

Mind



Matter.

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

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

PHILADELPHIA, SATURDAY FEB. 3, M. S. 35.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 11.
Single Copies Five Cents.

[FOR MIND AND MATTER.]
KISS ME.

BY C. FRED FARLIN, M. D.

Kiss me Darling! Thereby breathing
Your love-nature into mine,
Lips into life's tissue weaving
All that's glorious and divine.

Kiss me with your head uplifted
Proudly toward the radiant sky,
And your generous nature gifted
With a love that cannot die.

Kiss me, Dearest! Your head resting
Fondly on this breast of mine,
Answer to my fond requesting
With Love's token and its sign.

Kiss me with your head in Heaven,
Kiss me with your heart below,
Greeting such as can be given
But when souls congenial glow.

Kiss me, Sweetest! Heart that's eager
Should not hold the lips away,
Giving but responsive measure
Of that boon for which I pray.

Kiss me, while your spirit lingers
In the glances of your eyes,
With my curls caught in your fingers
And my soul in Paradise.

Kiss me, Songbird! Till the shadows
Up the skies begin to creep,
When the stars gleam on the meadows
Kiss my eyelids down to sleep.

Kiss in morning, noon and even,
In Love's ecstasy of bliss,
And when I arrive in Heaven
Meet my spirit with a kiss.

Rochester, N. Y.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

January 26th, M. S. 35.

DR. BENJAMIN RUSH.

GOOD MORNING:—Your conversation has led me in a channel that, perhaps, will be of greater interest to you than anything else I could present this morning. You were speaking of nervous diseases, and how rapidly institutions are filling up with individuals who are unable to control their own organizations, or who are unfit to mingle in society. This is something that is of vast importance, and the sooner you begin to study the cause, the sooner you will be relieved from anxiety and care. All human life has its origin in a force that is not understood, but no intelligent mind questions the wisdom of every phase of life, or any manifestation in nature. We, as disembodied spirits, entered into our condition of life, ignorant of the forces that control us; and in our anxiety to unfold truth to men, we have perhaps, neglected to impart to them knowledge that would be of eternal use, simply because we could not find organizations that could demonstrate the truth to mankind. I come to-day, attracted by your train of thought; and I will say, that all created beings are more or less mediumistic, and each one attracts a power that has intelligence and a desire to work in the direction of making men and women all understand their life's work. And, from the past, there grows a condition of forces created by the minds of men, simply to gain power over the human family, through which means they expect to make for themselves a condition of superiority and happiness. This rule or regulation that society has made, holds men and women in its folds, and keeps them in a condition that is almost equal to the bottomless pit, described so vividly by minds that come in rapport with the misery of life in a future state of existence. That law which men have made, has created the condition in the human organization to lead to its destruction, instead of to its strength and power; because that law is unnatural. Every created being is so organized as to be a law unto itself, and the reason why men and women grow weak to-day is, because its origin exists in early education. The infant minds have been taught to look upon that power which brought them into existence as something revengeful—something that would visit dire calamity upon them unless they subjected themselves to his law. Now this is the origin of all the misery that exists on this planet. Liberate the mind that has been educated to hold itself in one channel—let it understand that its desires and impulses are natural, and are necessarily a method of outgrowth which no man or woman has any right to hold back or retard. You are coming into times when the action on the human mind is becoming so universal that no individual, it matters not how coarse he or she may be, if they study themselves thoroughly will see that there has been a foreign cause at work through them—that they, themselves, possessing minds and powers of brain, are not always representing their own ideas, or true to their internal workings. Let each person question him, or herself, and then stop to think before they make rules and regulations for others to live up to. When I look upon you, I see individuals differently organized, yet the common purposes of your souls lead you in the same direction. Each one seeks happiness—each one desires to contribute to his or her strength and power to the elevation of mankind—yet you are constantly meeting obstacles in your way, battling down forces that seem almost to overpower you. But you live,

and sometimes in seeking pleasure you find a mine of misery. Yet what have all these experiences been to you? What is your life but one change after another—adding one new condition, or giving you new light and power to think or evolve thought? We are in a condition, to-day, to elevate the human mind, and take that constant dread of future misery out of the minds of the masses. We are working with a will, and hope soon to be able, not only to make a few hearts glad, but every aching, throbbing human being, must be gathered into the fold and sheltered by a careful and considerate hand. May we gain strength through you! May our aspirations grow higher, purer and more perfect, and the selfishness of material existence be banished from our condition of life! So that we may gain power and strength to revolutionize society, and bring men and women into that condition which their souls are ever aspiring to—a condition where thoughts and loves will be understood, and the scorn, contempt, and ridicule of the world will sink into insignificance. Oh, human hearts! We sympathize with each one and work for the interests of all. As we congregate here our strength increases, and we feel ourselves meek, lowly and earnest in our work. Dr. Benjamin Rush.

JULIA MOLEIN.

(Dayton, Ohio).

Why, this is a kind of nice place? Do you think I can do exactly right here? [Yes, we have no doubt of it.] Because I have not been used to travelling around this way. [It will be all right]. They say this is the place where people get built up. [Yes, we will give you conditions to build yourself up.] I am glad that, because I tell you I feel tired. Don't you think it is funny! When I died I went to my own funeral! I think it is because I don't understand it. [That will be made plain to you after awhile.] I was dressed very nice. Folks thought I was worth a good deal more after I left the body than I was before. I don't know but they thought enough of me; but I did not understand it, and got lost sometimes. The Judge says I must talk a little, or else I had better go. For they want to do some more work, and I got all of a tremble. [Tell us who you were.] I intend to. I don't want you to make any mistakes. My name was Julia Molein, and I lived in Dayton, Ohio. I don't know, though—I get all mixed up. There was something the matter with my head. [That is what you were brought here for, so that you may again know all you ever knew.] If I did not get so mixed up, I would know a good deal more. [You will find when you leave the medium that you will be all right. When you leave and pass back into your spirit condition, you will find you have been relieved from all your earthly troubles.] I used to have fits sometimes. [You will find that your fits were caused by persons outside of yourself. By spirits controlling you just as you are controlling the medium now. A great many people have fits, from having influences thrown upon them by spirits.] I guess that is what was the matter. Now, I was weak, or the Judge [meaning Dr. Franklin] says they could not do it. [You were yourself a medium, and some spirit trying to get control of you, would throw you into those conditions.] Good bye. I am very much obliged to you.

PATRICK MAHONE.

(Cork, Ireland).

I wish that fellow would take that d—d cross away. I am tired of looking at it. I have had nothing but that put before me all the time, and I don't see that I get a bit better. I come in here, General, to say if you will allow, I will help to knock them on the heads, for I am not going to stand it any longer. I thought they were all buried, but they are bound to hold some of us, if they can; and I ain't one that is going to be bound any longer by anything or anybody. And I wish that everybody could feel that way. But if you cannot all feel that way, get your dander up and then you can go ahead. Now, they talk about making Christians and so on; but I think if they would only make people human, it would be a good deal better. They get to running after something that don't amount to anything, and forget their real interests. There is a d—d sight of difference between professing and acting, and I have found that out to my sorrow. And I am here to-day, to try to see if I cannot reach some of them devils that want to hold everybody down to the earth; or at least send them to one of two places. If you expect to put my communication in the paper I will try to tell some of the people not to believe in what is called the immaculate conception, for there is not a d—d bit of truth in it. I found out since I got on this side, that there are certain laws which, if they are not complied with, people can have no results, and there is no use of people being held, or made d—d fools of any longer. You must excuse me. The General [Dr. Franklin] says it is not very good language; but I think the language is good enough for the subject I am talking on. If there had not been that thing called divine revelation, you would not have got that kind of language. Who would have known anything about it, if it was not for the divine revelation? I might as well say it against that d—d book as for it. It amounts to the same thing. Now, Captain, I expect I may seem rough; but I don't care, because I want some of those saints who are standing around to

hear me. They would like to get in here and play h—l, but they are standing outside and cannot get in. You have been deviled long enough. They have about done their work. There are other folks that can talk better than me, but I tell you what it is, the words I use are not so commonly spoken, but what is the difference? [Each of you must speak in your own way. Tell us who you were.] I will. If I only had my own organization, I would tear something, because I feel like it. It is enough that people have to come into the world ignorant, and then if people have to remain so when they are old, it just beats h—l and d—nation. I was going to hold myself back, but I won't. Just put that in. I don't expect anybody will think my name is anything. But if it amounts to anything, it is Patrick Mahone. I came from Cork in the first place. Ques. Did you ever live in this country? Ans. Yes. But I hadn't any particular home here. Now, I believe I have got it all right. It is not the man that swears the most that does the most harm—not by any means. I have found that out. The General says I ought to be as polite as I can, and so I will bid you good bye. I expect there will be smarter folks come than me, but none of them will be more earnest.

PEREPA ROSA.

(The Great Prima Donna).

It is like heaven to come in here; not that the adornments are anything extraordinary, but there seems to be a condition of such earnestness, that it attracts all of us, and makes us anxious, in some way, to add to your happiness. I have been looking around for some one to continue on in my work, and I have almost come to the conclusion to take this instrument for a little practice, and allow the world once more to hear my voice. [A few evenings before Mrs. F., the medium, was controlled by the spirit of Perepa Rosa, and sang with the renowned force and perfection of her voice. Mrs. F. is a slender and delicate woman, and wholly unequal to such a performance, unaided by spirit power.—Ed.] For it seems I am not forgotten, and everyone who ever heard me sing seems to hold me in kind remembrance. I am not used to entertaining an audience in this way; and I never expect to make lengthy speeches, or in this way, to seek to lead the human mind in the direction of all reforms. But being of a benevolent disposition, and in love with all humanity, I will come, when I get complete control of the instrument, and sing some of my old songs, that the world may be made glad once more by them. Out of darkness there comes light, and out of sorrow there comes joy. Every heartstring has known its own sorrow, and every heart has known its own joy; and what little we can do to make one another happy, is all that any one needs to desire. For if each one was to do his or her work, misery would cease to exist. You understand who I am. [I think I do, but please give the name.] Perepa Rosa.

CHAUNCEY BARNES.

(The Cosmopolitan Medium.)

I hesitate, in taking hold of an organization that I do not understand. I am searching for something in this organization like my own; but I find nothing that I can assimilate. It seems as though I had gotten into a place where every idea, and every effort was made in a different direction from that in which I moved and acted. I find that there is very little understanding of the affairs of life. There is not that interest felt in the acts of individuals that naturally belong to the human family. So I must necessarily be myself; or call upon my individual knowledge to make an intelligent communication. I am not surprised at what I see going on around me; for I have learned this lesson. Individuals are dependent on their organizations; and if the organization is not fine, and the forces are strong, individuals can either work a great deal of destruction to the human family; or else they can, if they choose, make a part of the human race happy, and leave the rest to go to ruin. Now, I would like to deliver a discourse that would have some effect upon some portion of the human family. Men who are the most fluent with words, and who have the strongest psychological influences, are not those who always direct the human mind in the right direction, because they are strong in themselves, and attract powers that wish to hold the minds of men in subjection; and each one must act out that kind of a life until knowledge comes from some where. But rough determined men, sometimes, shape the destinies of nations, and do better than they know. I have been working; and if you ask me in what direction, I would say, it is to get a thorough knowledge of the correct principles of Christianity. Now, I will explain to you what my researches have revealed to me. That men intuitively arrived at the knowledge that there was a principle, which if once applied to the human family, would make a condition, where all men and women could live in complete harmony with themselves. That principle is eternal and ever existing, and you, to-day, understand, that when you comprehend it better, and carry it out, your world will not be a world of sorrow and misery; but disease, crime and hypocrisy will disappear from the world. Now, I say, men intuitively understood that there was a principle controlling, or that was at least in existence; and they wished in their ignorant way to present it to the human family,

that the sorrows of the past might be banished from the world. And now I will say, my researches also reveal to me this much—that a man's intuition, and his ability to act, or use knowledge, is something entirely different. Men and women possessing strong physical natures—without education, and without experiences, naturally concluded that what they themselves desired was the condition through which society would eventually come into a perfect state of happiness. And each one being differently organized made themselves a power, determined, through the desire to redeem humanity, to carry out their will, it mattered not how many it destroyed. Now, to-day, you are the fruits of the past. And you find that you of yourselves are not able to make a law that will reach all humanity. You understand that there is an underlying principle, which when fully understood, and the masses are willing to apply themselves in that direction, will produce what men have prayed for and women have waited for, century after century—that is the millennium. Now each founder of the new sect, was imbued with strong influences—and inculcated principles of justice—but the followers of such men worshipped the man and forgot the principles he taught. It has ever been thus, century after century, until the present day; and you are as able to judge of what to-day is, as I am. You know that the masses are ignorant of any future state of existence, other than one of complete happiness, or one of intense misery. How the human brain has revelled in, and enjoyed its own misery, is to me, at the present time, astonishing. But there was a time when I was in perfect harmony with just such things. Being, however, freed from the physical organization, and also being disappointed in the condition I existed in—knowing that my body was consigned to the tomb, yet that I lived and had experiences similar to those which I had while I was in the physical form. It led me to reflect, and reflecting I found that, somewhere, there was a grand mistake; and I resolved to inquire or search back until I discovered how or where the error originated. And it was after careful study, that I found that men always intended well, but they were so organized, that they made themselves the power or the God, and developed their weaker forces in that direction. Just look back a few years—I need not take you back many—when men did not dare to express their belief in a future state of existence—did not dare to question that power called God—or else the whole Christian world was up in arms against him. And that state of things exists, to-day, but not with as great power; for hour by hour, the human mind is unfolding itself—throwing off its coarse selfishness, and taking on a desire to make individuals a condition of happiness unto themselves. As workers, I ask you to continue on in your labors. Make the world bright with the joy of the good things that you have, for each human heart is waiting for the joyous scenes of the future; and society, organized as it is, to-day, necessarily bears hard upon the majority. There is not a home on this planet, that has all the conditions of happiness—all the desires and hopes of their minds. Some may be dwelling in palaces, and some in hovels, yet each one feels forces acting upon them that will continue to exist, so long as men hold themselves in subjection to the ruling powers of the world. Throw off the shackles and become free; for I feel to-day, I can accomplish a great work in the direction of reform. I do not fear any human organization, for I hold power to act, and to place before the multitude truths of which they never thought. You are coming now into startling times, and you need all the forces that are able to act through the human organization to make conditions for you to work. Your field of labor will increase, and instead of to a few, food will flow out to the many. Continue on, with my heartfelt thanks for the effort you are making in the direction of reform. You may, perhaps, be astonished when I tell you who I am; but I am attracted here the same as other individuals. And as I was a worker, not always doing my work with system—or not always appreciated, one thing the world will give me credit for. That is, of being honest in the direction I moved. That is all I ask. And when individuals acknowledge error and undertake to battle with the principles of life, each one ought to extend a helping hand, and let the work go on. My name is Chauncey Barnes.

AGATHA.

(A Sister of Charity).

I just come in a little while to tell you that Agatha is getting along splendidly. I have a large company here, and they are so interested that I just thought I would come and let you know that I have not forgotten the good you did me, and to thank you and tell you to keep on, and that you are doing so much good. And I am doing my work differently. But, oh, I am accomplishing so much! Agatha.

ROBERT BURNS.

(The Bard of Scotia).

"Oh! wad some power the gifle gie us
To see ourse ves as ithers see us;
It wad frae mony blunders free us,
And foolish notions."

[This was recited by the spirit before proceeding.—Ed.] I will now use this organization to convey my thoughts to men who hold me in their memory; for that makes a condition for me to

come into communion with the world, and it is something to be able to give my thoughts to the inquiring multitude. I have controlled many mediums to give poems; or at least have composed poems to them; and, rejoiced the world in that direction. But I feel that I want something more—something that will be tangible to me, as I move on in my spiritual existence. And as my life did not present, to the systematic mind, anything worthy of note, except the few lines that I gave, I feel that I must, in some way, reach out and assist others who are surrounded, similarly to my conditions in physical life. Poverty may develop thought and make the human soul a complete harmony to men; but there is care and anxiety where people do not know where the next meal is to come from; and, as I know exactly what it is, I feel as though I must, in some way, lift off the burden from humanity. To do this, I must reach the starving multitude; for through them you will gain strength, and power to complete the work that nature designed you to do. Now, if you understand anything at all—you know you must have the majority on your side—you must have men and women to know that they, at no time of their existence, are left entirely alone. There is no one but whom has some departed friend watching their interests, trying to make an impression upon them to lead them into a position where their misery will be less. And the reason that society is to-day as it is, is not the fault entirely of spirits. It is known that as soon as the infant upon its mother's lap receives its first impress, it realizes that she understands what is best for it. She lays down a system of morals which imparts a condition that that infant takes out into the world, and it tries to exist by conforming to that system. You can look over the world and see the result. I know, now, that it is best for parents to allow the infant mind to expand as it will—to drink in knowledge from every breeze—to study its own life's mission without restraint—without control. When that is done, poverty will cease to exist, and the human soul will be at rest. Each heart contains its own perfection—each heart knows its own needs—each heart must do its own work—and each individual must live only under the possibilities of that great power that brings men into this condition. I have not, to my knowledge, ever controlled this medium before, but hope to be able to assist you in your work of reform. Ques: I would like to ask whether you realized the fact that at the hotel where I stopped last night, they celebrated your birthday? Ans. Yes. Ques: Had that fact anything to do with your coming here to-day? Ans. Yes. Where there are many people congregated, as there were there, spirits are attracted by the sympathy in their behalf. If you will observe closely you will find that if you would mingle in society, where conditions were as they ought to be, every spirit will naturally come here to give expression to the knowledge of their appreciation of them; or at least of their knowledge that they are not understood, or are unappreciated. I use the means that all other spirits follow—that is, through this medium. There is a language prepared, or at least every thought is expressed, and we all present the same mode of expression, because of that preparation by the controlling spirit. Robert Burns. [I do not agree with you when you say your influence ended with the few rhymes or poems you presented to the world. It was the reading and re-reading of your poems that contributed largely toward developing myself into the position I occupy to-day.] If they did, I am glad of it. I was very often in the same condition in which this medium is to-day, and gave what I had very little knowledge of. I was myself a medium; and for anything that came through my organization that was a benefit to the world, I am more than grateful. You know that my condition of poverty was as great as it was possible for a man's to be.

CHARLOTTE CUSHMAN.

(America's Greatest Dramatic Genius).

After studying year after year to personate character, I find now one difficulty, and that is to personate myself. But, perhaps, in the variety, I may be able in some way to do justice to my education; and also allow the world an opportunity to know that I have not ceased acting yet. I visited a circle this week and controlled another medium, while this medium was in trance, and I watched my opportunity, and went with her through her experiences the next day and evening; and as she looked at my picture, she thought to herself, "Well, that is a lovely elderly lady;" not knowing that I framed her thoughts, or that I was looking through her organization at myself. But such was the fact. I am just as much in earnest now, about acquiring knowledge of human nature, as at any period of my existence; and as I come in rapport with different individuals, I find that I have greater opportunities for doing so, than heretofore. Once I had to watch individuals and their acts, to come to any conclusion as to what they were; or what was the force that moved them. But, to-day, I can enter into each organization, or take the mind and see clearly what these forces are, and where they are tending. Many men look upon themselves as a power in the land, feeling that their opportunities to acquire knowledge and position is greater, perhaps, than many other individuals; and they are wrought up and carried on until life ceases, or at least until it takes on another condition. I find I can gain a great deal of strength through such an organization. It gives confidence and seems to open the way for greater work, and a greater realization of my independence. But when I take hold of an organization that from early infancy had the knowledge that it could not act out of a certain line—that there were forces either working for or against it—and each shaping her life so that it might not only be satisfactory to her own soul, but also be the means of making harmony instead of discord—I come into something that gives me inspiration for the hour, and strength to utter my thoughts to you. When I first contemplated using this organization, I found so many waiting—so many anxious to be able to give communications—that the world might see and understand that their lives were eternal, that I have waited patiently, to see when the end would come; or at least when each one would become satisfied that sometime in the future they would have the power and ability to present themselves to the world. I do not think it will be many days, or at least very long, until some of the labor that you have been told of will be performed. I do not allow my mind to run in the direction that the vast hordes of spirits are at the present time working in; and leading in the direction that will be the means of giving you

great joy, and also making conditions for your use in the future. But I sympathize with every spirit that is anxious to unload its burdens, and go out free in the great work of life. Now, I stand before you, presenting my character—one spirit identify; but that is not all that I can do. I, perhaps, can take on the character of others—can speak and act as other individuals, but that is only for the time being. In my soul there is a power that holds me to myself, and my work must be performed either in the physical form or out of it. Now you may feel an interest when I tell you that the more you know of human nature—the more you study yourselves and men—the sooner you come in harmony with that principle which will eventually make the conditions that almost every spirit professes to desire through different organizations. You must know one another—you must know yourselves, before you are able to judge and make a law that will not bear unequally upon any one. Now, when men undertake to talk about freedom, what do they understand by that word? Some individuals think it gives them license to rule and reign, while others understand that it gives them opportunities to be just to themselves and others; and each one interprets the word according to their own ability. They cannot make a distinction. They do not understand that they can make themselves different from what they are. Now, when we speak of reformation, we must make a condition where the objects in life are entirely different. Now, it seems that men must grow selfish and stern, to place themselves in a position to live in comfort. But how this great change is coming is not for me to say, for there are minds that understand the principles better than I do, that are acting and working in every direction to complete this great work. Not that I wish to convey to your minds that there is such a condition going to grow up where you will ever cease to be earnest and cultivate your abilities and make the best use of your life; but I do say to you there are conditions arising which will give you opportunities to develop yourselves in whatever direction you choose to act. Life is eternal and never ending. You need not hasten, for it is eternity you work in. You need not fear for the mistakes of the past, for the future is full of revelations to you. Each one can derive inspiration from another; and we, sympathizing and working with you, mean to give you opportunities to acquire knowledge, and to double the forces that surround you. You are not alone. Every earnest heart attracts millions and billions of spirits, each one shedding a radiance in your pathway; and it is only because you have not eyes that can see, and ears that can hear, or you would be aware of the concentration of great powers around you. Work on, investigate, and discover truth wherever it may be found, for there are so many that are by nature unfitted to acquire knowledge—are unable in any way to receive light—and where it can be given we give. When you receive it, spread your knowledge abroad that there may be no need of darkness—no need of ignorance—but each one will learn the way by your strength and wisdom. I could perhaps hold the medium hour after hour, giving thought after thought, and yet not exhaust myself, nor the subject on which I speak. But I will wait until some other opportunity to come to you, in some way, when I may feel able to do my duty better than I do it to-day. But of one thing rest assured, that each one of us lives, works, and acts, and each one of us is striving in some way to add to your knowledge, so that you may learn to make conditions that will give you an entirely different understanding of life. Your minds, at the present time, are not able to conceive of the great unfoldments of the future. But I must and will stop. Charlotte Cushman.

[Reported for MIND AND MATTER.]

REPORT OF THE QUARTERLY CONVENTION.

Held at Brattleboro, Vt., January 12, 13, and 14, 1883,
Under the Auspices of the Vermont State
Spiritualist Association.

Our Brattleboro friends furnished delightful music for the occasion, by employing the Brattleboro Glee Club, composed of the following skilled artists: C. S. Nichols, R. Rankin, L. K. Wallis, and F. H. Brasor. Among the spiritual songs beautifully rendered, were "Day Slowly Declining," "How Can I Leave Thee," "When the Hues of Daylight Fade," "Music in the Air," "Where Would I Be," "Consolation," "Nearer My God, To Thee," "Sweet By-and-By," "Sweet Chiming Bells," "Sweet Spirit Hear My Prayer," "Swing Low Sweet Chariot," "I've Been Listening," etc. Mr. Markham, a gentleman with inspirational musical powers, also favored us with several songs, accompanied by the organ. Miss M. Goodell, of Amherst, Mass., also added to the interest of the occasion by reading a poem.

FIRST DAY, FRIDAY, JAN. 12th.

Afternoon.—The first session of the convention assembled in the Town Hall, at 2 o'clock P. M., and was called to order by the President, Mrs. Sarah A. Wiley, of Rockingham. One-half hour was devoted to conference. Our conferences are a very useful branch of our convention, as they present to an audience, many facts that never appear in set speeches. At the close of this conference we had the pleasure of listening to an able address by Cephas B. Lynn. "Spiritualism is an enigma to its friends as well as to its enemies." "We are here to prosecute our studies in the school of this new philosophy, that we may be able to contribute to the thought of the world and discover a new jewel for the coming man to wear. We have hitherto struggled for mere existence, but having gained the strength of manhood, we are now able to stand erect and demand of our rulers free access to one common fountain of knowledge. We have arisen to demand the immunity of equality before the law. In the work in which we have enlisted for all time, the spiritual seance is the holy of the holies, and, as such, should be kept free from all that is coarse and vulgar, not to say dishonest. With all the hue and cry about fraud, even Joseph Cook is compelled to acknowledge that there is still a residuum of fact that cannot be explained away; and upon this we build, remembering that unaided by the spirit world, Spiritualism was, and is, wholly beyond our reach. We did not create it, we discovered it. The worst things that curse our sacred cause, are the relics of the church, because Spiritualism has nothing to do with the church."

Evening.—At the close of the conference, Mr. Lynn again favored us with one of his stirring lectures.

"As Spiritualists, we have become such from the demonstration of facts, and not from choice; and facts which bring to us the knowledge of the beyond. Our duty, therefore, is not to creed the truth, but to develop it. Having done this we claim the right of discussion and of possession. As the facts in geology compel us to believe in geology, so the facts in Spiritualism compel us to believe in Spiritualism, until belief culminates in knowledge. Yet we do not pretend to understand the machinery of the universe, for we have but just entered upon the examination of some of the most simple appliances in nature, while there is a vast domain lying beyond our thought or ken. But we do claim to have gained sufficient light to guide us towards the eternal sun that is to make our path brighter and brighter, as we advance towards perpetual day, and though ostracized by the church, we are still at home in the universe."

SECOND DAY, SATURDAY, JAN. 13th.

Morning.—The conference hour was followed by a lecture by Mrs. Lizzie S. Manchester, of West Randolph, Vt. Subject: "Peace on earth, good will to man."

"We are so closely allied to the physical, that we are unable to mark the boundary line that divides the seen from the unseen universe; and yet if such a division really exists, it may be like the zodiac in the sidereal heavens, wholly imaginary—it is only the line measured by one step of progress to another. So in culture. So in all general knowledge. * * * To-day, stands the flower of all the yesterdays. We can never count all the wealth that is this day laid at our feet by all the past. The crowning glory of to-day could not have been, were it not for the well directed efforts of all past ages. We approach the topmost round in the ladder of progress, step by step; every succeeding round having been firmly fixed in place by the united efforts of the world's army of laborers. Let us, who are to-day revelling in the perfume of the ages, not be puffed up with pride, for in spite of all the error and crudeness of early times, the good that was produced is our inheritance, and it is now our duty to do our work faithfully and well, so that coming generations may have a firm foundation on which to build a grander structure than we are able to conceive possible."

At the close of Mrs. Manchester's lecture, Mr. Edgar W. Emerson, of Manchester, N. H., took his position upon the platform, and described spirits for half an hour, in his usual unique manner. With one or two exceptions, all the spirits described during the convention were recognized by some one, or more present. But the limited space in these columns will only admit of a few samples.

"I see a large flower open, revealing four ladies and they have a sheet upon which they are bringing in an aged lady who seems to be in a helpless condition. They are bringing her for recognition and for her to gain needed strength by coming in rapport with physical life, and at the same time to receive spiritual light that will enable her to progress out of present low conditions, which are the result of erroneous training during her earthly existence. And she finds voice to say; 'To me when in the mortal form, you were a deluded set; but now, I am glad to be here to testify to the truth of Spiritualism, and am willing to receive light and strength at your hands.'"

Charles Davenport, of Brattleboro, took control of the medium to tell his own story. "I, too, thought you a deluded set, but now am glad of the opportunity of declaring to the world the truth of Spiritualism, and to prove it by my own personal presence; for I still live, or I should not be here to manifest through the organism of this medium, who is unconscious and knows nothing of my coming."

Afternoon.—We had a very interesting conference, after which Mr. Albert E. Stanley, of Leicester, Vt., delivered a discourse in his usual able manner.

"Perhaps, at no time have the people demanded of the pulpits and the platform, the full and practical discussion of every question of importance, that they are demanding to-day; and a practical examination of Spiritualism, shall be my aim at this hour. Spiritualism, in its best form, is the culminating thought of the age, and has been called into action by revelations, which we can neither ignore nor deny; and is sustained by all the phenomena of a like character occurring through all past ages. Where do we find the great embodiment of justice, truth, and mercy; if not in the revelations given by returning spirits, through the mediums who still inhabit the mortal form? Spiritualism finds in God—in nature—a universal plan for the best interests of every individual, and in all the universe there is not one soul upon whom the star of hope shall ever set. * * * Eternity is ours in which to perfect, develop, and unfold, while on the other hand, the worst fate that could possibly befall the universe, would be to consign it to the awful doom seen through a theological lens. But Spiritualism has taught us to turn our backs upon a fatal error like that, and to emphasize the truth in which we find the hope of the world."

Mr. Stanley was followed by Mr. Emerson, who again described spirits, giving details and data in connection with the history of each so accurately that those present who had known them responded "Recognized," "Correct," "It is all true," etc.: Of twenty spirits described at this seance, the following is one selected as a sample.

"A lady spirit desires to testify to the truth of immortality, and says, 'though now a woman with all the attributes of womanhood, she was a child when she left the mortal form, and says her grave is in a little cemetery near St. Albans Bay, Vt., and that she was born in Georgia, Vt., and gives the name of Fannie Hubbard.'"

Evening.—We had a very interesting conference, in which the senior members of the Association told us of their experiences in table tipping, etc., in the early days of Spiritualism. After the conference we listened to a most sympathetic and affecting address delivered by our president, Mrs. Wiley.

"The Spiritual philosophy: What is it? One of our dear little ones was seized by disease, and sickened, faded, and died; and they put it in its little casket, and bore it out of our sight, consigning to the cold, unfeeling ground, the dear form around which every fiber of our heart's affections twined with such undying love. Oh, my friends, is that the end? No, thanks to our beneficent Father and the angel hosts; we do receive demonstrated evidence that our darling still lives. And of all the varied evidence and diversified phenomena that are occurring in these latter days, what is there—that can there be, so cheering to the

stricken heart as the return and undeniable manifestation of the friends and kindred who, of all the world, are most dear? They not only come through the inspired lips of our Brother Emerson, but they are making their presence known by every possible means within their reach. How unwise, then, for us to turn our backs upon them with the scorn of unbelief, denying them the privilege of making their presence known. We are as much in the presence of the spiritual universe to-day, as the material, and the salvation of both spirits and mortals, is from ignorance, error, and wrong doing, to right, justice and truth. Oh! I am sure no one can fully estimate the value of that science and philosophy, which brings to us the evidence of immortality, and the knowledge of the laws of life, sufficiently plain, to save us from ourselves as well as from our worst enemy, ignorance. Such is the character and mission of Spiritualism, and as such it demands both our attention and support."

Mrs. Wiley was followed by Mr. Emerson in another seance, which must be past over in silence for the want of space.

THIRD DAY, SUNDAY, JAN. 14th.

Morning.—After the usual conference debate, we listened to an able lecture delivered by Mrs. Abbie W. Cressett, of Duxbury, Vt.

"There is a strange mystery connected with life, and the experience of every human being, that surpasses our best powers of comprehension. Many of life's choicest gifts we trample under foot, as if unworthy of notice, and untold suffering accrues from our folly. As Spiritualists we have been too lax in learning its first lessons. I hold that there would be but little difference in the manyisms or beliefs of the age, provided they were rightly applied to human needs. Where there is more of sunshine than of cloud—more of joy than of sorrow—more of happiness than of unhappiness—more of love than of hatred—more of justice than of injustice. In these respects society has outgrown its creeds and has established reason firmly upon her throne, to the intent that each individual may have the inalienable right of working out its highest destiny. Hence it is evident that, from its liberal and progressive tendencies, Spiritualism, of all the isms, can only solve the problems of life, as at some time it is destined to do; and under its benign influence the fallen will be lifted up and restored to perfect manhood and womanhood."

Mrs. Cressett was followed by Mr. Emerson, who again described spirits for half an hour, with surprising accuracy of description and detail:

"A lady spirit comes to a gentleman in the audience, and then takes us to his home, showing us her picture in an album, where we see the name of Mary."

"Amanda Marsh, of Brattleboro, says: 'I return to earth this morning, as tangible to myself as when I was a dweller here among you, and I wish the people of this place to throw aside their prejudice and try to fathom this great truth,' adding detail and data which proved her identity."

Afternoon.—During a spirited conference debate, a legal gentleman, of Boston, and a friend of "Shadows," and who is not yet quite free from the toils of materialism, made some surprising admissions for a man of his class—to utter thus publicly. As said:

"While I am neither an advocate of, nor a believer in Spiritualism, I am in sympathy with the Spiritualists; for if your spiritual phenomena prove futile, I see no hope of immortality, and no evidence that we shall retain our identity or individuality after the dissolution of our bodies, that comes within the reach of man; and while I am watching your movements with doubt and suspicion, I am prepared, from personal observation, to declare that the man who refuses to examine a new truth, lest it should explode his theological notions, is a bigot; the man who cannot, is a fool; and the man who dare not, is a coward. Again, so far as the genuineness of spiritual phenomena is concerned, the man who denies it, impeaches his own intelligence."

Having admitted this, and explained his reasons for so doing, by referring to his experience with Dr. Slade and others, the gentleman made an exhibition of his weakness in a futile attempt to bolster up the other side of the question by a resort to sophistry, supposition, and assumption, and the untenable argument of negation,—a license that he would be slow in granting to us. Having said this much, I will turn him over to "Shadows," who will be able to find the gentleman's vulnerable part.

The lecture of the afternoon was delivered by Mr. Stanley, in his usual thoughtful and argumentative style of oratory:

"In times of prosperity we often become oblivious to the legitimate aims of existence; but in this age of living, burning issues, there is running through the popular mind an ennobling quickening of thought that is awakening a strong desire in the minds of the people, to distinguish between the true and the false; a tendency of the age that is ripening into free thought and liberalism. But to comprehend all of life would be to comprehend its giver,—a problem lying beyond the domain of human reason. Hence, man's existence here is an unfathomable mystery, and his surroundings are incomprehensible. The crosses of life are many, but its triumphs are more, otherwise there would be no progress made by the race—and the true measure of success is the amount of good we do in the world; or in other words, to live to the best advantage for ourselves, is to live for the good of others. And if we could read each other's hearts, and comprehend the motive behind each act, a better feeling would exist between us. But what is it to live? The dog lives—so do all the brutes; but is this all there is of life? No. To live in accordance with the laws of life, is to develop the highest functions of the soul."

This able discourse, of which this extract is simply a text, was followed by another of Mr. Emerson's seances:

"I am looking down a railroad track, and see a young man approaching at some distance away, and see him stumble and fall. In the meantime I feel a sensation of weakness—of helplessness in my arm, as if it were useless. I now see an approaching train, and the young man clutching at something, and striving to drag himself out of danger, but cannot succeed. But the train goes thundering by, and I now see the mangled form of the unfortunate man borne this way by other men. And now the young man stands before me in his spirit form, and he tells me his name is Leslie Douglass."

Evening.—We now approach the closing scene of a most profitable and successful convention, whose labors have established our Brattleboro

brethren upon a firmer basis, and taught the opposition that there is something in Spiritualism more substantial than vain imaginings.

Those who took the most active part in the conference debates during the convention were Dr. N. Randall, of Woodstock; A. F. Hubbard, Tyson Furnace; Geo. W. Ripley, Montpelier; Dr. John Weeks, Rutland; Dr. E. A. Smith, Brandon; Martin Richardson, Essex Junction; Mrs. S. A. Wiley, Rockingham; Mrs. Lizzie Manchester, W. Randolph; Mrs. Abbie W. Crossett, Duxbury; and Mrs. S. A. Jesmer, of Amsden.

The child precedes the man, and the growth and unfolding of the former is requisite to the usefulness of the latter. Hence, that which tends to cripple the child's energies, and to stultify the budding intelligence, is a curse to the entire race, more to be dreaded than physical death.

Persons who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents.

Mrs. Mary J. Jennings, has returned to her home in Newfield, N. J., after a sojourn of a week in Trenton, where she was well received, speaking and giving tests in the Hall for the First Society of Spiritualists, and giving private sittings with good satisfaction.

As many persons are sending names to our circle to be presented to the guides of the medium, to receive communications from their friends, we will say, that such a proposition was made, and we published it, at the request of the guides, but will have to ask the friends to refrain from sending any more names, as the guides inform us the work they are engaged in requires all their energies and force for the present.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat.

Dr. W. L. Jack, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health.

EDITORIAL BRIEFS.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

Pierre L. O. A. Keeler, will hold seances and give sittings daily for independent slate writing, Address for present, Washington, D. C., Post-office.

Dr. W. L. Jack, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health.

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.

By request Dr. B. F. Brown in addition to his developing circles now being held in the evening, is forming one to be held in the afternoon.

Brick Pomeroy has turned medium, with an

office in a coal yard next to a gooseberry tree. He sends us a poem purporting to come from Phoebe Carey, but we decline to publish it as requested, as we have grave doubts as to its genuineness.

We have received an appeal from the Vermont State Association of Spiritualists in behalf of Horace M. Richards (too long for publication entire this week.) Any contributions for him can be sent to Charles Thompson, Secretary, Saint Albans, Vermont.

Mr. F. O. Matthews holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00.

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

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

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to manifest themselves are given. Those desiring to investigate the subject of Spiritualism, who can do so, will do well to secure the mediumistic services of Mr. Rothermel. Spiritualists should exert themselves to encourage mediums who are willing to go forth in the world to demonstrate the truths they themselves have been favored to know.

We clip the following specimen of Bundyism from the R. P. Journal of last week:

"The Banner and a Philadelphia sheet habitually indulge in vituperation and abuse of some of the best people in the Spiritualist ranks. It has been the practice of these papers to denounce them even to the extent of declaring them to be enemies of the spiritual cause.

As the Journal concedes that Mr. Putnam's dogma has no relation to the Journal or its abominable conduct, it is very manifest that its editor does not claim to be "among Spiritualists."

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Correction.

In the message from Olo, in last week's issue of MIND AND MATTER, he is made to say, at the beginning of his remarks: "a life which will be sufficient in itself, as a system, to do the work required of a true Christian," etc.

Spirit Remedies.

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one-cent stamp.

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

Special Notices.

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

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

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 300 Longworth Street, Cincinnati, Ohio.

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

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

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

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

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

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

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

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

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

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 10 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

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

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar.

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

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

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

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

We are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

BOOK ON PARALYSIS, BRAIN AND NERVOUS Diseases free. Address with stamp, P. O. Box 2854, Boston, Mass.

A SITUATION WANTED, as a Housekeeper. Good reference. Apply either in person, or by letter, to Mrs. E. B. Powell, 1033 Park Avenue, Philadelphia, Pa.

NOTICE.

WANTED—A good housekeeper to take charge of a house in the country, one that can cook and do all kinds of house work. Apply by letter to this Office.

SPIRITUAL PUBLICATIONS.

THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

FOX & WILSON, Publishers, D. M. & NETTIE P. FOX, Editors, M. K. WILSON, Assistant Editor.

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be wholly excluded.

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In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.

SPHIR L. JUDD PARDEE, Editor-in-Chief, D. K. MINER, Business Manager, D. C. DENSMORE, Publisher.

Price yearly..... \$1 50 in advance Six months..... 75 Three months..... 40 Single copies..... 7 "

The above rates include postage. Specimen copies sent free on application at this office. All letters and communications (to receive attention) must be directed (postpaid) to M. B. SPRAGUE.

THE WATCHMAN.

A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by the BOSTON STAR & CRESCENT CO., 93 W. Polk St., Chicago, Ill. HATTIE A. CATE, ARTHUR B. SHEDD, Editors, MANAGER.

TERMS OF SUBSCRIPTION.—Per volume of 12 numbers 50 cents; in clubs of 10, \$4.50 in advance, single copies 5 cents U. S. Postage Stamps will be received for subscriptions for fractional parts of a dollar. Specimen copies free. To any one, sending us 10 new subscribers and \$4.50, we will give, as a premium, a cabinet size photograph of "White Feather," "Peace Bird Queen," spirit control of Mrs. H. A. Cate, the Developing Medium, Psychometrist and Editor. Address all communications to ARTHUR B. SHEDD, Manager.

THE LIBERAL AGE.

A Journal of ethical culture and reform. Advocates political and social reform, mental, personal and civil liberty, and the separation of Church and State. Opposes superstition, intolerance, prohibitory and class legislation generally. Subscription price 50 cents a year in advance. Single copies free. Send for one. Address: THE LIBERAL AGE CO., MILWAUKEE, WIS.

THE WOMAN'S WORLD.

A Weekly Paper Published by Helen Willmans. \$1.00 yearly subscriptions; 50 cents for six months; 25 cents for three months.

Spiritualism as "thin." That is rather a back-handed way of commending itself to those who have believed there was some sincerity and honesty about the *Journal's* continual howl concerning fraud on the part of mediums, and gullibility on the part of investigators and Spiritualists, which has been its only occupation for the past five years. To call the *Telegram's* summary, which was solely based upon the Bundyite clamor of the *Organ of Bundyism*, about such wholesale and general fraud and gullibility, a superficial survey, is equivalent to an acknowledgment on the part of the *Journal*, that there has been no ground for its abominable misrepresentations, and lies about mediums and Spiritualists. However false, unjust and inimical as the *Telegram's* allegation, are, it certainly does not lie in the mouths of the editor of the *Journal* and his Bundyite coadjutors, to term them the results of a "superficial survey." They had given the *Telegram* ample justification, hypocritically pretending as they did, to be correctly informed and truthful Spiritualists, to think there was fully as much fraud on one hand and gullibility on the other, as they falsely and fraudulently pretended there was. From such false and unfounded premises, it was natural that the *Telegram* should come to the conclusion that the edifice of Spiritualism was a thin and eccentric structure. The only mistake that the *Telegram* made was, that it mistook Bundyism for Spiritualism; a mistake that was not unnatural in view of its manifest ignorance of what the edifice of Spiritualism is. But the most inconsistent and disgraceful piece of effrontery is, for the *Journal* to take exception to the rational conclusion of the *Telegram*, that Spiritualism is a transparent fraud and folly. If there is any such fraud and folly connected with, or manifested in Spiritualism, as the *Telegram* and *Journal* mutually allege, then is it a thin and eccentric structure; and for the *Journal* to pretend to think otherwise, is of a piece with all its past hypocrisy. The *Telegram*, in every sense of the term has as good a right to claim to be a Spiritualist journal as has the Bundyite organ, its anti-Spiritualistic contemporary of Chicago. The *Journal* is very fast throwing off the mask and cloak of Spiritualism, in which it has been striving to stab that cause to death, or more properly speaking we have driven it to do so, and with them laid aside its power for harm to any one or anything except to itself and those in any way identified with it, will end forever. Yet a little while, and retributive justice will do the rest.

NOT EVEN CONSISTENT IN THAT.

Those persons who were readers of the *Religio-Philosophical Journal* three or four years ago, will remember the efforts of its editor to depreciate *MIND AND MATTER* and the *Banner of Light* and other spiritual publications, because the publishers of them saw fit to offer steel and other engravings of Spiritual subjects as premiums for new subscriptions of one year, without increasing the regular price of the paper. This was done, even more to accommodate their patrons, and cultivate a taste for spirit produced pictures than for any direct advantage that could be derived from this gratuitous offering. None of the papers who took that course, felt that the subscription price of either was to high. After a time we abandoned that method of accommodating our patrons, and gave them more than an equivalent in the increased amount of Spiritual information from week to week. To do this we rigidly excluded all cheap quack advertisements from our columns. Only this present week we refused a hundred dollar advertisement which would have taken up a large space in our reading columns, and which has been accepted by the publisher of the *Journal* as any reader of that paper may see who reads the article headed "Cause for Apprehension" on the 6th page of its issue of Jan. 27th. We have taken this course in justice to those who have subscribed for *MIND AND MATTER* expecting us in good faith to give them the amount of reading matter that we have been heretofore giving them. There is hardly a general advertisement in the *R. P. Journal* that we could not have at the rates they are inserted in the *Journal* for the asking. We do not say this in any invidious spirit, but because it is a fact and it is due to ourself and readers that it should be known. We will not cumber our columns with advertisements at less than usual rates, if we make any charge whatever. We prefer this course to enlarging the paper and know it will be more satisfactory to our patrons.

But, in order to give the Bundyite organ the benefit of a little gratuitous advertising, we copy the following scheme to keep it afloat a little longer. Desperate indeed must be its condition, when such "Cheap John" catch-penny twisting has to be resorted to, to float the once flourishing *Journal*. The editor of the *Journal* says:

A VALUABLE PREMIUM TO SUBSCRIBERS.

"Ever on the alert to extend to our patrons such friendly favors as shall cement still more firmly the cordial relations already existing, [How cordial they must be, to require such a sacrifice on the part of the publisher.—Ed.] we have for a long time been looking for something to offer as a premium that would be of intrinsic value to our patrons; and free from the serious objections, pertaining to chromos, engravings, and pictures, requiring several times their original cost to be expended in framing. We wanted

a book; one that should be a veritable companion. We could find plenty of stale, unsalable and obsolete books, to be had at about the price of old paper, but such were not what we were looking for. We wanted a dictionary, but here another obstacle arose, all the low priced dictionaries were either in too small type, or printed from worn out plates or otherwise objectionable. At last, however, our trouble is over and we are happy. [We think we see that smile of happiness.—Ed.] We have found what we want in the National Standard Dictionary, fresh from the press, and printed on new plates from good readable type. Of course the book is not a 'Webster's Unabridged,' we don't claim it is. [Of course you don't. Why do you think your readers fools enough to think otherwise?—Ed.] yet so far as it goes it is trustworthy and meritorious, and will serve the purposes for which a dictionary is wanted in thousands of families. The terms on which it is offered to our patrons is, we think, exceedingly liberal and only such as can be offered in anticipation of a most generous patronage, and by buying for cash a very large quantity. There are other dollar dictionaries in the market; we have carefully examined nearly all and give the National Standard the preference by far, though we can buy others for much less money. We know our readers appreciate the best."

We have thus done what we could to help the publisher and paper that have been the representatives of our bitter and most unscrupulous enemies; to give their dying kick. If that "dictionary" business fails, what will be done next? That is what puzzles us to know. The editor tells us that he had been a long time looking for something to offer his subscribers outside of Spiritualism that was worth reading, but without the least success, until he came across that catch-penny dictionary. Well, we congratulate the readers of the *Journal*, that at last the editor proposes to give them something to read beside his egotistical twaddle, hypocritical professions, and untruthful slanders against Spiritualism, Spiritualists, and spiritual mediums. It will be a relief certainly, and may serve to inform them of the meaning of many words that it will be well to learn, as they don't seem to know now. We hope they will look for the following words and their meaning: Spirit, Spiritualism, Spiritualist, Clairvoyant, Clairaudient, Medium, Materialization, Etherialization, Revelation, Communication, Seance, Circle, Trance, Semi-Trance, Cabinet, Levitation, Obsession, Possession, or any other words used and relating to Modern Spiritualism, or to its facts and phenomena. We feel almost confident that nothing in relation to Spiritualism will be found in it, or it would never have been selected by the publisher of the *Journal* as a gratuity to his patrons. No such Bundyite heresy as that would he tolerate.

But, what sense is there in the publisher of the *Journal* incurring the extra expense of even ten cents per copy for his paper, when he admits he has been running it heretofore at a "heavy pecuniary sacrifice"? We cannot for the life of us see. It would require several such dictionaries, as the one offered, to make the *R. P. Journal* worth two dollars and a half to any true and consistent friend of Modern Spiritualism; but to those who are "outside of Spiritualism," and who want a paper to misrepresent everything connected with Spiritualism, and every person who is in any way doing anything to advance it, the *R. P. Journal* is better worth that price than any other hostile publication, whether sectarian or secular. The latter class of persons should present the dictionary to the publisher of the *Journal*, rather than the latter to them.

For the sake of journalistic decency, we hope to hear nothing more from the Bundyite organ in disparagement of spiritual engravings, as appropriate offerings to Spiritualists. We ask this at least in the name of consistent journalism.

"MURRAY ON KIDDLE."

"How a Spiritualist of Twenty-five Years' Standing Differs from One Comparatively Fresh in the Investigation."

Referring to Mr. Henry Kiddle's article in the *Banner of Light* of Nov. 18th, entitled "An Original Essay—The Two Schools of Spiritualists," Mr. Bronson Murray, in the *R. P. Journal* of January 20th, says:

"It starts out with saying it is to be regretted, the want of unanimity as to 'practical principles' among Spiritualists, who, it says, reason and view from different standpoints; and that it would be uncharitable and unwarrantable to impute to the members of either of these conflicting sects any want of sincerity or a desire to promote anything else than the truth, or that there are persons among them who do not love honest dealing and purity of purpose as applied to mediumship, and that a natural love of justice prompts each party. Now that is kindly.

"After this eulogium our author proceeds to divide these good people into two classes or schools, [Why call them sects, Mr. Murray?] as he very naturally styles them, and proceeds to say of one (the one to which presumably he does not belong) that they would pronounce a solemn anathema of excommunication against all mediums and sitters who should refuse to submit to the dicta of an inquisitorial tribunal appointed by them, and that these magnates are to be the duly ordained priests of this new religion," and that they claim that all others must bow to them and adopt their methods, or woe to Spiritualism! It calls them these so-called wise ones, and gives us to understand that they will sit in a circle "with a mind reeking with suspicion, skepticism," and "arrogance and almost impudent pretence," and on the principle that birds of a feather flock together (as it quotes), have their counterparts in the sphere just beyond, in the false and degraded spirits bringing manifestations of fraud and deceit.

"Such is the consistency of the article in question in describing the personnel of one of the two classes of Spiritualists—presumably, as I said, not the one to which the author professes to be-

long. At the outset the article coos to you as gently as a sucking dove, and at the winding up, it roars at you savagely as a beast of prey.

"Again, one of its 'schools,' our original says, is by some called the obstructive (fraud obstructors?) and that its members appear to think that Spiritualism wholly consists in those rudimental investigations which are needed, it says, to convince unbelievers or skeptics ignorant of facts and unwilling to accept them, and it claims that they, the obstructors, would apparently compel all mediums to go before a board of examiners and obtain a certificate of morality, social respectability, etc., etc., and later on, our author, getting bolder, leaves the 'apparently' friendly attitude and definitely asserts that the obstructors would have all the appliances and methods of investigation minutely prescribed by a board of inspectors or commissioners.

"Now, of course, not one word of all this is true. It is exclusively 'evolved from the inner consciousness' of our author." [The italics are ours.—Ed.] "but with what sort of consistency, after presenting the doctrine of critical investigation in such unfavorable language and light, can he wind up his article, as he does, with a laudation of the very process which he condemns in the obstructors in insisting, ordering and directing that 'all whose minds are open to conviction should study and digest the scientifically attested facts before they enter the seance room,' with a laudation of Zollner, Crookes, Wallace and Hare, whose investigations were based upon the very species of critical tests to which the fraud obstructors always urge each new investigator is entitled. To my mind our author writes more like a school-master, dictating and glossing, in a communication to his scholars or subaltern teachers, and not considering necessary either consistency, logic or order."

We want it distinctly understood that this is not our funeral. Mr. Kiddle made a fearful mistake when he thought to curry favor with the Bundyite enemies of Spiritualism, by feeding them with his American Spiritualist Alliance of New York taffy. Bundyism, he might very well have known, would not brook being considered a "sect," or "school," or "class" of Spiritualists, except by the few simpletons who choose to regard them as such. It could not brook such an imputation from a "schoolmaster, dictating and glossing, in a communication to his scholars or subaltern teachers." Mr. Kiddle ought to have known that he could offer no greater insult to the whole Bundyite fraternity, the main seats of which are the cities of New York and Brooklyn, than to class them among Spiritualists at all. Indeed, we have very little pity for Mr. Kiddle, in the doughty Bundyite buffeting which he has received from Mr. Murray. He richly deserved all he got and more too. It is to be hoped hereafter he will know better than thus to prostitute the terms Spiritualist and Spiritualism by applying them to the Bundyites and to Bundyism. Lay it on to the "schoolmasters" back until he finds out he is not conducting a New York public school, when he undertakes the "glossing" of Bundyism, and "dictating" to Bundyites, such as Bronson Murray. Whew! but its funny.

A BUNDYITE AFTER THE "JOURNAL'S" HEART.

N. S. Buswell—we presume the same person who got so badly hurt in the attempt, through the *Journal*, a couple of years ago, to discredit Dr. Dobson, of Maquoketa, Iowa, as a medium—writes to that paper as follows:

"Allow me to thank you most sincerely for the firm and effective manner in which you are performing the sixth labor of Hercules for Spiritualism. All friends of the cause are aware that Spiritualism is woefully handicapped by over-credulous dolls and deplorable frauds. The firm, high toned, yet liberal policy of the *Journal* is bound to win. Let those who crave nothing better than chaff and cheat, flock to Colby and Roberts for their fodder; their intellectual 'maws' crave nothing better at present, and in the doctrine of progression is their only hope. The better class of intelligent Spiritualists are undoubtedly with you almost to a man."

Now, here is a poor fool, who, under the infection of the poison of Bundyism, imagines himself an intellectual Spiritualist. There are a few such victims of the unfortunate moral disease, but they are getting almost as scarce as hen's teeth. We wonder that Col. Bundy has not more mercy than to parade their infirmities before the world, in this heartless manner. But after all, what else can he do? He dare not grudge these victims of his moral infection, or he would have no following whatever. We cannot find it in our heart to censure him as we otherwise would. But is it not a pitiful situation for any one to be in, truly?

Dying Hard.

The Rev. R. Heber Newton, an Episcopal clergyman of high standing in New York city, is out in favor of a Christianity and a new Bible, with all the obscenity, wickedness and nonsense left out. Good for the Rev. Mr. Newton. This would seem to be a move in the right direction; but the reverend gentleman stops short of the true mark. He sees the old ship is leaky and ready to go under at any moment; but he has not the courage to abandon her altogether. The Rev. Mr. Newton is captain of the rotten craft, and as long as he can keep the crew and passengers on board, his pay goes on.

A wonderfully ingenious sermon is that published in the last issue of the *New York Sun*, by the Rev. Heber Newton. A compromise between common sense and nonsense, which will doubtless pacify his hearers and keep up his pew rents for a few years longer, but the end draweth nigh.

The Rev. Mr. Simpson—the faith doctor—held an experience meeting in the Grand Opera House of the said city a few evenings ago, which was deeply interesting. Out of 250 who were present, some fifty testified to having been healed of all manner of diseases in answer to prayer, aided by Mr. Simpson's hands. Old chronic cases, well known and well authenticated, were cured—some instantly and some more slowly. The proof was palpable. Those who had been bed-ridden for years were there to show for themselves that

they had been healed; all of which was no doubt unctious to the Rev. Mr. Simpson. But, in listening to the testimony, we find that each and every one was cured in answer to his own prayer or by his own faith.

Dr. W. B. Fahnestock, of Walhalla, S. C., gives many similar instances in his work on "Statu-volence." These people were cured, we think, by the force of their own wills, and aided by their spirit friends; yet they all, with one accord, give God the glory, and the Rev. Mr. Simpson their loose pocket change. That gentleman is doing much good, and deserves his pay; but if he would study "Statuvolence," he might understand the philosophy of what he teaches, and thereby do more good to more people.

The great Ecumenical Conference, held at London last year, declared (through one of its great orators) that the main facts in the phenomena known as Modern Spiritualism, could not be successfully controverted; therefore, it was the duty of the Church to adopt the bantling—the waif—and use it to advance her interests. Having failed to strangle it in its infancy, its powers must now be used for the aggrandisement of the Church. As the Arkansan justice once said, "Not if the court knows herself, and she thinks she does." We don't want to be adopted—we want to be free to do good in our own way.

MARY A. WHITE.

Dardanelle, Ark.

St. Louis, Mo., Jan. 1st, 1888.

Editor of *Mind and Matter*:

A happy new year, with many returns. Thanks for package of papers containing my republished article on the New Calenders. As all subjects of a reformatory tendency ought to be well ventilated, I think many Liberals will be reached by your generous spirit of reproducing this from the *Great West*.

I find myself welcomed back to my St. Louis home by staunch friends. They happily reminding me of the Prodigal's return of old to familiar scenes and kindly greetings. I cannot comprehend a son's wandering over the hills, across plains, and through valleys, not contented till grasping the warm hands of kindred once again, but a brief sojourn in the East, especially in New York, brings a sense of appreciation to one who prefers tried friends to doubtful strangers, by the fact of being better understood on native soil, than foreign ground.

I find many marked changes of a year in the Spiritualists and Materialists of St. Louis. To many observers the wedding process might seem to be one of the encouraging signs of growth; but to myself it appears that good wheat has been uprooted in a religious zeal to found a spiritual church. The fact is apparent that in the West as well as in the East, Spiritualism is being severed into many factions, taking spirit communion only as a basic structure to build the new dispensation upon. It proves that humanity has only advanced a step from the Christian's hair-splitting dogmas, accepting only Christ and him crucified as the cardinal doctrine. Cosmopolitans, Rosicrucians, Harmonialists, and Defender of Mediums' Associations, springing from the First Society of Spiritualists within ten years, is a rapid transit in the line of spiritual progress. Each constitution and by-laws, bears the earmarks of former beliefs of members.

The Liberal League of St. Louis, seems to have changed for the better, by exercising a more tolerant bearing towards those not of the same opinions. By Liberal Spiritualists in attendance, the cause may be traced, for about one-half are from the spiritual ranks who maintain still the right of free-thought without a Lord or Master as an exemplar medium.

A clear case of obsession has come before the people. A Mr. Wilson coming to St. Louis, claiming to be an inspired prophet to give the world a new Bible. (It needs just one more). He has it in manuscript. Of course it must be sent forth as a teacher in all lands. The author advanced that upon a certain day he should be entranced for three days; then after a few more days of recuperation, he would be held entranced forty days, to prove his mission as a revelator and evangelist. Watchers and reporters were with him during his three days' fast and apparent unconsciousness, as he laid upon his cross before wearing the martyr's crown. At the expiration of the stated time he arose and partook of a hearty meal. It is hoped that the police will help him through with his sermon on the mount before his forty days' fast is begun. Evidently religion has got the better of reason, or a Jesuit spirit has overruled private judgment. But, like the Oahope Publishing Company, he may deem his Bible revelation the only true way of salvation for the world, and has a mission not to be thwarted by ignorant people. Not till humanity can learn to solve problems of life untrammelled by Bible forms and creeds as a means of redemption, will great progress be obtained. To understand the laws of one's own being, a written scroll of "good intentions" will not be the sum total of Spiritualism and reformation, let the spirit communication be from whatever source it may.

Yours for progress,

ANNIE T. ANDERSON.

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

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

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

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

[Continued From the Eighth Page.]

explanation having come to the knowledge of some Jewish scribe, has been modified into the monstrous fiction concerning the tower of Babel, in relation to which there is no truth whatever.

The mention of the spirit of Mizraim, of some of the northern colonies of the Chaldeans returning from the north, with the Ugh story, (as the spirit spelled the word,) is singularly consistent with still existing superstitions. The "Ugrians," a Finnish tribe, still inhabit parts of the Tobolsk country, in Siberia, who speak a primitive dialect, much mixed with Tartaric elements, and occupy a very low stage of civilization. They are nominally Christians, but their religion is really a mixture of Christianity, Mohammedanism, and Shamanism. They are nomads, and hunting and fishing are their chief occupations. Shamanism, from the Persian and Hindoo shaman "idolator"; Sanscrit *aramana*, an "ascetic," the religion of a large number of primitive North Asiatic tribes, blended in Central Asia with Lamaism. It has no idols, save perhaps some fetiches and charms; and rude ancestral images. It is a mixture of pretended sorcery and ceremonies for the propitiation of evil spirits. The priests or shamans, offer sacrifices, and perform grotesque and tumultuous ceremonies upon all extraordinary occasions. So says Johnson's Universal Dictionary. One branch of the Turanian or Turkish family of peoples residing on the frontiers of China are still called Ugians. It would thus appear that Serpent worship was introduced into Chaldea at an early period, from the contact of Chaldean migration with northern superstitions. It would seem that the spirit was impressed to mention these long lost facts, in order the more effectually to establish his identity, and to attest the truth of his statements. No where, in any of the books, is Serpent worship or the Ophitic superstitions designated, as in this instance, as the "Ugh story" or anything else that could be defined by the nominal adjective "Ugh." This one thing is of itself sufficient to show that the communicating spirit was an intelligence that was speaking of matters, of which he had personal knowledge, but all knowledge of which had been lost in the current of human events.

The spirit tells us that, becoming dissatisfied with the state of things in Chaldea, he, with a large body of followers, moved southward and finally reached Egypt. The fact of such a Chaldean emigration into Egypt, at a very early historical period, is confirmed even by the manipulated and altered Jewish plagiarism on Chaldean history. We feel confident that the Babylonian history of Berossus preserved to us by Johannes Annius, of Viterbo, in his "Antiquities," will confirm the truth of this spirit statement. But the spirit tells us further that at the time he reached Egypt, that country was invaded by an Eastern king, who was, by the Jews, designated Mahalaleel. It would appear that the genealogy of the Patriarchs from Adam to Noah, as given in the Jewish book of Genesis, chap. v., is made up of Oriental personages mentioned in Chaldean history, and has nothing whatever to do with the Jews or their lineal ancestors. We infer that he was an Assyrian, rather than a Mesopotamian or Armenian king. Be that as it may, it is very certain that there was, about the time that the spirit of Mizraim states, a Chaldean domination over Egyptian affairs, and the statement of the spirit is certainly rational and consistent with probability. Prior to that time, there had been a long line of rulers over Egypt, and the civilization of that country had reached an advanced stage. It would therefore appear that, through the revelations of this most intelligent spirit, we had reached a historic period long antecedent to what has been regarded as the earliest period of authentic history. The spirit tells us that the Baal worship of Chaldea, in his time, became modified into the Egyptian worship of the sacred ox Apis. We have not time or space to dwell on what the spirit details with so much perspicuity in relation to the modified religious rites and ceremonies of Egypt, resulting from the Chaldean domination in that country and must hasten on.

Whether the spirit is, or is not, correct in his conjecture that the "exodus of the Jews" grew out of the fact of an influx and eflux of Arabian tribes into and out of Egypt after his time, we cannot certainly know; but we do certainly know that no such Jewish exodus as that narrated by the Jewish writer ever took place. The whole Jewish story is a manifestly garbled version of some older historical narrative altered to suit the deceptive purposes of the Jewish priesthood.

The spirit tells us the priests who had been baptized in the blood of the sacred ox Apis, became the exponents of the oracles of Anubis and Iddo, and speaks of Iddo as an Egyptian priest who flourished in the time of one of the preceding and earliest dynasties of Egypt, who seems to have been a kind of Egyptian Confucius. We can find no mention of this Iddo in extant history so far as we have been able to discover, and unless there is some mention preserved of him in the Babylonian history of Berossus, the Greek history of Megasthenes, or the Egyptian history of Manetho, Iddo, and his teachings, as a distinctive system of philosophy or religion, has been lost in the night of time.

The spirit of Mizraim tells us that Iddo was a divinely inspired medium who was supposed to have been overshadowed by the divine spirit; and who

was said to have vanished, when he said *Selah*, as that meaningless and incomprehensible word is used in the Psalms. To show that the Psalms are not of Jewish origin or production, it is only necessary to state the inability of Jewish or Christian writers to discover the meaning of that term, of construing it by any Jewish etymological basis. McClintock and Strong's Cyclopaedia of Ecclesiastical Literature, treating of the word, says:

"*Selah*. This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms and three times in Habakkuk. In sixteen psalms it is found once, in fifteen twice, in seven three times, and in one four times, always at the end of a verse, except in Psalm iv., 19 [20]; lvi., 3 [4]; Hab. iii., 3, 9, where it is in the middle of a verse, though at the end of a clause. All the psalms in which it occurs, except eleven, have also the musical direction to the Chief Musician; and in these we find the words Miznor, Shigaion or Maschil, which sufficiently indicate that they were intended for music. Besides these, in the titles of the psalms in which *Selah* occurs, we meet with the musical terms *Alamoth*, *Altaschith*, etc. * * * And on this association alone might be formed a strong presumption that, like these, *Selah* itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture."

Here we have the admission that the Jews themselves have no idea of what the meaning of *Selah* was. That fact of itself shows that no Jew or Jews ever wrote the psalms in which that word is found. Thus, fact after fact is furnished from spirit witnesses, all going to show that the so-called Old Testament of the Jews was just as much a literary and priestly fraud as was the subsequent so-called New Testament of the so-called Christian plagiarists. If the communication of this spirit has any claims whatever to credit, it would seem that a large number of the so-called Psalms were derived from the Egyptian Iddo, and that the Jewish David had no more to do with the composing of them than had the Pindar of the Greeks. The explanation of the use of the word as the signal for the vanishing of the musician or singer Iddo, is a most strange and unaccountable one, if not true. We will quote the last mentioned authority further. Under the head of "The Church Fathers," it says:

"These generally adopt the rendering *diaphalma* of the Septuagint and other translators, although it is every way as traditional as that of the Targum 'forever,' and has no foundation in any known etymology. With regard to the meaning of *diaphalma* itself, there are many opinions. Both Origen and Athanasius are silent upon this point. Eusebius of Caesarea says it marked those passages in which the Holy Spirit ceased for a time to work upon the choir." [Why upon the choir? Why not upon the mediastinic and inspired composer?—Ed.] "Gregory of Nyssa interprets it as a sudden lull in the midst of the psalmody, in order to receive anew the divine inspiration."

Indeed! and why, pray, should a choir need divine inspiration to sing a piece composed to their hand? This word was used in connection with no choir performances. It was used by the inspired composer, and no doubt had some special significance in the language of the composer, which was, in all probability, that of the learned among the very ancient Egyptians. We have quoted enough however to show that the word *Selah* has no meaning in the Hebrew tongue, and that it is undoubtedly a word of some other language, in which the psalms in which it appears were originally composed and written. Whether that language was the ancient Egyptian or some other, we have no means of knowing; but every reason to believe it was as the spirit of Mizraim says, the term used by the Egyptian Iddo, as his inspiration for the time ceased. It is by such clues, imparted by spirits through an illiterate man, that the monstrous deceptions of the priestly foes of truth are being brought to light.

But a fact that renders the authenticity and truthfulness of this remarkable communication apparent, is the statement that when he lived, while the priesthoods of the different religions then existing, all worshipped according to the sun's progress annually through the signs of the Zodiac, they divided the zodiac into only nine signs, instead of into twelve, as was subsequently done. It is a fact well understood and known, that the more ancient astronomical priests divided the year into three seasons of four months each, to wit: Spring, Summer and Winter. The Autumn season was absorbed in the other three ancient divisions. In reply to our question as to which of the signs were not included in the original zodiac, the spirit answered the Lion, the Goat and the Fishes, or one of them. Whether that is capable of being confirmed we cannot say. It is, however, very remarkable that the spirit should say that in his time, the astronomical priests were called Celestiaie, which would indicate that the Latins borrowed their word *Celestis* from the Egyptians.

Mizraim tells us that they had the same story of Eden, and Adam and Eve, in his day, but that instead of saddling the responsibility upon the woman for the sufferings of humanity, they were laid at the door of her male seducer. Little weight, Mizraim tells us; was given to the story, although it was the starting point of the religions then prevailing. It seems it was only the later times of the Jewish and Christian periods when that cosmogonical fiction was considered a matter of so much theological importance.

The religion of the Christos of India, the spirit tells us was well known in Chaldea and Egypt

in his day. The sacrifice of human victims to the Chaldaic Moloch was anterior to the time of Mizraim, (2200 B. C.)

We will here add that the spirit tells us that the division of the Zodiac into twelve instead of nine signs, was in the days of Anaximander, the Ionian philosopher, and pupil of Thales, about 565 B. C. It was about that period that Anaximander flourished, and it is well known that he devoted much attention to Astronomy, and the measurement of the diurnal time.

The spirit tells us that the astronomical priests taught the same thing that is cited in the Hebrew Scriptures about Elijah; and more than this that he himself had had similar visions, and heard still small voices describing certain things to him. It would appear that Mizraim was a clairvoyant and clairaudient medium, as well as a Chaldean priest and lawgiver. As to the long historic periods of which the spirit speaks, we have no means of judging of their correctness; we therefore let them pass for what they are worth, in the estimation of each reader. That Mizraim was a historical personage, and not the name of a country or people, is very certain. It is a Chaldean and not an Egyptian name, and therefore we may know almost with certainty, in as much as the Jews designated Egypt by his name, that he figured so prominently in that country, as to warrant that designation of Egypt, by the Jews. As in the case of Odin the Younger, we have here an instance in which we are warranted in believing that there has been an extension, through spirit channels, of authentic history, to nearly one thousand years before the oldest authentic historical period heretofore known: If it should be found that Mizraim is mentioned by either Berossus, Manetho, or Megasthenes, in their, or either of their histories, the value of that spirit communication cannot be overestimated.

SPIRIT COMMUNICATION FROM JESSE JAMES,

Mrs. C. L. BRYANT, MEDIUM.

CHICAGO, December 28th, 1882.

Editor of Mind and Matter:

The following is a spirit communication from Jesse James, given through the mediumship of Mrs. C. L. Bryant, of No. 455 West Madison street, Chicago, Ill. She being controlled by him on December 26th, 27th, and 28th, 1882, upon which occasions I recorded what he gave utterance to. It was his request, that the same should be published in your paper. Mr. James controlled this medium for the first time, on the 8th of May last, at Union Park Hall, 517 West Madison street, in a public circle at which I was present; and he has frequently controlled her in my presence, at intervals, since then, both in public circles and in the privacy of her own home. The message for publication was as follows:

JESSE JAMES' MESSAGE.

At the hour of quietness in my own peaceful home, when all were surrounded with joy and mirth, and I was making preparations for happiness and comfort in my own little dwelling, with expectations of a long and prosperous life before me, I was suddenly sent to that land that is called the spirit land. Not cognizant of what produced it, or how that change came upon me. I found myself enraged and frantic—my mind almost without a thought—not realizing thought, mind, or consciousness. I screamed with a desire for revenge. I sought to put into execution the feelings of revenge I was experiencing, as in a fight or battle. Thoughts I had none, and recollections were gone; and as I possessed neither mind, thought, nor consciousness; I was mad—frenzied with revenge. Looking around me for a while, I soon began to have recollections of what had occurred, and to perceive the excitement that prevailed within my home. For weeks I realized nothing but feelings of revenge within my own heart and soul. At first, not realizing that I was in spirit life, I sought to obtain revenge through some means, when I found it was not in my power to accomplish my purpose; but I still continued to search for means whereby I might be able to accomplish it. I first found that in order to obtain revenge, or to carry out my intentions, I must resort to some other person in the mortal form. Then was when I first realized that I was cut loose from the form I once inhabited. I looked around to find some one, and in coming to Chicago, as I had often travelled the streets of this city, I ventured into a place where I saw many lights shining. I approached different mediums, through whom I might express to the people the revenge that I had in my heart, that they might know the feelings that I entertained towards those who had placed thousands of dollars as a reward for my head, as well as towards him, who, under the guise of friendship, caused the termination of my life. In seeking for light where the light shone out clear and bright, as soon as I would make my presence known, they would close their windows or doors of communication to the notorious outlaw, Jesse James, and the name sent a thrill of horror through the hearts of all who realized my presence. About six weeks after leaving this life, I was allowed to control this organism by permission of her guides, to give expression to my thoughts and feelings, and thereby relieve myself from that condition of existence; but I was first obliged to make a contract with them (her guides) to the effect that I would not use the medium harshly or in any way violently. I controlled, and declared in the presence of a number of persons, (this was in Union Park Hall, Chicago,) the torturing, miserable, darkened condition that I experienced, and the excruciating mental torture that I endured. My brain was wild, and I sought for the sympathy of some kind hand to help me. I begged for relief and sympathy. I craved a kind thought, and a word of instruction, encouragement, or advice, for my relief,—stating that all was dark to me, and that through the darkness by which I was surrounded, I was endeavoring to grope my way, seeking for light. After controlling this organ-

ism, it resulted in sickness to the medium, on account of the powerful exertions that I made to control, and the influence of the notorious outlaw with all his crimes. Through the influence of the red man, Red Jacket, belonging to the medium, I was assisted to a place to find relief, and was there taught to confess my guilt and crimes, and to do good in return for the many wrongs I had committed. I was there taught to strive to do good instead of seeking revenge; and at a moment's glance, my eyes swept back to my past life, to reflect upon the many crimes and bad deeds that I had done—the many thoughtless deeds—yes, the many thoughtless crimes and cruelties! How many hearts had been made miserable by my hand! And then in agony of spirit, I cried: "For God's sake have mercy!" Then when I was made aware of the walls of agony that surrounded me; bright spirits—ministering angels—took me by the hand, and prayed to the Great Being for my aid and assistance. When the spirits prayed to have me relieved from that condition called Hell—for such it was—their thoughts, sympathies and prayers aided me; and I was somewhat relieved, after a time of struggling, to return again at another time, or other times, to gain that aid and assistance that I was seeking. I worked nobly and faithfully endeavoring to outgrow my dreadful existence; and whenever I could obtain a word of light from any spirit, as well as from any mortal, I put it to the best practical purpose to relieve myself."

Dec. 27th. Once more controlling he said:

"Since I passed to spirit-life I have entered a school where I sought for sympathy, light and progression. I was kindly received there by many good spirits, who taught me the first lessons in my spiritual existence. They there taught me, that in order to atone for all my wickedness and crimes, I must do good, and as my ambition and energy were so great in earth-life, I still possessed those qualities. I turned at once to obey their instructions, and resolved that I would be the means of accomplishing as much good in spirit-life, as I had been notorious for doing evil in my earth-life. I then determined to work ambitiously, and the harder I labored to overcome the condition that at that time surrounded me, the less time I had to realize my torturing condition. My aim was, and is now, to be up and doing—trying to do good wherever I can—trying to aid and help myself, in order that I may, in the future, be enabled to assist others. I have labored diligently, and have accomplished much in regard to my spiritual existence, and perceive a great difference between the present time and the time when I was ushered into spirit-life, but I have labored diligently to obtain my present surroundings. I have looked about considerably since my entrance into spirit-life, and I find that there is much prejudice existing against me, and much has been said to condemn me on account of my conduct on earth. As I have more to say in regard to this subject at some future time, I will wait and for the present remain silent."

Dec. 28th. "I come to-day to give a few more of my experiences since entering spirit-life, which will then finish for the present, this communication; and I find this the only way for me to elevate myself by returning to earth and communing with it, for that which I committed on earth; although in justice to myself, I must say, that I was accused of perpetrating many wrongs of which I was entirely innocent; and many an act of charity was bestowed upon the unfortunate, who will ever hold the name of Jesse James in grateful remembrance. Many things have been said and written by others in regard to my earthly life, but they have mixed a great deal of falsity with the truth, enlarging upon my faults, but remaining reticent concerning my redeeming qualities. To those who have assisted me in my hour of greatest need, I return my sincere heartfelt thanks; and my gratitude will ever be demonstrated, by endeavoring to confer upon others in need, the same benefits and assistance that I have received from their hands; and words would utterly fail to properly express my gratitude towards Red Jacket and this medium, whom I have at various times controlled, for the kindness rendered and the assistance conferred upon me; for they have been the means of rescuing me from a condition of darkness and agony of mind that was unendurable, and bestowing upon me a knowledge of truth that has caused me to experience a pleasure before unknown; and it is my determination to hereafter do all that lies in my power to labor for the cause of Spiritualism, and assist my own progression by doing good to others. I find there is no space or place for my existence but here on earth, to undo and acknowledge my guilt and school myself to advance further on; the mental faculties becoming more perfect the harder we are obliged to strive to cultivate them. This school of charity bestowed upon me, has been the only one through which I can obtain relief; and as I advance in spirit life, I will give you more knowledge of my existence. And in now closing for the present, I request that all who may observe this will bestow upon me their sympathetic assistance."

JESSE JAMES.

I would earnestly appeal to all whose souls throb with loving kindness towards humanity, especially those in distress; to give heed to our brother's request, and draw the veil of charity over his earthly imperfections; remembering that the best on earth are also imperfect; that it is not accorded unto us to judge one another, and that "Charity covereth a multitude of sins."

JOHN WESLEY HOWLETT.

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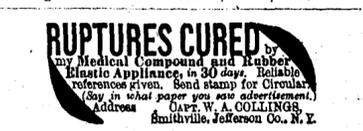
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ALFRED JAMES, MEDIUM.

December 29th, M. S. 35.

MIZRAIM.

(THE CHALDAIC KING OF EGYPT.)

Out of all I have searched for in the languages of earth to express what I feel in coming here today, I will say *Vox Dei, vox populi*. I was born two thousand and a little more than two hundred years before your myth Jesus, in a town called Chion, in Chaldea. I was brought up to understand the Chaldean astrolabe. I, with the same earnestness that you ask the people of to-day to believe in Jesus, asked the people then to believe in Baal. At the time I lived, the chief seat of the civilization of the world was about the junction of two rivers. These two rivers ran together, and the intermediate country was known as Edna, Eden, or Edina. I knew nothing of Abraham; but I did know of Ibrahim, *Ib* meaning the whole and *Brahm* the world in which we live. At that time, the following circumstance gave rise to what is called the confusion of tongues and the tower of Babel. There was a numerous colony that had gone out from Chaldea toward the opposite shore, or towards Europe, as I might call it, where they acquired a different language from what we had, and we could not understand each other correctly; and they came back with the Ugh story about how they had been confounded by a god, Typhon, whom they described as the ruler of winds and waves, storms, the elements, etc. He was represented on the altars erected to him, as a huge snake, and was worshipped under that shape. I becoming dissatisfied with the state of things in Chaldea, moved southward from where I was, and reached what was called Egypt. At that time I found that there had been four dynasties in Egypt, covering a period of nearly sixty-five hundred years; and I have no doubt, but that the Moses of the Israelites, and the exodus from Egypt, came from the story of myself, Mizraim, travelling into Egypt. I think that the two are parallel, from my examination of history after my time. Upon reaching the Egyptian civilization, at that time, I found that there was a great invasion of that country by a king from the East; and to show you the confusion of modern chronology, I will say his name was Mahalaleel. In modern chronology you will find him set down as the oldest man next to Methuselah, but he was simply a king in his day and an invader of Egypt. Although a stranger in the country, I, having so large a concourse of people with me (somewhere about thirty thousand warriors, and a proportionate number of them unable to bear arms), and they being very important to the Egyptians at that time, they offered me a position, in which I beat this Mahalaleel; and therefore I was set down as the first ruler of Egypt, historians losing sight of the four preceding dynasties through the dissensions of men after my death. You will find that all Egyptian history, following my time, shows that what I have told you is the truth; and upon this ground, that in place of the god Baal of the Chaldeans, which was represented by a human head with the horns of a bull, the Egyptians afterwards substituted the god Apis. You can see the reason for confounding the two religions, at a subsequent time. Ques. How was the god Baal represented originally? Ans. As a snake with the head of a man; but I left the snake part off, and replaced the human head by that of the Egyptian ox; and after that time Baal was worshipped in that shape. And then, again, during the time of my ruling there, there were large numbers of Arabs, from the various Arabian tribes, coming into the country and living there, similar to the exodus of the Israelites out of Egypt. In my opinion it is this portion of Egyptian history that makes up the whole of the so-called Israelitish history; because there were no such people as the Jews, in my day. You will find this Baal-Apis in the article relating to the priests of Cybele, in the ceremony where they stand under a grating in white robes, while Apis, or the sacred ox, has his throat cut, and the blood descends upon the priests, baptizing them in the blood of the redeeming god. I think you will find this ceremony described in some of Havercamp's works; it is certainly in the works of some of those writers who comment upon the Scriptures. After the performance of that ceremony the blood-baptized priest was held to be sacred, and any person who touched the hem of his garment would be cured of any disease they had. Ques. When these priests had been baptized in the blood of the sacred ox, Apis, they became healers of the sick? Ans. Yes. The priest, after he came out from those conditions, was kept apart from the people, and no one was allowed to enter his apartment, except for some very important reason. He spoke for the oracles of Anubis and Iddo. Iddo was an Egyptian priest of one of the dynasties before my time, and set forth the idea of a great central power in the sun, out of which all life originated; and this Iddo taught the same doctrines as those attributed to Confucius, Jesus, and all the rest, so far as morality was concerned. I found his teachings so deeply engrained in the minds of the Egyptians and their religious system, at the time I became identified with it, that I allowed this to stand, as one of the things it would not do to trifle with. And then, again, those blood-baptized priests were acting as Iddo did, who was supposed to have been overshadowed by the divine spirit, and that all that he said was the truth; and he was said to vanish, as you see in the Psalms, when he said Selah. I used the word Pollo, which afterwards became Apollo. It was the same as saying Amen or Ammon. This Apollo grew out of that system, and he became a god afterwards in the reign of Psammeticus. But the Chaldean, Egyptian, and all other priests in my day had, particularly, the signs of the Zodiac as a part of their worship; and those signs were nine in number—not twelve as you have now. Each of these signs covered a period of what you call a month, extended so as to divide the year into nine parts instead of twelve. All these signs were indicated by the conjunction of certain stars, which enabled the priests to understand God's commands as given to us on the earth. By this I mean that one group of stars was made to designate each sign of the Zodiac, and these were used to explain certain things. These changes in the position of the stars relative to the Sun were afterwards interpreted by persons called Augurs among the Romans, but in our day were called Celestiaie. These priests wanted to publish a great many facts and circumstances, in my day, which I, as a rational man, thought was deceiving

the people, and I forbade. All the religions taught before my time, had for their beginning, the idea of man being placed in a garden of beauty, and surrounded with all the necessities of life, and that there was one thing in that garden that he should not touch. But in the religious systems taught in my day, there was this one remarkable distinction. They did not pretend that the woman was the betrayer, but man was represented to be so; and that he tempted the woman, and the woman yielding to his entreaties, brought forth all the trouble that flesh has been heir to, since that time. That was taught as a fundamental principle; but there were very few, I learned, who held to that doctrine. A majority were those who worshipped Apis, and followed those of his disciples, or prophets you might term them, who had been baptized in his blood. Any one who underwent that ceremony was ever afterwards considered sacred; and even in my day (I died 2188 years before the Christian time,) this was so. At the time I went to spirit life there was, as I said, four or six dynasties preceding me, all of which were understood to have ruled Egypt. Every person was well acquainted with Christos of India, in those days. Ques. Before your time? Ans. Yes, and they, instead of taking the Lamb or first sign of the zodiac for their sacrificial Saviour as the Christians did, they cut the throat of a bull and baptized the holy prophets in his blood. The sacrificial idea, as set forth in the first Egyptian dynasties before my time was cannibalistic, and men were sacrificed instead of the bull, Apis, and later Anubis the sacred dog. At the time in which I lived, it was understood that sixty-four hundred years before, under a certain king, the Great God had driven the first man as a transgressor, from a condition of pleasure, and that he, for bringing all the trouble he did upon his posterity was crucified by them, by running an arrow under the jaw through the neck, which was supported by posts coming up from the ground, thus suspending him, with his hands tied behind his back, and that gave rise to what was afterwards known as the cross. It puzzled astronomers who lived after that time, to know what that meant, and they took it to designate the sign of the Archer; and therein commenced the confusion in religious beliefs. Ques. Can you tell me which were the nine signs they had in your time? Ans. They had only one fish; they left the other out. They left out Leo or the Lion, and also the Goat. These signs were not known in my day as they are known now; or if they were known, I was not conversant with them. But the other nine signs were used. Ques. Have you any idea at what time the twelve signs were adopted? Ans. I think about 565 B. C., in the days of Anaximander. I think he was the one who first divided the zodiac into twelve signs. Ques. Some think that Aries or the Ram was not one of the original signs? Ans. It was always represented by some cleft-footed animal. Sagittarius, half man and half horse, was represented differently in my day. That sign was represented by a combination of half man and half fish. I listened to those astronomical priests with the greatest devotion, and found them teaching the same thing that is cited in the Hebrew Scriptures about Elijah. These visions used to come through my organism, and I seemed to hear still small voices describing certain things to me, and I followed their directions. Ques. Were you a priest of the Chaldeans. Ans. I was what you would call an Assyrian, but was really from Chaldea. I was both a priest and a lawgiver—that is, I either preached or fought, according to the circumstances in which I was placed. The Zoroaster known in my day was the original or older Zoroaster, who lived sixty-five hundred years before my time. This Zoroaster, through the letter O, which is the initial letter of Ormuzd, represented the Great God, I AM. The Egyptians afterwards adopted it as the emblem of eternity, and as including all that took place in nature. I have said more than I expected to be able to say; but I found the control easy, and I like to talk.

[If that communication is genuine and substantially correct, then it is very certain that the time is fast coming when a true history of the ancient world will have to be written. Mizraim is unknown to extant history as a personage, and his spirit disclosures are all we have to guide us in critically following the wide range of information embraced in his communication. Inclining strongly as we do, to the belief that the communication is authentic, we will give our reasons therefor. Under the title "Mizraim," Smith's dictionary of the Bible says:

"Mizraim, the usual name of Egypt in the Old Testament. * * Mizraim first occurs in the account of the Hamites in Gen. x., where we read, 'And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.' * * If the names be in order of seniority, whether as indicating children of Ham, or older and younger branches, we can form no theory as to their settlements from their places; but if the arrangement be geographical, which is probable from the occurrence of the form Mizraim, which in no case can be a man's name, and the order of some of the Mizraites, the placing may afford a clue to the positions of the Hamite lands. Cush would stand first as the most widely spread of these peoples, extending from Babylon to the upper Nile, the territory of Mizraim would be the next to the north, embracing Egypt and its colonies on the northwest and northeast. Phut as dependent on Egypt might follow Mizraim, and Canaan as the northernmost would end the list. Egypt, the 'land of Ham,' may have been the primitive seat of these from stocks. In the enumeration of the Mizraites, though we have tribes extending far beyond Egypt, we may suppose they all had their first seat in Mizraim, and spread thence, as is distinctly said of the Philistines. Here the order seems to be geographical, though the same is not so clear of the Canaanites."

It will thus be seen that the critical learning of post-Jewish times has been exhausted in vain to find why Egypt is generally called, in the Old Testament, Mizraim. The mistake made by all investigating critics, has been that they started out with the theory that Mizraim could not be the name of a man; and hence the endless maze of confusion into which they were drawn. The same writer says:

"Mizraim therefore like Cush, and perhaps Ham, geographically represents a centre whence colonies went forth in the remotest period of post-diluvian history. The Philistines were originally

settled in the land of Mizraim, and there is reason to suppose the same of the Lehabim, if they be those Libyans, who rebelled according to Manetho, form the Egyptians in a very early age. The list, however, probably arranges them according to the settlements they held at a later time, if we may judge from the notice of the Philistine migration; but the mention of the spread of the Canaanites, must be considered on the other side. We regard the distribution of the Mizraites as showing that their colonies were but part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians, and the Philistines."

All this goes to show that Egypt was at an early day dominated by a Saracenic race, and they had become quite populous when the Philistine migration took place toward Palestine, the land of the Israelites. The Philistines were undoubtedly of Asiatic lineage, and not of African origin, and this fact is amply sufficient to show there was an early Assyrian domination in Egypt. When or how, or by whom that domination was brought about, history, neither (so-called) profane or sacred, throws any light upon. The statement of the spirit is very clear and consistent with every conceivable probability. He says he was born a little more than 2200 years, before the Christian era, at Chion or Chiun in Chaldea. The mention of this name incidentally leads to a singular correction of a sad misinterpretation of the word Chiun, (as it is used in Amos v, 26.) by Christian critics. The Jewish Jehovah is there made to say:

"25. Have you offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

"26. But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God which ye made to yourselves.

"27. Therefore will I cause you to go into captivity beyond Damascus," etc.

Now, all this is perfectly intelligible, if it is addressed to the Assyrian Star worshippers, who, leaving Chion, in Chaldea, bore the tabernacle of Moloch and the star of their god (perhaps Aldebaran, the bright and royal star of the zodiacal constellation Taurus, the symbol of Baal the Great God of the Chaldeans) towards the west and beyond Damascus. It is certainly preposterous to suppose that this threat had anything to do with the then inhabitants of Judea. And yet this is the stupid blunder into which so-called Biblical critics have fallen. Finding the word Chiun coupled with that of Moloch, which was undoubtedly the Sun-god or Fire-god of the Chaldeans, they supposed also that Chiun must be a Jewish god, than which no mistake could be more stupid. The book of Amos is undoubtedly a plagiarism of some Chaldean writing. Chiun, the Jewish change of the name Chion (as it was most probably spelled in the Chaldean) was undoubtedly the name of a city or place, and not that of an idol, either worshipped by the Israelites or by any other people. The translation from the Chaldean into Hebrew, and from Hebrew into English, has not sufficed to obscure the real meaning of the passages of Amos above quoted. We thus discover that even by the Jewish Scriptures, so-called, the correctness of the spirit communication is singularly borne out. That there was such an Assyrian or Chaldean city as Chion or Chiun, we have no doubt, even if no other mention of it than is made in that passage of Amos, can be found. Just as the Chaldean Moloch was changed into the Moloch of the Old Testament, so the name Chion was changed into Chiun.

The spirit tells us he was brought up to understand the Chaldean astrolabe. As some of our readers may not know what an astrolabe is, we will copy the description of it from Chamber's Encyclopedia:

"Astrolabe (from two Greek words, 'to take the stars'), the name given by the Greeks to any circular instrument for observing the stars. Circular rings, arranged as in the armillary sphere, were used for this purpose. A projection of the sphere upon a plane, with a graduated rim, and sights for taking altitudes, was known as an astrolabe in the palm days of astrology, and was the badge of the astrologer. The astrolabe has been superseded by the more perfect instruments of modern astronomy."

It would thus appear that Mizraim was a trained Chaldean priest whose special business it was to observe the sidereal or stellar changes of the year, to record those changes, and interpret them to the people. The astrolabe was certainly in use among the Chaldeans, and by means of it the position of the stars and constellations of stars were determined and noted.

The spirit tells us that when he lived the chief seat of the civilization of the world was about the junction of two rivers that flowed into each other, and that the country between those two rivers was known as Edna, Eden and Edina. What the spirit says on this point is undoubtedly true. If it be so, then it is very evident that the Jewish Eden is none other than this Chaldean Edna, Eden, or Edina. It was situated between the rivers Euphrates and Tigris, which, rising in Armenia, flow south nearly to the Persian Gulf, where they unite before flowing into the latter. Assyria, Mesopotamia, and Chaldea, were each composed of the Eden country, in part at least. When the Jewish writer of the Book of Genesis was plagiarizing the Chaldean account of creation, he was ignorant of the geography of the scene of the Chaldean story. He therefore ventured to change the story to make it appear more original, and said: "And a river went out of Eden to water the garden; and from thence it was parted and

became four heads." To show what a middle this Jewish deviation from the original Chaldean account has caused, we will cite the Encyclopedia Britannica. Under the title "Eden," it says:

"As there is no river which forms a common source for the Euphrates, the Tigris and the two others, recourse has been had to a strained construction of one kind or other. Josephus, for example, supposes the river, which is the common supposition, to have been the ocean which surrounds the earth, and identifies the Pison with the Ganges, and the Gihon with the Nile; and in this he is followed by many of the fathers. Calmet, Rosenmuller, and others, again, suppose the river which is the common source to have been a region of springs, and; by making the Pison and the Gihon mountain streams, place the site of Eden in the highlands of Armenia. Calvin, Huet, and Bochart, place Eden in lower Babylonia, on the supposition that the Pison and Gihon are the two channels by which the united rivers Euphrates and Tigris enter the Persian Gulf. Luther and others, such as Clericus, and more recently Baumgarten, have hazarded the supposition that the flood altered the course of the streams, and thus rendered it impossible to identify the locality of Eden from the description given in Genesis. These may suffice as specimens of the almost innumerable solutions that have been offered of what is now generally admitted to be an insoluble problem. On the theory that the narrative in Genesis is veritable history to be literally interpreted, it is impossible to fix the geographical position of Eden with any approach to certainty. This impossibility fully accounts for the immense variety of the conjectures that have been put forward. It deserves mention as a curiosity of criticism, that the site of Eden has been assigned by different writers to each of the four quarters of the globe, and that the particular localities specified have ranged from Scandinavia to the South Sea Islands. The allegorical interpretations, which have been offered in great variety from the time of Philo downward, are, of course, not hampered with any geographical difficulties. Philo supposes Eden to be a symbol of the soul that delights in virtue, the river which is the source to be generic virtue or goodness, and the four rivers to be the specific virtues of prudence, temperance, courage, and justice. Origen finds in the subject an excellent opportunity for applying his favorite allegorical method, and supposes Eden to be heaven, and the rivers wisdom. Similar interpretations with individual variations, are given by several of the fathers who are prone to allegorize. In modern times, Coleridge is perhaps the most celebrated of those who have interpreted the story of Eden as an allegory. It is to be observed, however, that this mode of explaining the narrative, has found even less favor with recent interpreters than that which accepts it as literal history, meeting the obvious difficulties as best it can. The undoubted tendency of later criticism has been to discard alike the theory of literal history, and the theory of allegory in favor of another, according to which, the story of Eden is a mythical tradition of a kind similar to that which is to be found in the early sacred literature of most nations. According to this view, the true explanation is to be sought for in a careful comparison of these various traditions as reserved in sacred scriptures, early histories, inscriptions and otherwise."

We have quoted the Encyclopedia Britannica thus at length to show what nonsense passes for learned criticism upon what is sacrilegiously called "sacred history." It never occurred to any of these learned and presumptuous critics that the Jewish narrative was a plagiarism of a Chaldean legend relating to the concentration of progressed civilization in the valleys of the Euphrates and Tigris and the intervening country, prior to, and at the time when Chaldea poured forth its swarming population to carry Chaldean civilization into the regions of Asia and Africa lying to the westward of that central seat of Oriental civilization. The spirit of Mizraim, the Assyro-Chaldean, tells us that the name of the region referred to was called Edna, Eden or Edina, at the time he lived; which he supposes was twenty-two hundred years before the so-called Christian era. It thus becomes in the highest degree probable, if not certain, that the whole story about the Garden of Eden and the fall of man was but a Jewish plagiarism of some Chaldean legend or cosmogonical narration.

The spirit tells us that he knew nothing of Abraham; but that he did know of Ibrahim—Ib meaning the whole and *Brahm* the world. We have no doubt that the etymology is correct, and the Jewish plagiarist substituted the *Ab* for the *Ib* of the Chaldeans, in order to conceal the literary fraud that was being perpetrated, to be palmed upon humanity for sacred truth. The etymology of the word *Brahm* is undoubtedly correct, and meant the whole universe and the soul principle or force which animated it. If *Ib* in Sanscrit or Chaldaic meant the whole, then it is not difficult to understand who and what the modified Sanscrit or Chaldean Ibrahim was; and we may know it meant no human being, as Jews and Christians have pretended, but the universal life, soul and body of all known and unknown things. It is certainly impossible that these explanations are of mortal production, or why would they be given at this time through the lips of a medium who knows nothing of Oriental tongues, or of their etymological origin or meaning?

That there is any truth in the story about the tower of Babel and the confusion of tongues, no well informed person will for a moment pretend or believe. The whole of the Old Testament narrative has reference to some such event as that which the spirit of Mizraim mentions. The confounding of the Chaldean language, by the changes to which it was subjected, by the modifications it underwent in coming in contact with the less cultivated idioms spoken by the surrounding nations, might well have led to some Chaldean or Babylonian explanation of that fact, and this

[Continued on the Sixth Page.]