of Hartford, Connecticut.

[We feel very confident that all that this spirit

suggests as possible will be a realization at no distant day. All that is needed is, that those who know the truth of spirit power and spirit return, to stand shoulder to shoulder by the chosen mediums of the spirit workers, and by each other, to make it a consummation at an early day. Stand then shoulder to shoulder, and keep step to the teachings of returning spirits, and look for the speedy triumph of truth over error.—Ed.]



At the corner of Broadway and the street where little Rolly Kingman lives, there is a small, neat grocery store kept by a man named Jacob Dilber. Jacob is red-faced and rough looking, but he has a good character in the neighborhood, and Friend Haviland, who lives just opposite Rolly, buys all her groceries of him because he won't sell any kind of liquor.

She was in the store one morning, buying some Kennedy wafers, when Rolly's round head, under his broad-brimmed hat, showed itself in the doorway. The shop was quite crowded, there being in it at least six people waiting to be served, and Jacob had a cross scowl on his face, for the street boys had teased him unmercifully that morning, by pilfering apples and nuts from the barrels outside, and he had discovered a counterfeit trade dollar in the money drawer. Friend Haviland had not seen him so "put out" for months.

"Can't stand it!" he muttered, as he was writing down his orders. Must have some protection 'gainst a set of miserable, good-for-nothing loafers! I'll teach 'em a lesson some day—just wait till I catch one! No, Mrs. Smith," he said to a shabby looking woman who asked him a question from the back of the store; "eggs haven't ris'! I've been lettin' you have 'em at cost price, and now I can't afford it. Got to make up deficiencies somehow!" And Jacob's manner was gruff even to Friend Haviland, until, counting her change on the edge of the counter, he spied Rolly's big, blue eyes peering over it at him. In an instant Jacob's scowl vanished. A broad smile spread over his face, and he stopped short in the midst of his counting to bend his ear and listen to Rolly's wonderfully sweet, clear voice say, rather softly:

"How do ye feel to-day, Mr. Dilber? Do ye feel well?"

"Pretty well! Pretty well, I thank you, sir," answered Jacob, heartily. "And how do you feel?"

"I'm all well," answered Rolly. "I have a scratch pussy made on my thumb," holding up a dimpled hand for Mr. Dilber's examination. "Oh, I forgot—it isn't that hand—it's this one. But I'm all well—good bye!"

"Good-bye, my boy—good-bye! Come again to-morrow," said Jacob, covering the tiny hand with both his great ones, and watching the child as he stepped off a soap box and quietly left the shop.

Turning again to his duties, it was with quite a different manner that Jacob gave Friend Haviland her change.

"Thirty-eight an' two are forty—fifty—a dollar. Can send 'em home for ye as well as not, Miss Haviland—no trouble at all. Thank you'm! Good morning, mum! Now Mrs. Smith, what can I do for you? Well—no matter. You can have the eggs for the same as usual—ten, twelve—there! We'll throw in one an' call it a baker's dozen. Never mind thanks—we must do a good turn for one another sometimes. That little chap does me a good turn most every day. I'm so used to seeing his bit of a figger coming in and stepping up on that box to ask me how I feel, that it's like organ music to me. I keep that box (he shoved it there himself one day) o' purpose—he can't see over the counter without it; and every day, sure as the sun shines, he trots down just to inquire about my feelings! He won't take anything,—not a seed-cake even,—and there's something in his way that makes ye think of all the angels at once, and it sets me up for the day. There's a mighty power in just a pleasant word now and then."

When Rolly left the shop, he trudged back to his own door step. There he found one of the very ragamuffins who had been pilfering some of Mr. Dilber's nuts; he was now cracking them with a piece of a brick. Rolly was very fond of human kind, and his mother's prejudices made nuts a rarity. So he sat down on the bottom step by the ragamuffin and said, "Who are you?"

"I'm Tim Riley," said the boy. "Who are you?"

"I'm Rolly Kingman, and I'm most as big as you," said Rolly. "I'm growin' longer every day. My mamma found a dress what I wore once, and it's too little for me and Willie's got to wear it."

"I guess she must 'a' found it with a spy glass—an' I guess Willie's a sparrer!" said Tim. "Where did you come from?"

"From Mr. Dilber's; an' I live in this house, 'an' I have a kiddy an' a little brother," said Rolly.

"Did ye get any nuts at Dilber's?" asked Tim.

"No. I didn't ask him for any," said Rolly.

"Ho! Well, afore ye get many yards longer, ye'll find out that it wastes time to ask for wot ye want. Never mind, though—ye can have that," said Tim, trying to get his teeth into an impossible inside corner of a walnut, and throwing half a one into Rolly's lap.

"Did Mr. Dilber give it to you 'bout your asking him?" said Rolly, thoughtfully.

"Ho! Of course not! I tuk it when he was n't lookin'. Why don't ye eat it? It's good. Eat away."

"Don't want to," said Rolly, squeezing it tight in his little fist.

"Laws!" said Tim. "You needn't be so savin'—ye can get plenty of 'em, if ye watch round."

"Don't want to get any," said Rolly. "An' I'm not goin' to eat it at all."

"What did ye go to the shop for, if ye didn't want sumptin'?" an' what'll ye do with a nut if ye don't eat it?" asked Tim,

"I'll give it back to Mr. Dilber," said Rolly. "It's his, an' it aint—aint—"

Rolly was instinctively a gentleman, and thought an instant before he said: "It aint anybody else's. I don't go to get nuts—I go to ask Mr. Dilber how does he feel."

Tim giggled and said: "Well, I guess he said he felt kind o' peppery this mornin'—didn't he?"

"No," said Rolly, quietly. "He said he felt pretty well, but I don't think he did. No—I really don't." Rolly shook his head several times with an expression of much anxiety, and looking up into Tim's face, said, mysteriously, "He had a trouble!"

"Ye don't mean it!" said Tim. "What kind of a trouble could it 'a' been, I wonder?"

"I don't know," said Rolly. "But he's got it, for he wrote it in a book—I saw him! An' I'm goin' to ask my mamma what makes people well when they have troubles. But first I'll give him back this piece of a nut. If ye want me to, I'll—I'll—I'll take them other ones back what you've got, an' I'll give 'em to him for ye." And Rolly said this in such a pleasant voice, holding out his hand so prettily, that Tim felt something stirring within him which he had never felt before. Somehow, that last bit of a nut had lost its fine flavor, and he rattled the others uneasily in his pockets.

"I'll do it, if ye want me to," said little Rolly again,—"only I won't give him back those"—pointing to the broken shells on the step—"cause you've ate 'em up—all what's good. But when you get a penny, you can buy some at the store, an' you can give 'em back then. Or, if you don't want to, you can give 'em to me, an' I'll give 'em back, an'—"

"Oh, bother!" interrupted Tim. "How'm I ever goin' to git a penny? Nobody ever gives me a cent! But ye can take these, if ye likes—only don't let on that it was me. Don't tell him I took 'em—will ye?"

"No," said Rolly, quite delighted to see the nuts emptied into his lap. "I'll tell him it's a secret! Is it a secret?"

"Yes—course it is," said Tim.

"Then I mustn't tell anybody," said Rolly. "If you tell a secret to more than just one person, it isn't a secret any more—my papa says so." And so saying, the little fellow gathered his skirts into a knot to accommodate the nuts, and traveled off a second time to Mr. Dilber's.

Very soon he came running back, and his big eyes shone as he said to Tim: "I put 'em all out on the counter, and I told Mr. Dilber I didn't take 'em, but a boy did—a boy what's sorry, an' won't do it another time, an' I said the boy's name was a secret. An' I guess it's good for troubles to take back things, 'cause it made Mr. Dilber laugh. So now he can 'cratch the trouble out of his book if he wants to."

"Now, Rolly was too little to understand what he had done. A child so carefully reared as he was acquires a sense of justice at a very early age, and he took back the nuts without any real sense of the fact that Tim had stolen them, or that it was a crime to steal, but simply as he would give his little brother a toy which belonged to him. The nuts were Mr. Dilber's, and Mr. Dilber ought to have them—that was all."

But Tim was nearly twice as old as Rolly, and understood the lesson better. When Rolly's mother called him in, Tim sat still a long while thinking. He had heard plenty of people talk about stealing, and been addressed many a time as a young sinner, and called to repentance. But nobody had ever made him want to repent before. "There he was—nothin' but a baby," said Tim to himself, "settin' aside o' me an' lookin' up to me as if I was just exactly as good as him! An' he kind o' laughed up beautiful in my face, an' he looked as if he was as good—right through to his bones—as—as a hull church! I wisht his mother hadn't 'a' called him in! I guess if she'd seen him talkin' to me, though, she'd 'a' called him sooner. Laws! wouldn't she have been scared? Why, he don't know nothin' bad, I don't b'lieve! An' I know how to steal!"—and Tim counted over his sins on his fingers—"to steal, an' to fight, an' to tell lies—my, oh! such rousin' ones as I can tell 'd take the crinkle out o' her hair in a jiffy! All the same," he said, heaving a great sigh as he rose and looked up at the windows, "I wisht she hadn't called him in! I wouldn't let on to him what I knows—an' I wisht I had a penny!"

II

The next day, Rolly left his tin cart on the doorstep while he ran down to Mr. Dilber's. When he came back the cart was gone, and there was a scuffle among some boys further down the street. Rolly drew himself together, looking very forlorn, and was just about to raise a cry when out from the group of quarrelling boys darted Tim with the cart. Racing as fast as his legs could take him to Rolly's house, he placed the toy in the child's hands, and squared round in front of him, with fists ready for the boys, if necessary. But they, seeing the front door open, passed on with only a few sneers for Tim's benefit. Tim, betonsled, sat down to right his much abused cap, and to get his breath.

"Those boys aren't polite!" said Rolly.

"They aint never been to 'Lasco's Dancin' 'Cademy 'round the corner—so ye mustn't spect too much of 'em," said Tim, adding, with significant gestures, "they've just had a little dance that'll teach 'em sumptin', though!"

The boys had another conversation which lasted until Rolly was called in, as usual. But the next day, and every day when Rolly went out for his little airing, he found Tim on the lookout for him, and their acquaintance grew rapidly. It was Rolly's custom to play out-of-doors, and take his little trip to Dilber's grocery while his mother dusted the parlors, looking out of the windows or stepping to the door now and then to see if her boy was safe. Tim watched his chance and talked to Rolly when she was not in sight, for he held to his first idea that she would be troubled to see them together, and he would run away at the first sound of her voice. Rolly naturally repeated things which "a boy" had told him, and she saw them together sometimes, but she knew that Rolly was social in his disposition, and, not recognizing Tim, thought only that the boys passing along the street exchanged greetings with the child.

But the two were growing meanwhile very fond of each other. They had formed a friendship with which time had little to do. Rolly, in his baby way, accepted Tim as a staunch defender of his rights and his confidential friend. And Tim grew to love the little fellow as he had never loved anything or anybody in his life before.

One day Rolly failed to appear, and although Tim tried several times from the opposite pavement, he caught no glimpse of him at any of the windows.

The next day, and the next, and many days went by and Tim did not see his little friend. He went at all hours to look at the house, but, although he saw every other person who lived in it, and even the cat through the basement blinds, he saw no Rolly, and his heart was troubled.

One day it occurred to him to ask Mr. Dilber what was the matter, and he walked into the shop. He was greeted by being ordered out at once. Instead of obeying, he walked up to the counter, and, putting his foot on the soap box which Rolly used to stand upon, was about to speak, when Jacob, whose back had been turned for an instant, saw him, and made a dive for him. Tim sprang toward the door and squared off, shouting at the top of his voice: "I tell ye I don't want nothing, an' I wouldn't take it if ye gave it to me; I want to know 'bout Rolly Kingman!" Here there was a catch in Tim's voice, and he added huskily; "What's come to him?"

It was Rolly's name that caught Jacob's attention—not the catch in Tim's voice.

"What do you know about him? An' what business is it of yours what's come to him?" asked Jacob, gruffly. "An' how do ye dare set foot on that box when its put there for him to stand on when he comes down to the shop? I won't have anybody touch that box—I won't! It stands there just where he shoved it himself—an' I'll break anybody's bones who touches it!"

Not a whit did Tim care for Jacob's scolding. He only squeezed his hands hard together and cried: "I'll go, an' I won't touch nothing never, if ye'll just tell me what's come to Rolly. Rolly likes me, an' nobody ever did afore, an' they never will. Oh, what's come to him, Mr. Dilber?"

Jacob saw misery in the boy's face, and his tones softened as he said: "Well, boy, they say he's near to death's door! An' may be, by this time—may be the Lord himself has come to him!"

Tim's cry wasn't a loud one, but it was desolate. He dropped his head and trembled. He was turning to go, when his eye lighted on Rolly's box. Jacob did not interfere with him then, when he dropped on his knees before it, and, rubbing it with his ragged sleeves, said: "I won't—won't put my foot on it again—no, I—I won't—but—Oh, Rolly! Rolly!" and his poor face was pressed down on the box and his tears fell upon it fast.

III

It was many weeks afterward that Rolly sat up in his crib one morning, cutting paper soldiers and waiting for Tim. For Tim was coming to see him! The Doctor had told about the poor boy who waited for him every day in cold or wet, whether the sun shone or the rain fell, only to hear how Rolly was.

Tim had been hunted up and taken care of. He had—but wait! Let him tell his good fortune himself to Rolly.

"Halloo!" said Rolly, when Tim showed himself with a bunch of lilies in his hand. If Rolly had been older, he would have seen Tim's clean face and neat clothes before he spied the lilies. As it was, he had sniffed at the flowers a good while before he said again: "Halloo! you've got a new jacket!" And it was then that Tim told what had happened to him.

"Ye see," said he, "the Doctor axed me to hold his horse, an' then he seen me every day, an' the horse an' me got 'quainted. An' the Doctor was 'stonished 'cause I held on to the horse when the fire engines went by. But before that, he knowed you an' me was friends. An' I said nobody didn't know me much 'cept Mr. Dilber, an' he wouldn't say nothin' good for me, 'cause I used to crib nuts an' things. But I wasn't fair to Mr. Dilber, for he told the Doctor that he thought if I had a chance I'd learn how to b'have myself in time. 'Certain sure,' says he, 'he hasn't touched anything o' mine since Rolly Kingman was took sick!' So the Doctor tried me, an' I'm his boy, an' the horse an' him both likes me, an' I'm earnin' my clothes, (your mother gave me two suits to start with) till I show 'em I can keep my tongue in my head and 'tend to my business. But I've got a secret, Rolly, that I'm not goin' to tell to any one but you!" And Tim seized his opportunity while Rolly's mother left the room for a moment. "Rolly," he whispered, "do ye mind them nuts I took that day?"

Rolly nodded.

"Well," said Tim, "I told the Doctor, when he talked to me about earnin' my clothes, that I did n't want no money but just a penny, an' if he'd give me that I wouldn't ax for another cent. So he did. An' this is the secret; I bought a cent's worth o' them same nuts, an' I watched round till Mr. Dilber didn't see me, an' then I just put every one of 'em back in the barrel!"

Rolly laughed as if he thought the secret was a capital one.

"I'll tell ye sumptin' else, too," continued Tim. "I'm learnin' at night school, an' I'm unlearnin'! I used to know heaps o' bad things, but since I tuk those nuts back, an' unlearned how to—how to—steal, ye know—it's lots easier than I thought it'd be to unlearn the other things. An' since you've been my friend, Rolly, somehow it's harder to do bad things than it used to be, an' I think if ye do my friend long enough, why bimby I'll forget how altogether an' quite entirely for evermore!"

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 \$1.00. From our last year's experience we feel confident that the Freethought public will give us generous patronage.

H. L. GREEN,
Salamanca, New York.

[Continued from the Eighth Page.]
 and equal to that of the degree of each sign, and on each pile is a small Ram. The priests touch the extremities of the rays of the sun with the ends of their fingers, and receive the sacred fire.

Again at page 79, part ii., vol. 6, 79, Dupuis, citing Hygin, book 2, c. 21; idem Fab. 132, says:

"Other authors have connected the fable of the Ram with that of Bacchus, or to the Solar fable, of which that luminary is the hero, under the name of Bacchus. It is thus that he is found connected with the Solar fable of the Christians, in which the Sun figures under the name of Christ; he is that Lamb which repairs the sins of the world. Hermippus said, that at the moment when Bacchus attacked Africa, he arrived with his army in a certain place of Libya, called Ammodon, because of the prodigious quantity of sand, that they found there. He saw himself exposed to the greatest danger because of the necessity to cross these arid sands, without hope of finding any food and water for his army. In this cruel perplexity, chance showed to his soldiers a Ram which fled before them. They pursued it until they arrived at a certain place, at which, in consequence, was built the temple of Jupiter Ammon. There the Ram disappeared; but in its place they found a most abundant spring of Water. They there quenched their thirst, and returned to relate to Bacchus their discovery. The god conducted his whole army there, which was thus refreshed. He there built a temple in honor of Jupiter; and he there consecrated the statue of this god, to which he gave the horns of a Ram. (Isidor. Orig. Book 3, c. 471). He afterwards placed the Ram in the constellations, so that when the Sun found itself in this sign, Nature would regenerate itself; as it does every year in Spring; and particularly in commemoration of the preservation of the army of Bacchus, which this beneficent Ram had saved."

Dupuis, in Part I. Vol. 3, p. 304 says:

"Proclus in his commentary on the Timæus of Plato, speaks of the singular veneration which the Egyptians had for the Ram, and his reason for this he found in horns that they gave to their god Ammon, and in the functions that the Ram performed in the heavens, as the first of the signs, under which the generative force of Nature was developed, at which period the moving force of the spheres revolved with the greatest rapidity. He then relates a correspondence established by the priests of Egypt between the animal consecrated by Jupiter Ammon, and the forms of his statue, and this Ram the chief of the Constellations, in which Nature has placed the seat and commencement of the development of its most active and fertile force; that is to say, that force which is exercised when the God of Nature calls all hidden things to light by his generative force, and who is named Ammon, or Jupiter Ammon. It was thus that the oracle of Claros (Macrobius Sat. Book I. c. 18) in speaking of the various denominations that the Sun takes at each season of the year, said that the name Jupiter is the designation that the God Sun bears in Spring. Jupiter is then the designation of the Sun of Spring, and consequently of the Sun painted with the attributes of the first sign, or of the Ram, of which the statue of Ammon (Hesych Ammon), took all the characteristics and attributes. Now, Jupiter and Ammon are but one and the same divinity, according to Plutarch and Diodorus, (Plut. de Isid. p. 354; Diod Sicil. Book I. p. 12.) who tell us that the name of Ammon, in Egyptian, was the proper name of Jupiter; then, Ammon being Jupiter, and Jupiter being the name of the Sun of Spring, Ammon must be the God-Sun of the equinox of Spring, and his statues will be those of the equinoctial Sun, or the Sun in the sign of the Ram, which during more than two thousand years, has been the first of the signs."

We have more than sufficient facts to show that, in Egypt, the civilization of which, and most probably the religion of which was derived from the ancient Ethiopians, the worship of Ammon, or the Sun in the sign of Aries, or the Ram, was the great distinguishing feature of the Egyptian religion. This celestial Ram was modified by the Persians into the Lamb of Spring, and by the Christians, at a later period, into the Lamb of Calvary. He was, whether under one or another of these designations, in every instance the crucified or cruciformed Ram-Lamb. Aezana tells us that the principal object of worship among the Ethiopians was Aries, the Ram or Lamb, representing the sacrifice for their sins. It was the sacrifice for their sins. It was the sacrificial Lamb of the Zodiac, which was swallowed up in the all-conquering heat and light of the Sun at the vernal equinox, when that orb crossed the equator, thus literally subjecting the Ram-Lamb of the Zodiac to temporary extinction by crucifixion. This veneration of the Ethiopians for the celestial sheep was original with them, and was adopted afterward by the Egyptians, the Asiatic nations, the Greeks and Romans, and still later by the Christians. Aezana further tells us that owing to the intercourse between the Ethiopians and the Tamil speaking Hindoos, this worship of the sacrificial Lamb became modified; that the Tamil Hindoos claimed to have a higher order of sacrifice than that of a simple Lamb. "They claimed," the spirit says, "that the sacrifice must be that of a man, the purest and best that lived in those days." If this be true, then it is very plain where the idea of atonement for sin through the blood of a divine man took its rise. That it is true is strangely confirmed by the nature of the remaining Greek portion of the original inscription on the marble throne, and the adjoining tablet at Adulis, as transcribed by Cosmas Indicopleustes, as well as by the analogous Greek inscription on the tablet stone at Axum, discovered, transcribed and translated by Sir Henry Salt. As we have shown, on the authority of Salt, the tablet at Axum contained the Greek sentence or expression "uper de eucharistias to eme genesantos aniketo. Aresos," and in the Adulic inscription, which unquestionably related to the same king and the same religious ceremonies, was contained the following Greek expression—

"Di en echo ton megiston thein mo Aren eucharistias me kai egenese." We are obliged to give the Greek words in Roman text because we have no font of Greek type, which we regret. The first Greek sentence Salt translates: "In grateful acknowledgement to him who begat me the invincible Mars." And the second is translated by G. Lejean: "For which I render thanks to the God Mars from whom I have descended." Both these translations are based upon the supposition that Aresos in the Axum inscription, and Aren in the Adulic inscription have relation to the Greek god Ares, the god Mars of the Romans. But they did not recall the fact, that Aren or Arren, in Greek, meant also male sheep, from which the Latin designation of the sign of the Ram, Aries, was derived. Besides, the month dedicated to the god Mars, was that in which the sun entered and traversed the sign Aries, or the Ram, a little more than two thousand years ago, and about the period, in which Aezana says he flourished, (275 B. C.) Not only did Salt and Lejean lose sight of the fact that the names Aresos and Aren might relate to the sign Aries, or its divine human personification; but they entirely lost sight of the unquestionable fact that the Ethiopians in the time of Aezana held in especial veneration the Sun in the sign of Aries or the Ram, in whose worship the sacrificial offering of, not the paschal lamb of the Jews, but the consecrated Lamb or Ram of the Ethiopians, was observed as a thanksgiving ceremony in honor of the Sun, at the vernal equinox, or in the sign of the Ram-lamb of Spring. More than this, they seem not to have noticed that this Ethiopian thanks offering, whatever it may have been, was designated by the same Greek word that is used by Christian theologians to designate the thanksgiving ceremony of the Lord's Supper, as it is also called. The word Eucharistias in the Axum inscription, and the word eucharistias in the Adulic inscription, have precisely the same relation to the Ethiopic ceremony of thanksgiving that the word Eucharist has, when applied to the Christian ceremony of the eating of the bread and drinking of the wine, in token of gratitude for the sacrificial sin offering of the Lamb of God—a ceremony that was more directly derived by the Christians from the heathen Greek and Roman observances in honor of the same triumphant Sun of Spring. Remember and never forget, that prior to the Sixth general council at Constantinople, called by Constantine IV. (surnamed Pogonatus) in A. D. 680, the emblem of the Christian religion was a crucified Ram-lamb, and not a crucified man at all. The substitution of a crucified man for a crucified lamb was then made to conceal the heathen origin and nature of the Christian religion. In view of so many concurring facts all tending to confirm the spirit statements of Aezana, we are forced to conclude that what he said was substantially if not literally true; and we have a most surprising confirmation of what the Spirit Cosmas said in relation to the real character of the Adulic inscription more than two years before.

A very curious, interesting, and important feature of the communication of Aezana, is his statement that through the commercial intercourse carried on between Ethiopia and India, the Tamil Hindoos had succeeded in modifying the religious observances of the former, two hundred years before his time, or 475 B. C., by an infusion of the doctrines attributed to Christna or Christos, with the Ram or Ammon worship of the Ethiopians. Nothing is more probable, for, from the earliest historical period there was an extensive traffic carried on between Africa and India, and the habits and customs of the peoples of both those extensive regions of advanced civilization, were no doubt mutually influenced and modified thereby. It seems that, at a later period, there was a similar extensive commercial intercourse between the accomplished Greeks and the Ethiopians, and the habits and customs of the latter became still further modified. For these reasons, no doubt, Aezana, to commemorate his vigorous and prosperous reign, had the Adulic inscription executed in the three languages which were spoken in his dominions, to wit: the Ethiopic, the Tamil and the Greek—this being the order in which those respective languages prevailed in his kingdom.

Aezana tells us that forty years after his reign the rule of Ethiopia became merged in the Ptolemaic Egyptian dynasty. It would appear that, having conquered Ethiopia, Ptolemy Euergetes had had a portion of the original inscription obliterated, in order to commemorate his own exploits. This inscription of Ptolemy's no doubt occupied the space of the Ethiopic part of the original inscription. Whether the Tamil portion of it was also destroyed by his order is the question. The fact that between the inscription relating to the history of Euergetes, and the Greek inscription in relation to Aezana, there is a defaced or mutilated space, would indicate a useless destruction of a portion of the original inscription, so far as the purpose of Euergetes was concerned. That space was no doubt once occupied by an inscription relating to Aezana, and the ceremonies observed by him in the consecration of that most important monument of his history. If in the Tamil language, as Aezana tells us it was, it no doubt disclosed the fact that the Christos of India, the sacrificed Ram lamb of Ethiopia, and the Aries of the Greeks, were one and the same object of religious veneration among those different peoples, and all related, as does the cru-

cified Lamb of God of the Christians, to the Sun in the month of March, when, by his crossing of the equator in his annual route, he absorbs the celestial Ram lamb in his rays, and thus becomes one with the crucified celestial sheep, the same sheep that Abraham saw, when he was about to slay his son Isaac. In every country, whether in India, Chaldea, Judea, Egypt, Ethiopia, Greece, or Rome, it was the same Sun-god of the vernal equinox that was honored and worshipped as the sacrificed lamb, that died in order that the world might be redeemed from the evils of winter and the death of nature. View this part of the communication as we may, the light it throws upon the renowned inscriptions of Adulis and Axum cannot be too highly prized.

Aezana tells us that the mutilation of the inscription, as it was when Cosmas transcribed it, was done by the followers of Christos, (in other words the Greek Gymnosophists), in the third century of the Christian era. This is by no means improbable, as these Greek Gymnosophists were then already seeking to conceal the fact that they owed their religion or philosophy to the Hindoos, a fact which the Tamil inscription on the Adulic marble would have disclosed. Whether the bas relief representation of the Ethiopian Christos is still in existence at Thebes or not, it is very certain that he is represented in the cave temple of Ipsamboul, a little further up the valley of the Nile, where the Indian soldiers of Alexander the Great fell down in worship before it. That this is the original expression or representation of the idea of a sacrificed human Saviour, there is the strongest reason to believe. The manner in which the spirit accounts for the Greek inscription of his exploits is perfectly consistent with all known facts, as we have shown. That Aezana ante-dated the reign of Ptolemy Euergetes is demonstrated by the facts we have set forth.

What Aezana says regarding the great antiquity of the civilization of Ethiopia, cannot be successfully disputed, as we have shown at great length in our comments upon the communications of other ancient spirits, Ethiopian and Buddhist. The spirit no doubt speaks of what he personally knew in his earth life, when he says, that the Alexandrian Library of Ptolemy Philadelphus, contained the manuscript proof of that antiquity. The statement Aezana makes in regard to the proofs that the still existing ruins of Nubia, Kordofan, and the Libyan desert, afford, of the fact that the civilization of those regions of Africa is older than that of India, is justified even by the too limited knowledge that is extant, bearing upon that point. The statement, however, that the Brahmanical system of Caste, had its origin in Ethiopia is something that is entirely new, but well worth the investigation of Orientalists and antiquarians.

If that communication was not given by the spirit of king Aezana, by whom was it given? It came from the lips of an unconscious medium, as we can prove by intelligent friends who were present when it was given and taken down, who were not less astonished than ourself at its startling revelations. Could we have more conclusive proof that the spirit world only needs the proper conditions to reveal to mortals the most important truths that humanity can desire to know? We think not.—Editor of MIND AND MATTER.

The Course of the "R.-P. Journal" in Regard to Mr. Baxter, Strongly Condemned.

Editor of Mind and Matter:

Scarcely does one wave of expose and fraud sweep over the great sea of Spiritualism, before another comes booming up in wonderful proportions. The echo of Mrs. Reynolds' enemies and calumniators no sooner die away in the distance, than the cry of wolf, wolf, is heard running along the line of fraud hunters; and at this time the immaculate have pointed their guns at J. Frank Baxter. It appears like a preconcerted combination of plans, mapped out by disappointed hopes that exist in the minds of both women and men who exist in this life, and in spirit life also. Their nefarious and base purposes are most always found in giving battle against the most noted and reliable mediums of our country.

In one direction it gives the appearance of a determination to thwart the progress of humanity and the present glorious success of the angel world. And on the other hand an unenviable portrait of idiotic selfishness and personal ambition. The expose of Whitmore and others against Mr. Baxter, is saturated with shallowness and folly, and yet there are those who conclude that deliverance from sin is in the hands of the accusers. In this matter the inimitable Col. Bundy is "Janus faced," not knowing exactly whose hands he is going to fall into. He says, "the evidence against Baxter is fearfully strong," yet "he makes a plausible explanation." Bundy's lingo is just like the old saying, that "He is a fine good fellow as ever was—but—I hope it aint true that he drinks." The Colonel gives an assurance that the "character" of Baxter is his salvation. Mr. Baxter's character is his own property—the reputation of that character is just in proportion as the intelligence of the people predominates.

What is the wonderfully profound evidence against Mr. Baxter. Why, he reads "obituary notices," and visits "grave yards" to read the head stones, just this and no more.

Mr. Baxter once came to Vineland, and as every community is blessed with persons who are prolific with wisdom and minds of long range, they could see the whole thing, for Mr. Baxter had probably, in company with our venerable old Spiritualist, Mr. John Gage, or with the president of our society, Mr. Cotton, visited our cemeteries, and from reading the headstones he could describe the spirits. O, yes, easy enough, as per Whitmore, Truesdale, and others of York State notoriety.

To adopt the above conclusions is the very height of nonsense, or no sense. How is it pos-

sible for Mr. Baxter to not only give names and age, which is about all he could get from a "tombstone," but goes on to describe the size, complexion, sickness and various events of a past life, besides the names of persons particularly interested in those events, and a thousand other items, unless he is a grand medium, and his clairvoyant powers are extraordinarily good and reliable. How many parents have shed tears of joy when it has been announced by Mr. Baxter that a loving son or daughter was standing by their side and embracing them? Numerous heart aches have been healed by the messages from the loved ones in spirit life through his valuable mediumship.

To attack a man's, or a woman's character by publicly slandering them, is detestable and mean, and when it is done by insinuation, words of indignation fail to be severe enough towards the instigator of such falsehood. Who will be the next victim it is now impossible to declare, only this, the propensity of fraud hunters is for a "shining mark."

URI N. MERWIN.

Vineland, N. J., Nov. 9th, 1883.

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.

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Mrs. E. Price, 254 Sixth street, room 7, San Francisco, California: "Circles Tuesday and Friday evenings; sittings daily.

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

J. W. KENYON holds meetings at Canton City the second and third Sundays in November; a Union City and Memphis, during December and January.

The Spiritualists' and Mediums' Meeting (formerly held at Shrum's Hall) now meets at Union Park Hall 517 West Madison street, Chicago, Ill. Reading and tests by Dr. Shea, Mrs. Marshall and others.

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

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

Mrs. S. E. BROWNE, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily.

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

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

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MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 8 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

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

MR. AND MRS. JAMES A. BLISS hold their full form materialization seances every Sunday, Tuesday, Wednesday and Friday evenings at 8 o'clock, also Saturday afternoon at 2.30 o'clock, at No. 39 East Newton street, Boston. Special notice: the demand for seats makes it absolutely necessary that they should be secured in advance. Books open for one seance, or the entire season. "First come, first served," unless otherwise ordered by impression from our spirit guides. Mr. Bliss will give private sittings for communications. Development of mediumship and magnetic healing, daily, from 9 A. M. to 5 P. M., at same place.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at No. 1805 Girard Avenue, Philadelphia, Pa., where he will receive patients to treat. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

The editor of the Bundyite organ, with the customary meaningless gastering which is his habit, says: "The editor of the *Journal*, in common with all men, has his weak points, but pusillanimity is not one of them; when an issue is raised involving the honesty of a public character in Spiritualism, or the genuineness of phenomena, he is always ready for the most complete exposition." If there is a particle of truth in that pretence of bravery, then it is very evident that the editor of the Bundyite organ does not regard himself as a public character in Spiritualism; and it is equally evident that his pusillanimity has no bounds. Since MIND AND MATTER has been published, it has contained volumes of the most conclusive

evils, all tending to show that the editor of the Bundite organ's pretence that he is a friend of Spiritualism and his paper devoted to its interest, is hollow and shameless hypocrisy. Yet, never, in any instance has this gesticulating assailant of Mr. Baxter dared to face one of the facts which give the lie to his profession of friendship for Spiritualism. He well knew that in silent submission to the inevitable, was his only hope of successfully imposing upon any intelligent and consistent friend of that cause. If this is not pusillanimity, then that term in the mouth of this man means nothing. Mr. Baxter is no such moral or personal coward or dishonest man, as the editor of the *Journal* so broadly insinuates he regards him to be. Why? Because Mr. Baxter protested against the injustice of being arraigned by his enemies through the columns of a paper conducted ostensibly in the interest of Spiritualism without one fact to show that he had done anything to give rise to a question as to his integrity. It is not moral or personal cowardice to demand justice. On the contrary, it is the part of true bravery. Neither Whitmore, Truesdale nor Sheldon adduced a single fact to show that, either at Norwich, Georgetown, or Saratoga, did Mr. Baxter use, or could he have used, anything that was found at Whitmore's house in the envelope about which all this groundless fuss has been raised. Until some such fact is adduced, there stands nothing against Mr. Baxter whatever, except the mean, dishonorable and groundless insinuations in which they have so freely indulged through the *Journal*, with the approval and cooperation of its editor.

But, not content to indulge in these insulting insinuations against Mr. Baxter, the editor of the Bundite organ goes far out of his way to insult the whole body of Spiritualists of the city of Boston as constituting a "moral malaria saturating the Spiritualist atmosphere of that city. What does this wholesale and indiscriminate libelling of the Spiritualists of Boston mean, if not to show the mortal hatred of this enemy of Spiritualism toward those who refuse to train with him in his self-condemning efforts to injure and oppose it. We suppose it would be expecting too much of the editor of the *Banner of Light*, to hope that he will wake up long enough from his Rip Van Winkle nap to peep a timid protest against this Bundite slander of the Spiritualists of Boston. We would suggest that Boston Spiritualists owe it to themselves to punch the ribs of the editor of the *Banner*, and see whether or not he sleeps the sleep that knows no waking. If there is any such "moral malaria" in Boston, "saturating the Spiritualist atmosphere," as the editor of the Bundite organ alleges, it no doubt arises from the presence there of some unburied Spiritualist corpse. The Rip Van Winkle of the *Banner* may not be sleeping, but really dead and requiring burial. We shall conclude so, if he shows no life after this prodding by his arch enemy, the editor of the *Journal*. Spiritualists might as well make up their minds that the infernal opposition to Spiritualism which the Bundite organ has been used to carry on, will not cease until they take some united action to show up its true position towards that cause. Let the editor of the *Banner of Light* be made to understand that Spiritualists who live in Boston, at least, expect some signs of life, to that purpose.

A REMARKABLE IDENTIFICATION OF AN ANCIENT SPIRIT.

Ever since Mrs. Mary E. Williams, of New York City has been developed as a medium for the production of full formed materializations of spirits, one spirit in particular has, at every seance, or nearly so, been the first to appear. This spirit always come dressed in a pure white flowing dress, and appears as a most attractive young woman. She has given her name as Priscilla, but further she made no attempt to identify herself. She has always, in a few words, greeted the circle, and, if we mistake not, stated her object in being the first spirit to appear at each circle to be, that it was to prepare the way for the materialization of other spirits. Why this gentle spirit so long withheld the facts which would have identified her, we do not know, but infer that she was not equal to giving the long explanation that would have been required for that purpose. Be that as it may, her identity has now been established in a most remarkable manner, the facts concerning which we will now briefly relate. The readers of MIND AND MATTER need not be told of the long continued series of communications from ancient spirits given through the remarkable, if not unparalleled, mediumship of Alfred James, which have, during the past three years and a half, been given from week to week in the columns of this paper.

At a sitting with Mr. James, on June 13th last, we received a communication purporting to come from the spirit of Montanus, the Phrygian ecstatic, and founder of the remarkable ancient religious sect called Montanists. This communication was published in MIND AND MATTER of August 18th. At that time Mrs. Williams was absent in Canada, where she remained for some weeks. She had not seen the copy of MIND AND MATTER containing the communication from Montanus. On her return to her home, at 402 West 34th street, New York, her spirit guides told her to get the paper of August 18th and read the first communication given through Mr. James, as published in that number. Mrs. Williams had read none of

the James communications printed up to that time, on account of their treating of matters that did not interest her. She therefore heard the request with indifference and failed to comply with it. Nearly two months elapsed, when again her guides made the urgent request that she would look that number of the paper up and read the communication from Montanus. This she was reluctant to do, as a large number of papers and publications had accumulated in the meantime. This time, however, reluctant as she was about the matter, the request was so urgent and persistent that she was forced to comply, and set about hunting up the paper, which after considerable trouble she found, she receiving an electric shock as she took the paper containing the communication in her hand. The name of Priscilla had been mentioned as interested in having Mrs. W. to read the communication. What was her surprise to read the following portion of the communication:

"When I was on earth (A. D. 170,) every thing was undergoing transition. Old and effete idolatrous religions were beginning to die out before that great question propounded by the patriarch of Chaldea, Jovinus (called in your Old Testament, Job), whose works I read, and which bore the date of 2200 years before my time: 'If a man die shall he live again?' I found it repeated in a little book called 'The Analysis of Pythagoreanism,' which was extant at that time. This set me to thinking, and I then resolved to follow the direction of Pythagoras, in order to establish communication with what were termed the manes of our ancestors. This by the aid of two female mediums or ecstasies, I accomplished. Their names were Priscilla and Maximilla; and from what we received through those ecstasies, myself and followers became converts to the teachings of the great intelligences that controlled them. With the fervor of our race we started out together to prove what we asserted was true, by word and act. Even the most learned and influential priests could not make a stand against our facts. From A. D. 175 to 250, we increased so rapidly as a sect, in spite of the opposition of the priesthood of other systems, then known, that our meetings were suppressed by the ruling powers of different countries. We actually proved, at the time of making our statements that the true light that lightened every one that cometh into the world, because it was equally available to man, woman and child. The Montanists were the predecessors, or founders, of Eclecticism of Potamon, Ammonius Saccas and their followers, which was a blending of Platonism and Pythagoreanism. One of the so-called Christian fathers, Origen, became a follower of mine. We had those phases of spiritual phenomena called trance, healing, physical appearances, and other manifestations of spirit power. Maximilla was a healing medium; Priscilla a medium for materialization and other physical phenomena; and I was the trance medium, and taught in a state of ecstasy. There was one phenomenon that was very impressive. We mediums became transfigured and illuminated, so that the people could with difficulty look upon us. I taught from the revised Buddhist canons of the reign of Ardelos Babaker, which Apollonius brought from India. It was translated into the Phrygian dialect by a priest of Cybele."

A few days after this singular, but conclusive identification of Spirit Priscilla, who is so important a spirit helper at Mrs. Williams's seances, as the remarkable Phrygian ecstatic, we attended a seance given by Mrs. Williams, at which the spirit Priscilla appeared as usual. After saluting the circle, she called us to the cabinet, where we had the fullest opportunity of seeing the spirit fully, and have no doubt whatever that she is the same Priscilla that, with Montanus and Maximilla, more than seventeen hundred years ago, sought to resume the spiritualistic work of the Samian sage, Pythagoras, and who created such a commotion throughout the countries of Asia that were peopled by Greeks, and which spread over all the Greek and African provinces of the Roman Empire. We regard the identification of this ancient medium as positively certain. It is not the least significant feature of her present work, that it is identically the same as it was when she lived on earth, that is giving proof to mortals that the spirits of the so-called dead do live, do return, and do actually manifest themselves to the physical senses of those of earth's inhabitants who have sense enough to receive the evidence that is made tangible to their physical perceptions.

But most important of all, we have in the return of this ancient medium, the assurance that there is a spirit element at work for the advancement of spiritual truth, which until recently has been prevented from taking a full part in the great spiritual work that has been going on.

And now in closing we desire to testify to the invaluable services that Mrs. Williams is giving to the cause of Spiritualism. Her work seems to be a peculiar one, and heroically and faithfully is she performing it. At the three seances which we recently attended, we had the most positive evidence given us of not only the grand power of the spirit band that are working through Mrs. Williams, but received advice and counsel from them, and from our own spirit guides, which will be of the greatest moment to the cause in the very near future. To them and to Mrs. Williams we tender our warmest thanks.

Passed to Spirit Life.

Edward S. Wheeler, of Philadelphia, passed to spirit life in Boston, Mass., on Monday afternoon the 12th inst. The Spiritistic Phenomenon Association is to take entire charge of the funeral. We were surprised to hear of the sad event, as we had been assured that Mr. Wheeler was rapidly improving in health, and we were expecting to soon see him upon the rostrum. To those who were instrumental in causing the demise of Mr. Wheeler, we will only say at this time—that truth and justice will triumph in the end. The hand-writing is on the wall.

NOTES OF PROGRESS—No. 5.

BY OLIVIA F. SHEPARD.

WORDS OF WISDOM SPOKEN BY MATERIALIZED SPIRITS AT THE SEANCES OF MRS. M. E. WILLIAMS.

"You can't laugh down a fact."—Bright Eyes. "Truth is religion, and honest investigation is prayer." "Every intelligent person has some loved one in spirit life who is trying to lead them into a condition in which they can receive the light and love and wisdom of the spirit spheres."—Capt. Prentiss Holland.

"Life is immortal—this is the law of nature." "The sword of Justice, and not Revenge, is uplifted."—William Shakespeare.

"The gates are not ajar, but wide open."—Lucille Western.

"Every heart which throbs for human freedom finds an echo in my own." "I work with those who work for free institutions." "I stand for the right of free speech." "Let freedom roll from pole to pole." "Only in freedom can the soul unfold."—Lascassas (pronounced Lascassa), a contemporary of Columbus, and the first Catholic bishop to assert the right of all mankind to liberty of conscience!

"To the sowers, the reapers and mowers in this great work, I am glad to come." "Spiritualism was never before so prosperous as now; the opposition is stirred to the depths in flame; it fears it."—Lucretia Mott.

"I heard you relating to a friend the utterances of a spirit through me years ago, while I was admiring the prismatic colors of a pearl pea shell which I was holding in my hand, viz: 'Did a rainbow fall into the sea when mother of pearl was pregnant?' and I now know that this revealed a beautiful law which runs everywhere through nature."—Bessie Foster.

"The rapidly increasing influx of power from spirit spheres of liberty and justice is fast loosening the fetters which bind my sister woman."—Margaret Fuller Ossoli.

"I am glad to come to those who work for truth."—E. V. Wilson.

WONDERFUL INDIANS.

No words can do justice to the Indian guides who have recently materialized to their mediums coming from different parts of the country. No other spirits so marvellously combine great spiritual advancement with grand physical ability and strength as do these Indians. Never forgetting our own loved Crowfoot, Mrs. Williams's faithful "son of the forest," we have had beside him, White Feather, Red Cloud, Reindeer, Fleetfoot, and Short Cloud, each with strongly marked individuality, and all clad in such pure white raiment as indicates a spiritual status which "pale faces" may well aspire to gain.

AT HEAVEN'S GATE.

Rest, that prophesy foretold,
My weary senses now unfold;
All that I can bear of joy
Comes in this divine employ;
As I see with raptur'd vision,
Hastening from the fields Elysian,
Beings wondrous bright and fair,
Filling all the radiant air
With the glory of their life—
Maiden, lover, parent, wife!
'Tis of moans and cries of earth,
Childhood's happy sounds of mirth,
Wafted to me from above,
Hush! and cheer my soul with love.
Fades the memory of wrong,
Hourly growing rich and strong.
Happily I work and wait,
Sitting close at heaven's gate.
Thro' this gate, wide open thrown,
Tender kisses from my own
Oh are lavished on my brow;
Oh I feel them o'er me now.
While they whisper loving message,
Hope inspire, in happy pressage,
Joyously I work and wait,
Dear ones coming thro' the gate.
I knew the time is nearing when
Injustice crime and war shall cease;
That far above the strife of men
Reigns the sweet spirit, Peace!
For that time I patient wait,
Sitting calm at Heaven's gate.

402 W. 34th St., N. Y., Nov. 10, M. S. 36.

Mr. Jesse Shepard's Coming Engagements.—His Movements in Philadelphia.

The interest manifested in the seances of Mr. Jesse Shepard is daily on the increase. At last Friday's seance, the attendance was so large that the piano had to be moved; so that those present could get seats in the circle which was formed all the way around the piano. The seance, however, was one of great power and brilliancy. Many cultured Spiritualists and investigators have attended these seances from the first, so that no better opportunity has ever been offered to witness a unique phase of mediumship.

Mr. Shepard has positive engagements for three weeks in advance in Philadelphia alone. His engagements for seances at private residences in this city include several weeks in advance. Mr. Shepard's mediumship is such that the manifestations peculiar to his seances can be obtained at any private residence, no matter how strange the house may be to him. Mr. Shepard wishes his friends in St. Louis, Cincinnati, Indianapolis, New York, and numerous other cities, who have been waiting for a visit from him, to have a little more patience, and he will no doubt fulfil all his promises in due order. The demand for Mr. Shepard's presence was never more pressing than now. There seems to be a new influence at work in different localities to develop mediums, and to render the best possible conditions for these marvellous manifestations. It is a remarkable fact that Mr. Shepard has had no failures since he has been in Philadelphia, although he has given a great many seances at private residences, and under conditions that would appear to cooperate against success. Every evening is positively engaged till the first of December, and it will be impossible for him to make any more appointments to give seances in towns near Philadelphia.

Mr. Shepard will give a seance at 713 Sansom Street, every Friday evening till December. His circles have called out the very best portion of the thinking community; judges, lawyers, physicians, artists, singers, scientists, and leading society people have been among the most careful and appreciative sitters at each seance, and the verdict has been, that nothing equal to the marvellous beauty, artistic finish, and uplifting power of these seances have ever been witnessed by them.

Owing to the loss of four days of the present week, spent in meeting our enemies in Brooklyn, we were compelled to delay mailing this issue of the paper until Saturday.

The Testimony of Mr. Nathan Churchill in Last Week's "Mind and Matter" Fully Endorsed by Mr. Carver.

PLYMOUTH, MASS., Nov. 11th, 1888.

Editor of Mind and Matter:

I have read with much interest and satisfaction the letter in your issue of November 10th, from Mr. Nathan Churchill, concerning my friend, J. Frank Baxter, and it gives me still greater pleasure to be able to confirm the statements it contains. We were boys together and for many years have enjoyed each others' companionship. It was in 1858 that I first knew of his mediumship, and since that time I have received and been cognizant of a great number of communications from the spirit world of the most positive character. In 1861, the Spiritualists held public circles here, of which I was secretary; it was at these circles we received so many test communications—many of which I have on record—and also the physical manifestations to which Mr. Baxter has referred in some of his public lectures. These experiences took place many years before he became a public medium.

To me the cause of Spiritualism is very dear, and however much I esteem my friend, nothing could induce me to speak in his justification as a medium, if I had doubts of his sincerity, and I think you will grant that a life of intimate acquaintance enables me to judge somewhat concerning this. Yours for truth,

ICHABOD CARVER.

(From the Weekly Messenger and Advertiser.)

Death of Charles Thompson.

Charles Thompson, an old and well known citizen of St. Albans, Vt., died Nov. 2, after a short illness of pneumonia, aged 71 years. His occupation was that of a painter, but he possessed much natural ability and a large fund of general information. He was a great reader of books, and from time to time contributed something of interest on scientific and other subjects to the press. Although he had some eccentricities, he was held in much esteem by all who knew him for his industry and integrity. For some years past, Mr. Thompson was quite prominent among the Spiritualists of Vermont, and had been secretary of two or three of their State conventions. He leaves a widow and two sons.

The funeral was held at his late residence on High street, Sunday afternoon. The large attendance, which included many prominent citizens, testified to the esteem in which the deceased was held in the community. The services were conducted by Rev. N. F. Perry, with singing by the choir of the Methodist Church. A Tinker had charge of the funeral, and the pall-bearers were L. Titus, Thos. Gargin, J. E. Wright and I. J. Crowley.

[We are pained to learn of the death of our old friend, Charles Thompson, who was not only a valued correspondent, but a warm friend and ardent admirer of MIND AND MATTER. Mr. Thompson was keenly alive to the issues and necessities of the hour, and many friends will miss his articles in MIND AND MATTER, which found many appreciative readers. We are sorry our pressing engagements prevent our making a more extended notice of his life and work in the cause. The Spiritualists of Vermont especially will miss his valuable services in their ranks, as he was an active worker there.—Ed.]

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

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *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 MATTER.)

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 object.

Mrs. Cora L. V. Richmond speaks
Hall, New York City, for the 8th
November.

Notice to Subscribers.

ALL money sent on and after the 15th of November for new subscriptions will be returned immediately. All who have paid and whose time has not expired can either have their money returned, or consider themselves entitled as subscribers to the several amounts due them, on the resumption of the paper. We would like to hear from every subscriber, personally, as to the disposition of the amount due them. All persons in arrears, are requested to settle the same as soon as convenient. For further particulars, see editorial on the same subject. All letters may still be addressed to 713 Sansom Street.

EDITORIAL BRIEFS.

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

We are pleased to hear that Mrs. Walling *nee* Stewart is holding very successful materializing seances at Battle Creek, Michigan.

Mrs. E. GEORGE (medium), of Philadelphia, is in Washington, D. C., for the present, giving private sittings and holding seances. Her address is 207 Penna. ave., west.

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.

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.

Mrs. H. S. LAKE informs us that she will speak at Vinton, Iowa, during November; at Ottumwa, Iowa, during the Sundays of December. She would like to make engagements in the Southern States.

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.

It is expected that Mr. P. L. O. A. Keeler will visit Brooklyn, N. Y., some time during the winter, and hold seances in conjunction with Dr. Wm. M. Keeler. The two mediums form a very powerful combination.

We are informed that A. F. Ackerly, materializing medium, will be located at 333 West Madison street, Chicago, Ill., after October 28th, and will hold seances for materialization, also for independent slate writing.

Dr. B. F. BROWN will continue to have his letters addressed to 713 Sansom St., until further orders. Developing circles will be formed on application by letter. Pads will still be sold and orders promptly filled.

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.

HORACE M. RICHARDS desires to announce to his friends that he has returned to Philadelphia much improved in health. Any persons desiring to communicate with him, can do so by addressing him at 470 North Eighth Street, care of Mrs. Dr. Cooper.

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 Free Thinkers, of Cleveland, Ohio.

Mrs. BELLE HAMILTON, formerly known as Mrs. Belle Fletcher, will leave Cincinnati, Ohio, about November 16th, for an extended tour through the West. The first stopping place will be Richmond, Ind. Her friends west of that place, will please address her there for engagement to hold seances.

Dr. Wm. M. KEELER informs us that in addition to the spirit photographing, he will arrange for developing seances and occasional seances for physical manifestations, and a new phase of independent writing, of which he will furnish us further particulars. Address 175 Ryerson Street, Brooklyn, N. Y.

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.

J. W. VAN NAME, M. D., informs us that he will leave Bridgeport, Conn., the latter part of this month for Harrisburg, Pa. Any persons desiring his services en route, to lecture, hold circles, or give clairvoyant examinations, or psychometric readings, and who desire to make arrange-

ments with him to stop off, can do so by addressing him at once, at Bridgeport, Conn.

Dr. J. H. RHODES 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.

J. WILLIAM FLETCHER lectured to great acceptance in the Conservatory Hall, Brooklyn, N. Y., on Sunday, delivering an address in the morning on the "Life and Work of William Denton." In the evening the Hall was crowded to repletion, following the lecture a number of remarkable tests were given. Mr. Fletcher will resume his lectures in December. On Monday evening he delivered a thrilling lecture in Hartford, Conn., before a large audience, and was reengaged for the Monday evenings of December. He speaks the next two Sundays in Providence, R. I.

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 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.

We are pleased to call attention to the announcement of Dr. Keeler, which appears elsewhere in our paper to-day. The Doctor after months of patient trial, is at length successful at what he aimed—spirit photography. His guides have opened to him one of the most useful branches of Modern Spiritualism, and we make this brief mention of the fact to our readers. What commends this phase of mediumship to Spiritualists in general, is the fact that by sending to the doctor your card photograph, accompanied by one dollar, you are sure of as good results as if you sat personally; and we know this is a great object to those who may live at a distance. Send your favors early and reap the benefit of Dr. Keeler's great gift. His address is 175 Ryerson Street, Brooklyn, N. Y.

We are happy to learn that the *Mediums' Friend* will resume publication on Saturday, December 1st, 1883, at Cincinnati, Ohio. We cannot but feel that the resumption of the publication of the *Mediums' Friend* at this special juncture in the battle for Spiritualism, is equivalent to the guns of Blucher at the battle of Waterloo. Bundyism will find that its temporary advantage in Brooklyn, is but the prelude to the downfall of the enemies of spiritual mediums. We congratulate the editor of the *Mediums' Friend*, Mr. George R. Moore at the opportunity that has been presented to him in the temporary suspension of MIND AND MATTER, to lead in the defense of spiritual mediums, and in support of the vast army of progressive spirits who are working so grandly through the mediums, to overthrow error and establish truth. For subscriptions or any particulars in regard to the *Mediums' Friend*, address George R. Moore, 230 Main St., Cincinnati, Ohio.

Death of Ed. S. Wheeler.

Dear Sir:—It is my painful duty to inform yourself and readers that the noble worker Edward S. Wheeler passed on to the higher life Monday, Nov. 12th, watched over by his loving wife and friends. As your readers are aware, he has never recovered from the shock received at Lake Pleasant.

The funeral will take place on Thursday. Dr. Storer and the writer, with other speakers, officiating. Yours truly,

J. W. FLETCHER.

Correspondence.

ALLIANCE, Ohio, Nov. 7th, 1883.

Editor of Mind and Matter:

DEAR SIR:—Please find enclosed two dollars to renew my subscription to MIND AND MATTER for another year. Can't afford to do without it. Miss E. M. Gleason is spending this month with us. We were well pleased last Sunday, and had good houses morning and evening.

Yours for the truth,

W. S. PERRY.

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.

EVOLUTION.

If boasting man from monads came,
A person from a pig,
A dandy from a sportive ape,
With but a gayer rig:

A lawyer from a wily fox,
A nabob from a bear,
A toper from a thirsty fish,
Still gasping in the air:

And all our kings, like one of old,
Were driven out to grass,
While Eve was but a fairy myth,
Or Adam was an ass:

Then this accounts for mysteries
We never understood,
And shows us plainly why a man
Still grovels in the mud:

And piles his treasure's up on earth,
With galling chains to bind him,
Until he dies, in part, forsooth,
And leaves his soul behind him.

No wonder that his ways while here,
Are brutal, weak and vain,
And that he seems to glory in
His brother's loss and pain.

No wonder that the gods he makes
Are selfish, mean, and low—
That even in a sacred garb
The animal will show.

And 'tis a question, if man grew
From such a grovelling root,
What years must ripen to evolve
An angel from a brute?

Everything's of Use when Properly Applied.

Everything's of use—the furious storm
That wakes the sleeping waters of the sea,
Although it brings destruction in its course
To those who ride upon its troubled waves;
Yet the dread chafing of the water yields
Both air and life to living things below:
Even earthquakes in their general destroy,
Prevent still greater evils—so we find
Some good in all things, and the proper use
Of all that is abused will end in good.

All things in nature act upon the animal economy, either as nutriments, medicines or poisons, according to their nature or the doses taken.

Too much stress is generally laid upon the thing itself, instead of its abuse.

Arsenic (the deadliest poison), when taken in proper doses, will cure neuralgia or an intermittent fever; larger doses kill.

Temperance in all things is a virtue that should be practiced. But just as much injury may result from total abstinence as from the abuse of that which nature or the circumstances may require. Extremes are dangerous. Too much pudding will kill as well as whiskey.

It is true that hereditary taints or dispositions may influence our actions for good or evil, as the case may be. But there are other causes unsuspected which lay deeper, and as a consequence, are more dangerous than an open enemy; and the most to be dreaded are obsessing spirits, who, unseen and unsuspected, influence those who are mediumistic or susceptible of control, to murder, rob, drink, and do all other deeds that they themselves delighted in when in the form.

This fact, unfortunately for the masses, is not generally known nor dreamed of, and if susceptible or mediumistic, they are easily controlled to do their will.

The masses, therefore, should be taught their danger, and to avoid excesses, which enable spirits, ever on the watch, to take advantage of such weakness, and lead them on to ruin, which, bad as it may be, teaches some important truths, viz: that temperance societies and political organizations have not lessened the evils which arise from the abuse of alcohol, and that the most stringent laws cannot reach the real offenders.

If, therefore, we desire to regenerate the world, obsession must be studied, and the best means devised to prevent its possibility, for unless the axe is laid at the true cause, our efforts to overcome existing evils will be useless.

It is the height of folly to disbelieve the facts, or to treat them lightly. This has been done too long already, as the present state of general depravity fully illustrates, and the sooner the masses wake up to the reality the sooner will error cease, and the promised millennium reign.

WM. B. FAHNESTOCK, M. D.

Lancaster, Pa., Oct. 24, '83.

Spiritualists and Liberalists.—Report of the Regular Meeting Held at the Grand Army Hall in Bangor, Me., Saturday, Nov. 3d and 4th, 1883.

The Spiritualists and Liberalists of Van Buren and adjoining counties, met according to announcement at 2.30 P. M., Saturday, and were called to order by L. S. Burdick, president of the society, who, after a few remarks, introduced Mrs. Ollie C. Denslow, of South Bend, Ind., who greeted those assembled with an opening song, after which the audience listened to a lecture by Mr. Charles Andrus, of Flushing, Mich. Subject: "Psychology, its Relation to Christianity and Spiritualism," being given by the audience. The afternoon meeting closed with a song by Mrs. Denslow.

The evening session was opened by a song, followed by a lecture on the subject: "Thought, how created or increased and how transmitted or extended." After the lecture and a song by Mrs. D., the President introduced Mrs. Rebecca Amidon, of Richfield, Genesee county, Mich., a most excellent test medium, who publicly gave some good tests, which were acknowledged to be true and correct. Mr. Andrus then gave a poem on a subject given by the audience: "The Harmony of Nature." The meeting then adjourned, with a song by Mrs. Denslow, until 10 A. M. Sunday morning.

The morning session met promptly according to adjournment, and an hour was spent in conference, when, after a song, the audience were greatly entertained by an able lecture delivered by Mrs. A. C. Woodruff of South Haven. Another song by Mrs. D., and an adjournment was had until 2 o'clock P. M.

During the interim those present resolved themselves into a committee of the whole, and proceeded to discuss the contents of the well filled baskets prepared and furnished by the ladies. After an open and full discussion, the committee arose and reported the following:

Resolved, That the generous treatment received at the hands of the ladies, is superior to any "hotel bill of fare," and the thanks of those who have partaken thereof are unanimously extended them.

When the meeting was called to order in the afternoon, D. Chidester was appointed secretary pro tem, and on motion of A. C. Woodruff, a committee of five were appointed by the president, to report at the next meeting, some plan by which the efficiency of the society may be best increased. Mrs. Amidon then gave some practical tests to several of the audience who expressed

themselves satisfied. The subject, "The present life and the continuity of the same, and a scientific comparison of religion and justice," was then ably presented to the meeting, followed by another song by Mrs. Denslow, after which recess was taken until 7 o'clock P. M.

After the opening song at the evening session, followed by short addresses by Mrs. Denslow and Mrs. Woodruff, Mr. C. Andrus took up the text: "If a man die shall he live again." He clearly showed by analysis, that the change called death was only an advance to another state of existence, with all the faculties unimpaired and retained in a very clear and vivid form.

The interest manifested from the beginning to the end of the conference was good, it opening with good attendance, which constantly increased to the close. The society expresses its best wishes toward the people of Bangor, for the courtesy and kindness that have been extended them, and express their hearty appreciation for the respectful attention given to the lectures, and the good order maintained during the entire session.

L. S. BURDICK, President,
D. CHIDESTER, Sec'y, pro tem.

Mr. T. C. Buddington's Reply to William Emmette Coleman.

SPRINGFIELD, Mass., Aug. 25, '83.

To the Editor of Mind and Matter:

My attention has been called to your article upon the criticism of Wm. Emmette Coleman on the work entitled "Jesus Christ a Fiction," and I truly exonerate you from any complicity or knowledge whatever concerning it, as I never informed you of its progress until the edition was finished and printed.

It is not my purpose to notice any personal attacks from any source upon my mediumship or literary work, and while it is true that the messages of many of the communicating spirits are diametrically opposed to received ecclesiastical history, it is also true that the early Christian Fathers were the responsible authors of all that has descended to us as authentic history, and the destroyers of records which would have effectually established their dogmas had they rested upon a foundation of truth.

When Prof. Faraday began this work, he did so without any solicitation upon my part, and often expressed his astonishment at the time, of falsehoods which were woven around the origin of Christianity, and when he brought into prominence the Pagan priesthood of Rome as the responsible authors of its present form, it became evident that some power was being used that differed essentially from any ever known to mortals in tracing ideas to their true source.

The materializations at the Eddy Brothers were experiments to determine if this band were able to verify their statements, and upon direct questioning, they unanimously assented to the statements given in the books as their testimony.

With this explanation, I hope Mr. Coleman will be as well satisfied as possible upon a subject that depends entirely upon spirit rather than mortal testimony.

It is my province to transmit as accurately as possible the ideas, and there my work ends. The publisher is the responsible agent of their transmission to the public.

If people object to the reception and transmission of spirit messages, I know of no law that compels them to purchase or peruse them, nor of any statute that forbids their reception and publication.

I should be ashamed to betray a spirit of acrimony or bitterness over such a trivial matter as the ideas of man about religion or the gods, and hope that all may welcome any light upon the historical myths of the past.

T. C. BUBBINGTON.

[The above reply was mislaid and overlooked at the time; but in justice to Mr. Buddington and myself, is now published.—Ed.]

Dio Lewis's Magazine.

The November issue of Dio Lewis's Monthly is much increased in size, and superior to any previous number. It is admirable as a whole and in detail. "Inebriety among Women," by Dr. Lucy M. Hall, physician of the great woman's prison at Sherborn, Mass., is a thoughtful discussion of the causes and results of intemperance among women. Elihu Barbour, of Kansas, discusses the outcome of obedience to Mr. Greeley's injunction, "Young Men, go West." "Employers and Employed," by Mrs. Sarah K. Bolton, is a happy and instructive discussion of this important relation in human life as seen throughout Europe and our own country. "Beautiful Hands," by Fanchon, will delight all women who are ambitious of personal charms. "The Old-Fashioned Home," by Rev. Dr. Fulton, is a hearty plea for genuine love and honest life. Helen M. Loder reviews with spirit and pluck, "Our Young Women," by Dr. Howard Crosby, which appeared in a previous number of this magazine. "Dear Sir," by President Lee, of the Agricultural College, Miss., is an attack upon an old-fashioned absurdity. Lillie Devereux Blake gives us one of her charming, touching stories in "One Thanksgiving Eve." "On the Rights and Wrongs of Doubting," by Rev. Dr. Hopkins, president of Auburn Theological Seminary, will surprise many people who know the reputation for solid orthodoxy of Dr. Hopkins and his institution. Dora Darnore, a writer well known on the Pacific coast, gives us a new remedy, and a good one for Polygamy. "Big Jack Small," is one of the best stories which has appeared in an American magazine in many years. It gives a vivid description of an ox-driver's or "bull-puncher's" life in Nevada. "Fashions" are discussed and finely illustrated by Aunt Bonnybell. "Our Cooking School," under the management of Julia Coleman, grows better and better. "Book Notices," are well done, and "What Everybody Ought to Know," by Arthur Chester, is both interesting and useful. Besides all these articles, we find the following from the editor of this popular magazine: "The Good Old Times," and "A New Mystery," in which Spiritualism is discussed; an admirable biographical sketch of George T. Angell, of Massachusetts, "A Wretched Mistake," "Husbands and Wives," a long illustrated article upon "Exercise" with the Rings, another chapter in the editor's series on "Our Brains and Nerves," "Three Square Meals, or the Proper Treatment of Consumption," an interesting sketch of "Irish Ladies," "The Proper Clothing for Cold Weather," a somewhat extended discussion of "Catarrh and Its Treatment," and several brief Hygienic chapters. It is the best number of this Magazine yet given to the public. Frank Seaman, Publisher, 69-71 Bible House, New York.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

November 3d, M. S. 36.

AIZANA.

(An Ethiopian King).

I SALUTE YOU, SIR:—In this mortal life, I flourished about two hundred and seventy-five years before the Christian era, at or near Adulis. I was the last of a line of Ethiopian kings, before they became merged in the Egyptian dynasty—the Ethiopians blending with the Egyptians forty years after my death, in the days of Ptolemy Evergetes. Our religious worship consisted principally in the worship of Aries, the Lamb or Ram—the Lamb representing the sacrifice for our sins. But our religion became mixed from our trading with the Hindoos or Tamils, who claimed that they had a higher order of sacrifice than that of a simple lamb. They claimed that the sacrifice must be that of a man, the purest and best that lived in those days; but they claimed also that this kind of atonement could only be obtained once in six hundred years. In fact this Saviour was renewed every six hundred years; but in order to propitiate this god-saviour, it was necessary that a beautiful virgin should be sacrificed to him once every twenty-five years. And it was from India that this kind of barbarism, in the way of sacrificial salvation, was introduced into Ethiopia, about two hundred years before my time. The civilization of Ethiopia could have been substantially proven to have been the oldest existing in that part of the world, by the manuscripts that were in the library of Ptolemy Philadelphus. The ruins yet to be found in Nubia, Kordofan and the Libyan desert, prove that a civilization existed there far older than can be found at Mathura, on the Jumna, in India. The priests who taught in the Ethiopian temples had a system of Free Masonry, with grips, signs and pass-words, most of which the order of Free Masons use to-day. It was in Ethiopia that the institution of caste, which is now called Brahmanism, took its rise. Like all other nations of antiquity, we engraved or cut upon rocks and stones the history of our greatest kings; and the inscription upon the Adulian marble, as far as I was concerned, was altered by the followers of Christos in the third century of the Christian era. At Thebes, a mile and a quarter from the Great Gate, can be seen the Ethiopian Christos cut upon stone in basso-relievo, where he is represented as an African or Negro—one of the oldest sculptures of the idea of a god in the shape of a human saviour that I know of. All that I have said here to-day can be substantiated by persons who have the means and the desire to make the necessary investigations. Ques. How came it that the Adulian inscription was in the Greek tongue? Ans. As a distinct people we had become corrupted in my time; that is, we traded with the Greeks, and the learned among us adopted the Greek as the language of the learned classes. Ques. What did the obliterated portion of the Adulian inscription relate to? Ans. It related to the ceremony of the sacrificial Lamb, or the Ethiopian sin-offering, made at that place. The inscription originally was in three parts, and in three languages, the Ethiopic, the Hindoo or Tamil, and the Greek. The first part was in Ethiopic.

[All that is known in relation to Aizana is contained in Sir Henry Salt's account of his researches in Abyssinia. We will quote what he says upon this subject in the edition of his work, by M. Carey, Philadelphia, 1816. At page 312 he says:

"On the 9th of May (1810) we left Adowa on an excursion to Axum, probably about twelve miles distant, in a due west direction. The road to this place passes through some fine valleys which intersect several lofty ranges of hills, on one of which to the right, stands the celebrated church of Hannis; and within a few miles of Axum lies an extensive and highly cultivated plain, on the surface of which numerous specimens of different colored spars and agates were found. The town of Axum itself is very agreeably situated in a corner of the plain sheltered by the adjacent hills. On approaching it, the first object which excites attention is a small plain obelisk, at the foot of a hill, on the right hand, at the top of which stands the monastery of Abba Pantaleon, and immediately opposite is found the large square stone with the inscription in Greek which I had before deciphered. After passing between these, the town and church began to make their appearance, and, upon inclining a little to the northward, leaving a number of broken pedestals on the left hand, a full view of the large obelisk is presented, standing close to an immense daro tree, of which two different views have been given in former publications. To these I have no corrections to make, and shall only remark, that, by a slight mistake of the engraver, the patera on the top of the obelisk, in Lord Valentini's work, is delineated as rather pointed, whereas it ought to have been round, as it is rightly represented in my larger views.

"This highly wrought and very magnificent work of art, formed of a single block of granite, and measuring full sixty feet in height, projected nearly as forcible an impression upon my mind as on the first moment I beheld it: and I felt even more inclined to admire the consummate skill and ingenuity displayed in erecting so stupendous a work, owing to my having compared the design (during the interval which had elapsed since my former visit) with many of Egyptian, Grecian and Roman structures; a comparison which seemed to justify me in considering it as the most admirable and perfect monument of its kind. All its ornaments are very boldly relieved, which, together with the hollow space running up the centre and the patera at top, give a lightness and elegance to the whole form that is probably unrivalled. Several other obelisks lie broken on the ground, at no great distance, one of which is of still larger dimensions. With respect to the antiquity of these monuments, I cannot speak with any degree of certainty; but I should conjecture that they could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian, and was, therefore, not likely to have been introduced at an earlier period. The tradition of the country ascribes them to the reign of the Emperor Aizana, which was upwards of three hundred years after Christ; but I should rather be inclined to believe that the workmen of that age were scarcely equal to complete so chaste and highly finished an undertaking.

ing. There cannot, however, I conceive, exist a doubt but that they were erected by Grecian workmen from Egypt; as it is known to have been the universal practice of the emperors of Abyssinia to employ foreign artificers from that country, a circumstance proved from the excavations before described in Lasta and other parts of Abyssinia."

At page 317, Sir Henry Salt says: "The troublesome behaviour of the inhabitants above mentioned (which we found to be in a great measure owing to the absence of the Nebrit or ruler of the district) made our stay at Axum so unpleasant, that I determined to lose no time in examining the Greek inscription, and thence to return with the least possible delay to Adowa. With this view I proceeded, accompanied by a rude crowd of the inhabitants, to the stone bearing the inscription, which I found exactly in the same state as when I previously visited Axum. I immediately re-copied very carefully every letter, and in going over it, I was gratified in finding that the greater part of the conjectures I had ventured to make on a former occasion, were confirmed, particularly throughout the first line, so that I am now enabled to give a copy of the whole corrected finally on the spot, and to this I have been induced to add a translation, for the satisfaction of my readers, though it has before been given with a very slight variation in Lord Valentini's Travels:

TRANSLATION OF THE AXUM INSCRIPTION.

"We Aizanas King of the Axomites and of the Homerites, and of Raedian, and of the Ethiopians and of the Sabaeans, and of Zeyla, and of Tiamo and the Boja, and of the Taguie, king of kings, son of God, the invincible Mars—having rebelled, on an occasion, the nation of the Boja, we sent our brothers, Saizana and Adephas to make war upon them, and upon their surrender, (our brothers) after subduing them, brought them to us, with their families; of their oxen, 112, and of their sheep 7424, and their beasts bearing burdens; nourishing them with the flesh of oxen, and giving them a supply of bread, and affording them to drink beer (sowa) and wine (maiz) and water in abundance. Who (the prisoners) were in number six chiefs with their multitude in number * * * making them bread every day, of wheaten cakes, * 2 * and giving them wine for a month, until the time that they brought them to us; whom, therefore, supplying with all things fit, and clothing, we compelled them to change their abode, and sent them to a certain place of our country, called M—, and we ordered them again to be supplied with bread, furnishing to their six chiefs oxen 4 * In grateful acknowledgment to him who begat me, the invincible Mars, I have dedicated to him a golden statue, and one of silver, and three of brass, for good."

In a foot note, Sir Henry Salt, in speaking of Mars, to whom Aizanas dedicated the golden, silver and brazen statues, says:

"In the Greek it is *ὑπερ δὲ εὐχαριστίας τοῦ ἐμῆ γενεῶντος ἀνίκτου Ἀρεῶς*, so in the Adulic inscription—*Di ne echo ton megeon Theo mo Agne eucharistianos me kai eyemene*, a conformity that is very remarkable."

Commenting on this precious inscription, Salt says (page 319):

"I have only a few remarks to make in addition to those which I before submitted to the public on this subject. The chief importance of this inscription must be considered as relating to the history of the country, upon which I shall hereafter introduce a few cursory observations. With respect to the tribe of the *Boygaiton*, the conquest of which constitutes the main subject of this inscription, it appears that it is still found under the name of the Boja, inhabiting a district two days journey northward of Hamazen, and is partially under the influence of the Nayib of Massowa and of a Christian chief; the natives themselves being Musselmans, and half Christians. Still farther to the north resides a people called the Taguie, which in all probability answers the *Tokawey*, mentioned in the inscription. * * *

"During the time that I had been engaged in revising the Greek characters, Mr. Stuart, at my request, had been endeavoring to make out some of the smaller letters on the opposite side of the stone: and on examining what he had done, I felt immediately assured that they were Ethiopic. In consequence I passed carefully over every character I could trace, a *fac simile* of which is here given."

Here Sir Henry Salt gives the *fac simile* representation of one hundred and twenty-five or more undoubtedly Ethiopic characters which had been copied from the same stone containing the Greek inscription. On this head Salt says:

"Notwithstanding the characters differ materially from those now employed, yet it is certain that they are Ethiopic, from most of the letters precisely resembling those in the present alphabet, and from the circumstance that the words in the early part of the inscription being separated by two round dots, placed horizontally indeed, though it is now the practice to mark them perpendicularly; this slight variation, however, in their position, cannot make any difference in the sense to which they are intended to be applied.

"If it could be ascertained that these characters were cut at the same time with the Greek inscription on the opposite side of the stone, which appears to me extremely probable, it would lead to a very important result, as it would decide the fact, that they were the native characters in use during the reign of Aizana, a circumstance that must tend strongly to disprove the idea hitherto entertained, of the Gees alphabet, as well as that of the Coptic, being borrowed from the Greek; (vide Mr. Murray's remark in Bruce, vol. ii., p. 402), a point that I have always considered as extremely improbable. M. Ludolf seems to entertain a more just opinion, that the character is very ancient, and gives as a reason, the sound of some of them being *lost*, or confounded with others. Vide Hist. Ethiop. vol. iv., c. 1. I should myself feel much more inclined to think, that it may have derived its origin from some ancient Ethiopian or Egyptian set of letters; for where can we expect to find the alphabet of either nation with so much probability as in Abyssinia, among a people not only calling itself Ethiopic, but exhibiting the fairest claim to that descent, and which afterwards, as is clearly pointed out in history, became mixed with settlers from Egypt.

* * * * *

"On the following morning we set out at daylight, and once more proceeding to the stone with

the Greek inscription, again went over the work of the preceding day, and made out all the additional Ethiopic characters which could be traced. Our success, however, was not very great, for though the inscription occupied the whole surface of the stone, being fully as long as the Greek one on the lower side, it had been so much effaced by the effects of the weather, owing to its reclined position, that we only found the last line entire, the rest of the characters which are given, being taken from different parts of the inscription, wherever they could be ascertained. Still, however, I conceive, that if a person could reside at Axum for any time, and find leisure to visit the stone at different hours of the day, he might, with great attention and perseverance, be able to make out a very considerable portion of the inscription."

We have made these extended extracts from Sir Henry Salt's work, because of the surprising manner in which they confirm and authenticate the communication of spirit Aizana. Little did the learned Salt imagine, when he was examining and describing these interesting and most important Ethiopian antiquities, that the spirit of king Aizana himself would return in the year M. S. 36 (A. D. 1883) and through an uneducated medium justify every one of his far-seeing conjectures as to the actual date, nature and import of those Greek and Ethiopic inscriptions on the stone of Axum. We are, indeed, amazed at the vast historical and theological import of this startling spirit revelation. We hesitate to enter upon the investigation which it not only invites, but commands at our hands. Before we enter upon that investigation, it will be necessary to present some preliminary facts, in order that the reader may understand the full import of this spirit testimony. We will first give an account of the discovery of the Greek inscription on the marble throne at Adulis, and we translate the following from the Nouvelle Biographie Generale:

"Cosmas, a celebrated geographer and monk, of Alexandria, lived in the sixth century. He had been previously a merchant and traveller, and for commercial purposes visited Ethiopia, Arabia, and particularly India, from which fact he derived the name of Indicopleustes, which distinguished him as one of his homonymus. * *

"Of all his works, the *Topographia Christianike* has alone survived. It was for the first time given entire by Montfaucon (Coll. of the Greek Fathers and writers, vol. ii., 1706), according to a manuscript of the tenth century, in the library of Florence, where Bigot had had occasion to consult it and make some extracts from it in relation to India, Ceylon, and the famous inscription of Adulis, the most curious monument of the ancient geography of Africa. Cosmas transcribed it at Adulis, an Egyptian fort on the Red Sea, where it ornamented a throne or chair before which condemned criminals were executed. After a long paragraph, in which are mentioned the campaigns of Ptolemy Evergetes in Asia Minor and the regions of the Euphrates, is a gap caused by mutilation or degradation, a gap followed by a text perfectly intact, of which we give the translation. Cosmas believed that the whole inscription had relation to the same prince; but the history of Evergetes on the one hand, and the phraseology of the inscription that we italicise, prove clearly that the second part has no relation to the other. We quote the latter:

"I have conquered the peoples of Gaza, of Agame and Siguen, who delivered to me half their goods. I have crossed the Nile and conquered the people of Ava, Tiamo or Tziamo, Gambyla and the neighboring tribes of the Ziggabene, Aggabe, Tiama, Athagons, Kalaa and Semene who dwell beyond the Nile, in steep and snow-covered mountains. Then conquered the Lasine, Zaa and Gabala nations, who lived on burning mountains on which are warm springs; the Atalmo and Bega, and all the peoples of those regions; the Taggaites, whose territory borders on Egypt; after which I thought to proceed by land from my kingdom to that of Egypt. I have conquered the peoples of Annine and Metine. * * I have made war upon that of Sosca, and notwithstanding the height of his mountains, I have obliged him to deliver to me his youth, his women, his virgins and his goods. I have conquered the Ransi who lived in the interior, in the country of incense, and the people of Solate, and I have commanded them to fortify the sea coast. * * Many peoples have also become my tributaries without war. Then I have sent land and sea forces beyond the Red Sea, and I have conquered the Arabites and the Cinsodochites, and I have forced their kings to pay me tribute to secure the protection of the land routes and the seas. And I have conquered all the nations between the Lenkis Komes (the White Mountains) and the land of the Sabaeans. Of all my predecessors, none before me have conquered all these peoples. I have rendered thanks to the god Mars, from whom I am descended, and for which reason I have conquered all the regions from the Orient to the country of incense; from the setting sun to Ethiopia and to the country of the Sasi. I have set down at Adulis where I have offered a sacrifice to Jupiter, to Neptune and to Mars, and having collected in this place all my armies, I have consecrated this seat to Mars, the twenty-seventh year of my reign."

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

We need quote no further to show that both the inscriptions we have given, the one found by Cosmas Indicopleustes at Adulis, about A. D. 535, and the other found at Axum, by Sir Henry Salt, in the early part of the present century, relate to one and the same warlike Abyssinian king. As the inscription of Axum relates to Aizana, that of Adulis also relates to him. As a spirit he returns and tells us that such is the fact. From what the spirit says, it is very evident that he set much more store by the record of his exploits on the marble throne at Adulis, than by the hardly less interesting record at Axum, of his victory over the rebellious Boja. This was very natural, inasmuch as the latter was but an account of the subjection of his rebellious subjects, while the former recounted his conquests of hostile and rival peoples.

We now come to the consideration of a point of this communication, which shows beyond all question and all reasonable doubt, from a spirit who had personal knowledge in relation to the original character and condition of the inscription of Adulis. In answer to a question asked, he replied: "The inscription originally was in three parts, and in three languages—the Ethiopic, the Hindoo or Tamil, and the Greek. The first part was in Ethiopic." Now, Cosmas Indicopleustes made no mention of any part of the inscription being in the Ethiopic or Hindoo languages, and therefore we may infer that those portions of the inscription which were in the Ethiopic and Hindoo tongues, were not in existence when Cosmas transcribed the Greek inscription, about A. D. 583. That the Ethiopic and Hindoo inscription were originally there, is in the highest degree probable, in view of the fact, that on the stone at Axum there was an Ethiopic inscription of the same length as the Greek text, which Salt inferred had been made at the same time as the Greek inscription, and was of precisely the same import. It is indeed most unfortunate that the Ethiopic inscription on the Axum stone was so corroded away by the weather as to be only partially and fragmentarily deciphered. The great probability is, that, like the Rosetta stone, the bi-lingual inscription of Axum would have served as the key to decipher the common meaning of the two inscriptions, or rather the same inscription as expressed in the Ethiopic and Greek languages respectively. As the Greek inscriptions of Adulis and Axum are of a similar nature, and intended alike to commemorate the history of Aizana, nothing is more probable than that there was an Ethiopic, if not a Hindoo inscription of the same import, on the Adulian marble.

We have before referred to the fact that the spirit of Cosmas himself, more than two years since, controlled Mr. James, and told us that the original inscription on the Adulian marble, and especially that portion of it which had been destroyed, would have supplied the key to reach the source of the doctrines of the Christian religion, such as the trinity, the eucharist, and the sacrificial atonement for sin. The truth of what spirit Cosmas said at that distant period, is made sufficiently plain by the testimony of spirit Aizana, as we will now proceed to show.

Aizana tells us that he flourished two hundred and seventy years before the Christian era, at or near Adulis, and some forty years afterwards the royal succession of Ethiopia became merged in the Egyptian dynasties, in the reign of Ptolemy Evergetes or Evergetes. Now, it is a conceded fact that Ptolemy Evergetes succeeded his father, Ptolemy Philadelphus, in B. C. 247, which substantially coincides with the date given by the spirit as the time when he flourished. It would thus seem that the supposition that the last and intact portion of the original Adulian inscription dates five or six centuries later than the reign of Ptolemy Evergetes, is wholly erroneous. The spirit Aizana tells us that he was the last of a line of Ethiopian kings, which sufficiently accounts for the impossibility of identifying the Abyssinian king to whom the latter portion of the Adulian inscription relates, subsequent to the reign of Ptolemy Evergetes, to whom the first part of the Adulian Greek inscription refers. Sir Henry Salt very sagaciously said, in relation to obelisks standing and fallen at Axum, which were undoubtedly of Grecian construction, and no doubt contemporaneous with the Axum stone, on which was engraved the Greek inscription which he transcribed and translated:

"With respect to the antiquity of these monuments, I cannot speak with any degree of certainty; but I should conjecture they could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian, and was, therefore, not likely to have been introduced at an earlier period. The tradition of the country ascribes them to the reign of the Emperor Aizana, which was upwards of three hundred years after Christ; but I should rather be inclined to believe that the workmen of that age were scarcely equal to complete so chaste and highly finished an undertaking."

This reasoning of Salt is fully borne out by the testimony of spirit Aizana, which shows that it was in the time of the Ptolemies that he reigned over Ethiopia and had the monuments of Axum and Adulis constructed. The date of the reign of Aizana may therefore be regarded as fixed by these singularly concurring facts, as being about B. C. 275.

The spirit tells us that the religious worship of the Ethiopians consisted principally in the adoration of Aries, the Lamb, or Ram, the Lamb representing the sacrifice of their sins. This is not only in the highest degree probable, but is, at the same time, startlingly suggestive. Nothing is more certainly known than that the Ram or Aries, under the designation Ammon or Amun, was the great object of worship of the Ethiopians as well as of the Egyptians. We will quote such facts bearing upon this point as will serve to show that such was the case.

Dupuis, in his *Origin des Cultes*, vol. 6, p. 417, citing Montfaucon, says:

"They (the ancients) placed three ears of corn in the sign of the Virgin, and painted three Rams in the division or sign of the Ram; this is what was to be seen in Egypt, in a grotto which represented the Equinoctial sacrifices under the sign of the Ram. The officiating priests are placed opposite an altar, composed of three piles of wood. There are ten pieces in each pile, making a num-

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