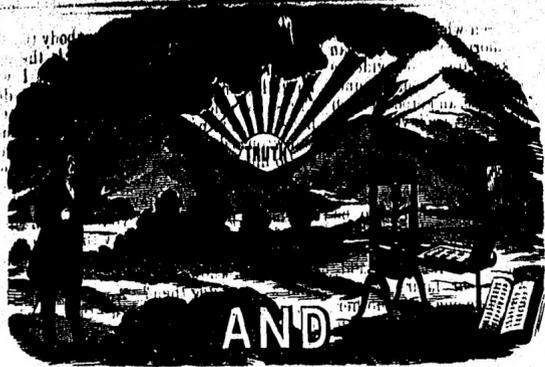


Mind



Matter.

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

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JUBILANT!

Horace M. Richards read the following poem, originally written by him, at the Twenty-fifth Anniversary held in this city, being the first general celebration of the day.

Another year hath rolled away
Into the silent past—
Another jubilee to-day
Is added to the last.

I feel the mighty current
That sweeps the earth along,
And my soul keeps step to music—
Of nature's holy song.

There's a grand and rhythmic measure
In the march of every star,
That fills my soul with grandeur,
As I gaze on it afar.

I know that countless ages
Lie buried in the past;
That nature on her pages
Will prove this truth at last.

I know that God holds in his hand
These ages as they roll;
His care is over every land,
And every human soul.

The mighty ones who walk the earth,
Or weakest of them all,
His hand has held since hour of birth—
Each answer to His call.

I hear a swelling chorus,
Resounding from the sky:
I know that close unto us
The Angel-world draws nigh.

I know dear forms we laid away,
Beneath the flowers to sleep,
Whose spirits congregate to-day,
This jubilee to keep.

Their voices join in every prayer—
Each song we sing, repeat;
I feel their presence every where,
There is no vacant seat.

Their holy influence calms me,
Till sweetly o'er my soul
A far divinest melody
In waves of music roll.

I feel a glad thanksgiving,
And my soul is full of praise,
To know that I am living
In these grand progressive days.

I feel the coming conflict,
That tests the worth of men,
When armed hosts will rally,
From mountain and from glen.

Truth's mighty forces gather
As stars that gem the night,
I know the coming victory,
Will be for God and right.

We never more need question
The power that rules our land;
He holds the mountain and the valley
In the hollow of His hand.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

March 28, M. S. 35.

ONE OF THE GUIDES.

I have been very much interested in the work which you are doing, for I see from a different standpoint than you, the effect of your labors and the result of your struggle to maintain your independence, and to give liberty to the rest of the human race. We have learned since we commenced holding these circles, a few months ago, that we possess unlimited power when we come in harmony with the law, that it is, not only holding the medium to give communications, but we can reach out in every direction and act upon other minds to work in the direction we wish them to go, to complete this important work that we have been talking about. Every circle that is held gives us varied opportunities to experiment, and to see how far we are acquainted with the law; and soon we will be able to make a universal application of a principle that has always existed and never been understood by any human being. I thought this morning that there were some things we had spoken of some twenty years ago, that were now coming before the people as a fact. One is that we would use electricity as the motive power, to conduct the inhabitants of earth from one place to another. To-day, there are experiments being made in that direction, and they are giving very satisfactory results. But we expect to act upon other minds and produce a better condition for that power to act. To-day, we are doing our utmost to bring every mind into a condition to study that power which is called electricity, and which no individual claims to understand. You have experimented, and looked carefully into the subject, and you are satisfied in your own mind that it can be made a great power, but you do not understand how to bring about that result to your entire satisfaction. You will necessarily have to wait a few months, and then, as we have promised, we will put our energies in that direction and give you a plan, or at least impress you, in a way to make machinery that can be acted upon with unlimited power. It will be simple in construction, and seem to the eye scarcely worth anything, or at least it will look to individuals as being something of very little use, but it will hold a power that is beyond the capacity of any piece of machinery that has ever been manufactured or constructed by the human brain. It is simplicity itself, yet it will be power to move mountains I might say, and it will give evidence of this, or at least give people a power that will not necessitate them to labor to accumulate means

to get that power, for there will be very little outlay with a great deal of force to be used in various directions in mechanical pursuits of all kinds. And it will also be used upon the physical organization, to overcome many of the difficulties that now exist among men and women. One of the Guides. I will give no name. It is just as well, for it is one of the great links in the chain, and it shows the direction in which spirit force is being used for our mutual good. I do not wish to be considered insane by the readers of your paper, but I will say to you what can be done by that power, because it is a universal principle, acting upon all matter. When it is understood, there will be no necessity for individuals to converse, or at least to use their organization to express thought, because you will come so completely in rapport with the law, that each one will understand the other without giving expression to thought. [When that day comes there will be an end to hypocrisy and deceit.] That is what we are working for, and that is the condition of spirit life.

JULIUS CAESAR.

(The Roman Emperor.)

I heard the words hypocrisy and deceit mentioned, and it left a feeling in my innermost being that necessitated me to take hold of this organization, and to speak thought in a manner, perhaps, no other individual has ever given utterance to. I mean the disposition of individuals to be governed by the power they call religious—a power that means to control all humanity, whether it wishes to be controlled or not. I see that it has its origin in hypocrisy and deceit, and know that if you search the power of the church, through all time, you will discover that it has been the cause of all the misery that has existed in the human family. You understand? (Yes.) And whatever good men and women possess is the origin of their own individuality, independent of creed or sect. I do not hesitate to express myself as I do, for I know I am simply stating a truth, that no reasoning mind can overthrow. Now, I ask the readers of the paper, not to be startled at my expressions—not to be startled when I make an effort to give them the evidence of what I am speaking of. The origin of all evil belongs to the church, because it assumes that man can be something that he is not—that he can call upon a power to relieve him of his own individuality, or responsibility, and make him either a saint, or something superior to the rest of mankind. That is the origin of the cloak that almost all men and women wear, simply because they know that they are expected to be something different from themselves. And they have learned to hold converse with one another, and hide in their innermost being the real thoughts that exist within them. If the world could be freed from this power, you would stand then upon your own individuality. The motive for hypocrisy and deceit would cease to exist, because you would study your own organizations and know that you were human beings, governed by an organization that made demands upon you, and by paying heed to the forces of your being, you would learn to be true, noble and good. Now we have congregated here to-day, to talk upon any subject that may be presented to us, and I wish every reader of the paper to understand that I do not come here to abuse or crucify human beings. I only give utterance to my own individual thoughts, that men and women, reading the communication, may learn to be themselves. I condemn no one for being held by creeds, because it has been a force which they, of themselves, have been unable to resist. Until the present time men felt the necessity of some profession—felt the necessity of leaning upon some power, not knowing the power that they possessed within themselves. And, naturally, individuals look to something beyond themselves, but they have been so accustomed to some power of control, that they scarcely knew how to rely upon their own individuality. Now, the hour has come for men and women to lay aside the cloak and stand out in their own individuality. If the landscape is bright and beautiful, all eyes will be attracted to it; and if it is dark and gloomy, all men will assist in resurrecting it and making it a scene of beauty instead of distress. I am not here to make a lengthy speech, but I will be with you in your labors; I will watch and enable each human mind to see that there is nothing to be gained by hiding in their souls something that in the end will destroy them. And truth in all its purity will be the gem of earth life in the future. [Who is it that speaks?] Julius Caesar. [We have august company.] Where could the noble be better entertained or more kindly received than here? [You were a mighty power in earth life, and I have no doubt in spirit life you will be capable of doing a great deal of good.]

HANNAH LONESS.

(Fair Oaks, Va.)

I do not know as I care to have this published, but you can do as you please about it. You spoke of the ability of spirits to manifest power, and I thought perhaps I would be able to explain the matter to you, as I understood it. I do not claim to be a power that is able to demonstrate everything to humanity, or to give the exact truth as it is; but, as I understand things, a person that has a strong will while in the physical form, that

works hard to obtain certain objects, and is earnest in the direction in which he moves, let it be for good or evil, does not lose that power by what is called death. And spirits there, that have existed in a physical form, perhaps a century ago, after they enter into our plane of existence, add to that power, link by link, the same as you would in constructing a chain. They retain the power they possessed while in their physical organizations, and they gain strength to work in the direction they are going, just the same as you would do if you were accumulating a fortune; and when the time comes for them to use this power for any particular result, it will be concentrated in such a manner that no person in the physical organization can resist the current as it falls over the minds of men. I am not going to remain with you long—I only give you my views of that one particular thing. My name was Hannah Loness. Ques. What place were you of when here in physical life? Ans. Fair Oaks, Virginia. Ques. [Did you know Aunt Hattie? Ans. Yes; and she is watching round for patch-work. Ques. Had her coming anything to do with your coming to-day? Ans. Most assuredly it had. We all work together. When one comes from a certain locality, another tries to do the same thing; we are imitative.

JOHN COON.

I lived about seven miles from Cincinnati, Ohio. Some people are slower in acquiring knowledge than others, and some of us cannot readily take hold of the instrument and move right along as if there were no obstructions in the way, but I have concluded to make an effort to speak, for I feel that every spirit ought to take hold and work as soon as they discover this thing called mind controlling mind, or spirit changing organizations. When I lived in my physical organization, I would have considered any one an idiot to have said I would ever return and hold an organization to express my ideas of matter and things. But I find from experience that individuals may think they have acquired considerable knowledge, when in reality they do not know anything, and I am perfectly willing to class myself among the number. I thought that it was necessary for people to pray and sing, and to have faith in the power called Jesus Christ, and for a long time I looked in every direction to find that heaven that I had so longed to reach; not that I had lived any better life than other individuals, or even tried to make individuals happy, for I was so exalted in myself that I never had time to attend the afflicted and weary. But of all the crimes it seems that the human family is guilty of, self-righteousness goes further to destroy the happiness of the human family than anything else, and I am anxious for men and women that claim to be so perfect in themselves, to study a little while before they come into spirit life without having some other kind of experience. It is not well for individuals to ignore the suffering of men and women around them. I would like now, if I could use this organization, to go out in the world and heal the sick, if I possessed the power, and to encourage and lift up the weak and erring. But, as that is impossible, I will make whatever effort I can in the direction of good. There are many men and women on the earth plane who have never had any opportunities; they have been taught despotism from the cradle to the grave, and it has always been their fullest idea of men and women. And the time must come, and that very soon, when there will be a complete revolution in society. If you observe the events of to-day, you will see that there is a great commotion going on around you. Some part of it you are able to see with the material eye, but many of you that have become spiritual are conscious of some power moving, that is a blessing to the elements around you. Now this is for the purpose of ushering in that grand and beautiful time in which men and women will live in harmony with one another; when all the discordant elements will disappear, and there will be a complete unity among men and women. To-day, as I look out over the world, I see, that most families seem to think that they possess different interests and woman watches man's acts and forms her conclusions from his way of doing. Men look upon women as simply tools to gratify their tastes and desires, and if she becomes a good housewife and a servant to her children, she is filling her mission, in his estimation, to the best of her ability, and is worthy of being noticed occasionally when he happens to be in a particularly good humor. Now that is all wrong, for the interest of one human being is the interest of another, and as the positive and negative forces have worked out a principle, which will be applied soon, we ask you to throw aside all prejudice, and look upon yourselves as human beings; each one with needs and desires; each one working, as far as possible, in the direction of reformation. Now, while I was in the material body, I looked at this one subject in an entirely different manner from what I do to-day. I looked upon man as having authority over woman, and when man took into himself a wife, he expected she would be obedient, and obey his will, whether he was just or unjust. Now, as this thing has acted upon me, or at least I have been mistaken in holding such unjust ideas, I return to you to-day to give a communication to men and women, asking them to look into themselves and study out their own impressions. When men and women are held in the relation of man and wife, it is not right for one to sit up in judgment against the other, and see defects,

but to look sharp and see beautiful traits in each other, and their lives will be entirely changed. It is the force of each one that has produced just the results that exist. But I do not wish to blame any man or woman for the education that they have received, but I do wish them at the present time, to open their eyes and drink in the truth, let it come from what direction it will. We want no more slaves or oppressed women, but we do want independent men and women, and we expect to work until we get them all over the world. They will not be an isolated few, but all will be taken into the fold. Ques. Who is it that speaks? Ans. John Coon. I lived about seven miles from Cincinnati, Ohio.

ANNIE LEACH.

(From the Neck, below Philadelphia.)

How do you do? I thought I would come in here a little while and see whether I could gain any strength, for I felt very weak and my friends told me that there was but one physician, and that was some person who was called a medium. That if I came and controlled one, all that disagreeable feeling would leave me. [I think you will find that is so.] I would like while I am here, to get a little better acquainted with this thing, for I never had any idea that people could use other folks to cure themselves with. I thought they would have to take some medicine or do something. [No, you will find you will feel strong without taking medicine.] I am very glad it is so, because if you could see how many poor people are congregated around here, each one talking about their own particular ailments, and not one of us able to help the other, you would certainly feel glad to know there was such a thing they call a medium. And the gentleman who told me to come here, said that they could, through such a delicate organization, perform some wonderful cures. And I would like very much to have a hospital, or something, erected, where she could go and we could all come, every one that I am acquainted with, for I want every body to be cured as quickly as possible, because there is a good deal to be done, and if we have no strength you know we cannot do much. [You feel like going to work?] Yes, I do. [You will feel strong now when you go away from here.] I never was one that ever found fault with anybody. I did not know anything about mediums, or the power of spirits to come back, as I am doing now, but I am very glad it is so, because there are so many people here, and they are brought here day after day, and some come and stay from one circle to another, to get a chance to gain a little strength, but they cannot all control the medium, but sometimes some powerful spirit takes control and throws out a force upon them and that heals them. [I guess Julius Caesar did that?] Yes, he did a wonderful work. You know it is this way, when you get by somebody that has strength, it seems to give you strength. I want you to keep on as you are, for the people who would abuse you are coming in and trying to get some power, and when they come here it seems as if they were all broken up, or at least the big spirits get power over them, and they have to do just as they say. Ques. What was your idea of spirit life when you lived in the form? Ans. I did not think much about it. I did not make any pretension to being a Christian, because I did not know how to be one. I was not wicked though. Ques. You did not go to hell? Ans. No, nor to heaven neither, but I have felt awful weak, and they said that was the first start I was to make. Ques. Don't you feel stronger now? Ans. Yes, I feel all right. [You will feel better when you go out.] My name is Annie Leach, and I lived in a place called the neck, below Philadelphia. Ques. Have you friends here? Ans. No, I was an orphan, and was an only child, and lived around where I could. Some may think that is not a good place, but I saw no had there you must know. [You are welcome here.] I know that, but I did not want you to think I was different from what I am.

DOCTOR FELL.

(New Hope, Bucks Co., Pa.)

Will you please put my name down as Doctor Fell, of New Hope, because I may not be able to tell all I want to. I have studied this matter a little, and I kind of have a faint idea that I was here before. I don't know whether I spoke or not, because since I came in contact with this organization, I took on some old conditions that made me unfit to speak intelligently to any one, and I cannot say that my brain is entirely clear now, because I have astonished myself very much. I possessed very good abilities, or at least people thought I possessed good abilities, and was able to heal diseases when many physicians would give up in despair. But as I stand here controlling this organization, I find that I possessed about the same kind of power she possesses, and I, being strong, and regardless of public opinion, attracted influences that were able to see the real condition of the human system, and enabled me to apply remedies which generally had a very good effect upon individuals that could be healed, and this one trait of character I possessed to a very remarkable degree. If I went in and saw a patient that was very sick, I felt at once whether they would get well or not, and I generally expressed myself that way to the friends, and sometimes I was considered very blunt and unfeeling, but I was led to do it just

the same as I am leading the instrument I am using now. I don't know whether I have ever been here before or not, but I kind of feel that I have, but I was not in a condition to know it if I was. [Doctor, we are very glad to have you come.] I had some habits which would cloud the brains of any man if he persisted in them, and as I did persist in them, I cannot expect for some time to do the work that I really desire to do through this instrument. It will be able some time to perfect some wonderful ones, but I must let my brain become clearer. I was not accustomed to prescribing for people, unless I knew I was in a condition to do so. I am gaining considerable knowledge, and I feel that I want to make a practical illustration of the knowledge I possess, and as I have but one way to do it, that is, through some organization, you may expect me to remain pretty close around you for some time until I can demonstrate my power to you. In speaking of certain events which you are expecting to transpire in a few days, sometimes a man that is not exactly balanced can tell as much as one who thinks he is exactly on a level. I will say to you that there seems to be considerable excitement on your side, and if I can discriminate in the condition I am in, I would say that you would come out all right—that is, what you would consider right, but some one else might consider entirely wrong. I do not know as I am able to explain that, but I see it that way, for I see that there are some minds that I esteem very highly, operating in a wonderful manner. They are working, or building a system, which, if it was completed, would not necessitate you to be perplexed or annoyed, because you would understand that there was a perfect result—progressive principle. I have done better than I expected to and I don't know that I have robbed any body while I was here. Dr. Fell, of New Hope, Pa.

JOSEPH HEDE.

(Lumberville, Bucks County, Pa.)

Good Morning:—I think I had better give my name the first thing, for so many spirits seem to fall when they come to that. Will you please put down the name of Joseph Hede, of Lumberville, Bucks County, Pa. This lady has seen me, but was never personally acquainted with me, but I have for some time felt anxious to return, for I felt that it is through that means that we become able to make the change in our spiritual condition. I was a faithful member of the Christian church; that is, I believed. I was not a fanatic, but I believed in the Christian religion, and I was a man of considerable means, but I never made any effort to acquire immense wealth. I was satisfied if I possessed sufficient resources for myself and family. I entertained my friends as a plain unassuming man, but since I have come into spirit life, I find that I have made a mistake, with thousands of others. I do not wish any individual to come into spirit life ignorant of the true principles, when it is possible for them to obtain them. If ever in my life I directed any one in the direction of the church, I ask them now to investigate the Spiritual philosophy before they come to any conclusion about the future state of existence. I am hardly able to talk, and I feel all the time as though I was doing something I ought not, in using this organization. I have a family with me and a family in material life, and as my family in spirit life are anxious to come in communication, so as to be able to work with their friends living in the physical form, I have hastened, or at least taken the first opportunity I have ever seen to give a communication. This lady's husband was at one time well acquainted with me, and will perhaps recognize me, and I would ask him to send a paper to some of my friends, that they may know that I am not dead, and in the arms of Jesus Christ, and have worked out my salvation to the best of my ability. [We will see that they get your message.] Joseph Hede.

LIZZIE SMITH.

(Doylestown, Bucks Co., Pa.)

My mama is looking for a communication from me, but I don't know how to give it just yet. I promised to come back. Uncle promised grandpa that I would come back to give a communication for the paper, but I don't know what to say here. I would rather talk to papa and mama than to give a communication. I don't know how to. [Now you talk to us, we are just as kind as they are.] My mama, she gets the paper sometimes, and she thinks it is so nice. I would give a communication so that every body could see it, but she feels uneasy about it, but I don't want any body to feel uneasy, for I am happy with my books here, and since Auntie came, I am all right. My name is Lizzie Smith, and I lived in Doylestown. And I will say, sometime I want to see mama and talk to her. Ques. Your mama is living there? Ans. Yes. Ques. Is your papa living too? Ans. Yes. I want to see Mamie real bad. Ques. Is Mamie your sister? Ans. Yes. [All right, Lizzie, we will see that your friends get it.]

ELIZA CARLYLE.

(Manatawny, Berks Co., Pa.)

Sometimes I think, as I see one after another come, that in time your patience will be exhausted, and you will cease to feel any interest in our coming to you. [Not at all.] But when I take into consideration what a great amount of labor is to be done and how few laborers there are in the field, I almost tremble for the future, and if I had not come in rapport with minds who have studied this principle century after century, I would sit down somewhere and fold up my hands and feel that it was not worth while to exert myself, for it could never be accomplished. But they say it is impossible for any one to perform an important labor if they allow themselves to grow dependent before they begin. Such a feeling takes the real soul, or vigor, out of the labor they are to perform, and as I do not claim to be more than any other spirit, and know that I have not had opportunities that many spirits have had, I watch with a keen interest each unfoldment I may see, anxious that every man and woman shall understand this divine philosophy; understand that there is no such thing as death; that all men and women live, only in a changed condition. They possess the same spirit that inhabited the physical organization, the only difference is, that it is not trammelled by a form. It has the power to see and understand many things that it is impossible for it to do while in an earthly habitation; and I cannot for a moment

understand why it is that men who have preached year after year, of the immortality of the human soul, can turn their backs against the evidence that we are bringing to bear upon them. I cannot understand why they persecute, and produce such great misery for individuals that are investigating this divine law; yet such seems to be the fact. Such evidence is brought to us day after day. Oh, men and women, who hold yourselves in bigotry and superstition—I ask you to cease your persecutions—I ask you to allow individuals to be themselves, and do not place the yoke upon any human soul. If you continue to do so, it is only adding one misery to another. It is only adding care and perplexity to your future state of existence. Work together—live one with another—make life as useful as it is possible for human life to become, and allow no such thing as distrust and discord to spring up among you, for in unity you possess strength. But when you sever the forces that surround you, you may look for misery and distress in whatever direction you may go. We are working for all humanity. We are working to elevate. We are not working to bow men's souls down in sorrow and grief. We are working to wash out the necessity for sorrow. We are working to make the weakest and most powerless of created beings one entire brotherhood, and to do this we need all the strength that we can gather from material elements. And we are grateful to you for the opportunities you have given us to come occasionally and give to the world the thoughts that may originate by the conditions that surround us. And your hour of victory is coming—your hour of triumph is near to you—and you will feel that although you have struggled against almost insurmountable difficulties, that there is such a thing as a valley of peace, where the clouds of the past will disappear, and the joys of the future will be revealed to you. Eliza Carlyle. Ques. Of what place? Ans. I lived in what you might consider to be part of the country, near Manatawny. I had a kind of affliction. I had palsy.

CARRIE MARTIN.

(Centralia, Pa.)

I just thought I would come in a little while, to tell you my name and go out like the rest. Just say Carrie Martin, Centralia, Pa. Ques. You have got something to tell us, haven't you? Ans. I don't know; the big man said I put something in this lady's throat that made her feel bad, because that was my condition, and I had to stay around so that I could come. I had to wait till it went away. I went out in a hurry. Would you like to know how old I was? [Yes.] Well, I was thirteen years old. I just wanted you to know, because you might think I was a young woman. [You will be a young woman now. You will be yourself. You will have ever so much nicer a body than that.] It makes me feel all upside down. [You will feel all the better for it when you leave. We are very glad to have had you come. Have you got any friends?] Yes, I knew somebody, and the big man said he would send the paper to him. The big man, he watches out to see how to get word to folks.

JACOB TODD.

I don't know as I will be able to say very much to you, because there is a power around that seems to be absorbing the strength of the medium to build up the weary and afflicted and make them strong to do their spiritual labor. But, feeling a perfect sympathy with the work that you are doing, I have thought that I would come to you and say that there are innumerable spirits that surround you, and are working to enable you to complete your work in a manner entirely satisfactory to yourself, and also entirely satisfactory to the forces that surround you.—Sometimes you feel antagonistic influences around you, and you are fully aware that they would destroy your labor if it were possible for them to do so. But let me say to you that these influences are operating, as they think, against your power, when in reality they are breaking down their own selfishness and fixing their own dooms, if such a thing is possible. You have observed in all great reforms that individuals who take the conservative side and wish to hold back the advance of the human mind, are the ones that generally, in the end, make the conditions for the human mind to liberate itself. And in this instance it will be the same as in the past. Their jealousy and desire for power will lead them on until they will become indiscreet, and in a moment, when they think not, they will sink into insignificance and lose the power they have used to create a condition of such misery in the past. I am inclined to think that if you keep your mind in a passive condition, and do not allow yourself to weigh matters too carefully, or to feel too anxious about any event that is likely to come in your pathway, the power that surrounds you for good, and the power that is working for the elevation of humanity, will possess strength sufficient to do the work in a manner that will be satisfactory to you, and will allow you the liberty to go on in your work without any further interruption in the future. Ques. Who is it that is speaking? Ans. Jacob Todd. I will say that the circles are the things that are going to do the work. Ques. If we can only keep negative enough? Ans. Yes, be true to one another, and your success will be assured.

THROUGH MRS. H., MEDIUM

SHUBELL CARVER.

(Pitcher, Chenango Co., N. Y.)

Are you willing that I should come in? [Yes, certainly.] They said that the medium's power was exhausted and I am disheartened. I want to tell you something. [All right, go on.] I was a minister of the gospel, and I am suffering so much, for the work I done here. I can tell you who I was and where I lived, and you can find it out to be so. My name was Shubell Carver, and I lived for many years in a town called Pitcher, Chenango County, New York. I feel that I must say, in a voice that will reach to the end of the earth, that there has never been anything unveiled—there has never been any doctrine promulgated—that has done so much harm—that has caused so much blood to flow—and has wrought so much sorrow, as the doctrine of the atonement. Oh! if I had told the people that—if they had seen that they must suffer—if I had known that—for I taught that which I did not believe. I held myself above my fellow creatures. In short, I lived a hypocrite, and now they are imploring me to show them the light—and I am in

such a condition that everybody that to depend upon another for salvation, is the most intense selfishness. I cannot say what I want to, but tell them that the death of Christ has paid the penalty for sins committed and wrongs done. I am paying that penalty. I am so much obliged to you, that let me come. [You are welcome. We are only too happy to have you come and relieve yourself. You will be in a better position to do your work on the other side, for coming. You know that this suffering you are undergoing, is not to be continuous. Oh! I don't know, I am sure. Ques. You suffer from wrong doing then? Ans. Yes, and the suffering that goes the hardest—that which is the blackest—is when you have exercised a powerful influence over others for wrong. [That adds greatly to the responsibility of a conscientious person.] Do you think the time will ever come, that these poor creatures that look up to me now, asking for bread, and I can give them nothing, will the time come, when I can compensate them in any sense? [You can compensate them by going among them now, and informing them of your mistake, and of your returning to earth here, and realizing the error of your teachings while here, and the necessity there is for their understanding and knowing that their regeneration is within themselves, as salvation depends upon their own efforts, to get out of any condition of darkness, or of suffering in which they may be—that the remedy lies within themselves and not in a Jesus—not in yourself—your counsel—or your prayers—but in their own desires to do good; and their own efforts in that direction.] I think I see a ray of light. I thank you—I thank you.

SPIRIT COMMUNICATION.

MR. WALTER HOWELL, MEDIUM.

Given at MIND AND MATTER Office, March 29th, M. S. 35.

EMANUEL SWEDENBORG.

GOOD MORNING, MY FRIENDS:—We have been requested to give publicity to the plans and purposes that we have in view, in relation to the promulgation of our philosophy. Under our direction, this instrument has come to your shore for the occult reasons, namely, that the organism, by atmospheric changes, as well as new surroundings, both physically and mentally, may be prepared for a more interior metaphysical work. It is our purpose to take our instrument through the various States of this country, westward across the Pacific ocean to Australia, during which time we shall be preparing the organism psychologically, to meet the Buddhist and Brahmanic schools of thought in India. We believe a crisis has come in the history of Spiritualism, when it is necessary for the development of some medial powers, that shall deal directly with the occult sciences of India. The great question to be decided to-day, still, is the continuity of the conscious individuality. The Theosophical Society are promulgating in a metaphysical and philosophical form the doctrines of conditional immortality. We desire to meet this question of the continuity of the Ego proper, after the dissolution of the physical form. We are working in conjunction with a number of spirits who have reached Nirvana, or the Indian heaven, and having reached that state of rest, they desire now to commence a new creation, and therefore are projecting themselves into the circumference of life; and as they do this, they bring with them the light from the inner realm of being. They must sooner or later dispel the darkness and ignorance that exhibits itself in the Western materialistic philosophy, and by its potency, overthrow the ecclesiasticisms of to-day. The age in which you live has indeed become materialistic in the extreme, and the tendency of the present systems of education now in vogue, is to build up the mind from externals, and thus clog, so to speak, the avenues through which the soul can express itself. True education consists in the descent from this drawing from the infinite side of human nature the wisdom and the power to enlighten and uplift humanity. And we believe that by the time we have accomplished our mission in America and Australia, that the organism of our medium will be prepared for the platform of India. It is important that there should be a representative of this great movement sent to India. One has already demonstrated the phenomenal part of Modern Spiritualism to the inhabitants of British India (we refer to Willie Eglinton.) It is however our mission to deal more especially with the philosophic, and we trust by magnetic contact to assist the elimination of some of the atoms of the Nirvana. As this elimination becomes more complete, there will be a manifestation of more perfect harmony. India herself will receive much from her contact with the western mind, and the western mind can be greatly enlightened by a conjunction with the oriental sphere of thought. When there is established that spirit of reciprocity, whereby the western world may impart its knowledge of the more external phenomena in the material world, with its power of classification—with its modes of thought—different from the oriental mind, and yet capable of being harmonized therewith, we believe that it may be the means of establishing that harmony on earth that shall bring peace and good will to men. For until there is established that at-one-ment between the east and west—between the spiritual nature of man and the more external nature of man—you can never enjoy that equilibrium through which alone the diviner humanity may be ultimately upon the earth. India, Egypt and Greece represent the more celestial and spiritual nature of man, while the western world manifests more the external nature of mankind; and when there is a combining of the inner-interior nature with an influx from the spiritual realm, and the avenues of expression are no longer clogged, then the soul-life shall flow out, and you shall behold man as a more perfect expression of the likeness and image of the divine. We will, on some future occasion, give you another communication in this direction, but we have said sufficient now as an introduction to this department of our work. Those whose interest or perceptions are opened, will see the necessity of a conjunction—a more perfect conjunction—between the East and the West. For the time, farewell. Ques. Will you give us your name? Ans. We are speaking the thoughts of the sphere in which we move, and therefore would rather give expression to them as the thoughts of the band of intelligences composing the guides of an

instrument. The intelligence, however, giving the thoughts of the band, is Emanuel Swedenborg, and on some future occasion, as we have before stated, we will give you further communications, and shall be pleased also to answer questions, if a circle of interested minds could be called together for that especial purpose.

Charles Thompson's Reply to Mr. Joseph Tinney.

FRIEND TINNEY:—DEAR SIR:—Thanks for your fulsome name. I am glad to know that with your ability to change your sex, *ad libitum*, your appellation is at least masculine. But how was I to know that from your initial J.? But if this were all that has been left by you to be gessed at in your discussion of organic law, I should be much better satisfied with the result.

No, I intended no reflection upon woman, as a class, for I believe the average woman to be equal to man, and regret to see my brothers, who are in authority so thoroughly wedded to class legislation, lest they should have to step down and out to give place to many a woman, if all impediments to her advancement were removed; and I owe more to the possession of moral character and the development of manhood to woman than to man, and have received more solid instruction pertaining to the laws of life from Mrs. Jane Thompson Frohock, (Jean Story,) than from Tyndall and Huxley, to say nothing of Joseph.

Intelligence is not less wise nor perfect because manifested through a female organism, nor can we always measure a person's capacity by the caliber of his or her skull, or the weight of brain. The office of the male functions through all diversified nature is to beget, and of the female to conceive, and you might as well think of making the sun and moon interchangeable as the sexes. I am aware that aggregation and segregation are nature's methods of reconstruction, but in all her operations, so far as I can learn, the elements out of which every form of production is created, never lose their identity.

Now, my dear sir, when you came forward with your extraordinary claim of having discovered, by thorough investigation, that the sexes are identical with the positive and negative poles of the magnet, and accused scientific men of this age of reason of having impeached their intelligence by refusing to accept your bold assertion as scientific truth, and that too in absence of any proof to sustain your theory, I was reminded of an old lady who was in possession of so many signs and whims that she had but little use for brains. She tested her indignity by putting it in water, if good it would either sink or swim, she didn't know which; and if she found her cat asleep with her tail pointing north, she would prepare for a severe storm, which nothing could prevent under such circumstances. I admit that two or three ladies have come forward to thank you for your discovery, and happening to meet one of them, I complimented her upon her penetration, since I had utterly failed to see any reason in your claims, and she replied: "Oh, I do not understand what J. T. is driving at, at all, but took it for granted from published claims it must be something wonderful and worthy of everybody's sanction, since it made woman man's equal in one respect at least." Even Jean Story seems to think she saw something in the magnetic interchange, and in her explanation of the magnetic middle has made it just as clear as mud to the readers of MIND AND MATTER.

Now, regarding the interchange or convertibility of the positive and negative forces, I must deny it until some proof of it can be produced; and I deny that the sexes are identical with the poles of the battery, and for the same reason, I am open to conviction, but not without evidence. You may deal in theories if it suits you best; but as for me, give me the solid facts that will stand the test of time, and put unsupported theorizing to the blush at every examination. But instead of coming forward with the proof of your theory as I have asked you to do repeatedly, you stand up like a school boy, proud of his first lesson, and who repeats it at every turn in his path, and instead of referring at all to the proof called for by me, you close by asking,

"What elements there are in nature not represented in the two poles of the magnet?"

Thus flying to one inexplicable mystery, as if that could substantiate an unfounded theory of another mystery. In reply to your last question, neither you nor I possess the apparatus or the wisdom adequate to analyze magnetism and electricity, so as to make ourselves acquainted with their constituents, nor need we hope to until we can solve the child's question, "Who made God?" Still if you have any facts tending to prove what you claim, I wish to know the nature of them. But, sir, do not ask one to disprove a thing too many times over that has no existence.

I have written thus at length because the operation of nature's laws are interesting to every intelligent mind. For this reason I have been interested in the answers to J. W. C., but not knowing who J. W. C. is, and supposing that person would have something to offer on the subject, I refrained from entering upon the discussion, but may have something to offer upon the laws of life at some future time, independent of other peoples views or questions.

Yours for the Truth,

CHARLES THOMPSON.

St. Albans, Vt.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternally yours,
DR. HORACE M. RICHARDS.

Anniversary Celebration of the American Health College, Cincinnati, Ohio.

Editor of Mind and Matter:

Please inform the many readers of your paper that the 35th anniversary of Modern Spiritualism was appropriately and spiritedly celebrated at the American Health College in this city, on the evening of the 31st of March, 1883, by the students in attendance at its spring session of lectures, from different States of the Union.

Dr. S. Rohwer, of Telluride, Colorado, was selected Chairman, and Dr. S. S. Cook, of Cincinnati, Secretary. After the selection of officers, Prof. J. B. Campbell, President of the College, was called upon for the opening address of the evening, to which he readily responded in his usual animated and cheerful manner, by referring to the analogies of Ancient and Modern Spiritualism, and particularly detailing in a graphic and vivid manner the commencement of the manifestations, by raps, in the Fox family, at Hydesville, New York, on the evening of the 31st of March, 1848, just 35 years from the present date, and whose anniversary we now celebrate. Prof. Campbell also produced a pamphlet, published by him 32 years ago, and read from its pages many very interesting items, showing the evidences and progress of Spiritualism up to that time, and also stated that he published the first pamphlet, and gave the first public lecture ever delivered west of the Alleghany Mountains. The Professor further explained the wonderful spread and great success of Spiritualism, since that date, and the good it was doing, and predicted still greater success for it in the coming future.

Dr. S. S. Cook, an experienced and very successful physician, of several different medical schools, a graduate of Vtopathy, made some spirited and appropriate remarks well suited to the occasion.

Then followed Dr. John B. Wills, of Missouri, a member of the class, in a well timed speech. After him, other students from other States, made short speeches, and all seemed very hopeful of the future.

Dr. Rohwer, the worthy Chairman, made the closing speech, telling of the development of media in his far off home; after which the meeting adjourned, with three cheers for Spiritualism, and one big extra cheer for Spiritual Vtopathy, and the American Health College, at the same time requesting all spiritual papers to please publish the account of this anniversary.

S. ROHWER, M. D., V. D., Chairman. S. S. COOK, M. D., V. D., Secretary.

A Card.

The hall of the First Association of Spiritualists of Trenton was pretty well filled on Sunday evening, March 18th, it having been announced that Mrs. Glading, of Philadelphia, would occupy the platform.

Mrs. Adeline M. Glading has been with us several times, and is certainly very well liked by all who know her, both as a pleasing, amiable lady, and a truthful and reliable medium.

She belonged to the Episcopal church, and was a devoted Christian, until by the help of spirit friends, and through the instrumentality of Mr. Samuel Wheeler of Philadelphia, she was rescued from what seemed inevitable misery and death. Since then, having fully developed as a medium, she devotes her life to the spreading of the truth of Spiritualism, that she may, after having herself received such unlooked for blessings, bring help to the weary and despairing heart.

Mrs. Glading certainly is an excellent instrument in the hands of the spirit world, her guides being able, through her, to give the most convincing proofs of spirit existence, as well as to express the most sound and liberal, and at the same time, eloquent thoughts.

At Mrs. Glading's last engagement, Hoolah, an Indian maiden, and one of Mrs. Glading's controls, after the most masterly reading of a poem on "Nature and Nature's God," gave a lecture on "Clouds." It will be well to state here, that while lecturing, Mrs. Glading is perfectly unconscious, and that Hoolah speaks English to perfection, and without any mixture of the Indian, she having lost her parents when but a babe, and being then adopted and raised by a white family. Hoolah's lecture on "Clouds," was eloquent and instructive, and held the audience as though bound by a spell, picturing to the mind's eye the various and numerous clouds, that did, in ages past, and do yet, darken the horizon of the human family. The language flowed in eloquent terms, and produced pictures of exquisite beauty and rare and varied tints.

After the lecture, as is common with her, Ma-chee-ha, another Indian control, stepped in, to answer some questions by writing. When under this latter control, Mrs. Glading is perfectly conscious, her right hand only being controlled, which is cold and clammy, and appears as though paralyzed, Mrs. Glading herself being unable to do the most trifling thing with said hand while under the control of Ma-chee-ha. The writing is from the bottom upward, backward and reversed, and therefore only readable when held to a light or mirror. The questions sent up are invariably answered to the satisfaction of the senders, and many have been led to investigation through this most wonderful mode of writing. On the evening in question, the control answered, in this peculiar way, from fifteen to twenty questions, all, as far as we could learn, to the satisfaction of the propounders. Mrs. Glading is a shining light, is doing a great deal of good, and bids fair to become a star of the first magnitude in the mediumistic sphere, casting an effulgent light over the horizon of a seeking, sorrowing multitude.

The executive committee of the First Association of Spiritualists of Trenton feel it to be their duty to thus publicly proclaim the worth of Mrs. Glading as a medium, she having worked as such most zealously in our city, and having been the instrument to carry the truth of Spiritualism into many families, we, the undersigned, offer her herewith the thanks of said committee and association, hoping that she may often give us the pleasure of her presence, and praying to the angel world that they may prepare a kind reception for her wherever she may go.

(Signed.) A. NIEDERMIER, Secretary; JAMES W. ROYLE, President, First Association of Spiritualists, Trenton, N. J., March 29, 1883.

Psychometrization of Mr. Walter Howell, Now Lecturing Before the Spiritual Temple Association, by Mr. John M. Spear, Marob 29,

One generation passeth and another cometh. Old nations, old combinations, do what they can in their day and in their generation. Patriarchism, Judaism, Christianity, as it were, are links in a vast chain—the first preparing for the second, the second for the third, and thus on. So each nation has within itself certain important qualities. As an old nation dies, from that a new nation springs. And so there is divine, as there is consecutive development.

Modern Spiritualism is, so to speak, an outgrowth of the religious and socialisms of the past. It gathers to itself the essentials of the past, and receives into itself new elements, and the two, interblending, constitute a New Dispensation. It, as it were, cableizes thought; it sends it out in divers directions, over rivers, oceans, islands, nations, and is aiming to a divine universality. Universe upon universe are, like kindred drops, to melt into one.

Organizations in the spirit world require organizations in the earth sphere, so that correspondingly the twain shall be married and bring forth children.

The English speaking people, in the outset, most easily coalesce, and stronger and more immediate bonds form with that people. They become, as it were, the oere of the new movement. The best seeds are sown there. Years have rolled on, and the English speaking people understand somewhat fully the needs which are peculiar to them.

Now, while that circle is being perfected, another circle, so to speak, outside of that, is being formed. And in wisdom, love, you have been selected to, in a large measure, form that second circle. And the necessary conditions being made, other and still broader circles will spring into life and beauty. The pebble has been dropped into the ocean; circle after circle is being formed, blessing every creature of every kind.

Comprehensively, this is the work to be understood and carried forward. In blessing others, persons are themselves blest. This metropolis, Philadelphia, is in a marked sense a centre. In America, this city is so positioned that it becomes a centre, acting upon sub-centres. Congresses, associations, bands, convocations, are continuing to form modes of action. You bring to this continent certain elements. Pass through it, and you gather certain elements. And so you deposit, and so you receive, each being a necessity. The church is a mother; the state, commerce, education, and other departments spring from her loins. She must be universal—thus bearing children of universal thought. And here the mind necessarily rests.

It is a Spiritual movement, because the persons moving are moved from within, and bring forth what they have.

As you proceed in your work, you will find yourselves forming circles, churches, and founding temples. Having done so, you pass on in an orderly, methodical, and somewhat, in what may be called, a Wesleyan way. Your education comes of experience, observation, intuition, and a divine spirituality. With your wonderful ability of adaptation, you can be a little child, a Cicero, a Demosthenes, a Plato; and persons will gather about you because of what they feel is within you. If you were to receive a name, you would be called *The Alleviator*. You remove pain, dry up tears, take away doubt, raise up the oppressed. And alleviated persons will declare what you have done for them, and will become a body of intelligent co-operators.

Hence, again, the mind pauses. It sees a vast and fathomless ocean. You are here, then, at this location, to do a certain work not to be done by another. And when that work is completed, your feet shod with the preparation of the new movement; you march on, gathering materials for a new armor—the breastplate of righteousness and inexorable justice. Clothed with this armor, you cannot be permanently harmed.

All things are to become new. The very insect beneath the feet, the lowing cattle, the neighing horse, the motherly elephant, the soaring eagle, and kingly lion, are to rise to a higher condition. The spirit within and around them is to make them new beings; and the leopard and the bear, and the little child are to lie down together.

So comprehensive are these thoughts that words cannot express them. But deeds are to speak. Words are but air; and so you are to live in deeds, and to command the influences requisite to great deeds.

Completing the circle, and again reaching the metropolis, you will look down upon lords and kings, and feel that they are but instruments in bringing that time when nation shall not lift up the sword against nation, nor learn war any more.

Testimonials.

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

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

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

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

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN, Salamanca, N. Y.

Testimonial to Mrs. Sheppard-Lillie.

ALLIANCE, O., March 27th, 1883.

Editor of Mind and Matter:

Mrs. Shepard Lillie has just closed a lecture course of three months engagement. She has met with good success, adding thirty more members to our already strong society, and adding more to our spiritual wants, that makes us a power among orthodox. Please publish the following resolution at the request of our society.

Mrs. J. D. JONES, Sec.

RESOLUTIONS.

WHEREAS, As Mrs. Shepard Lilly's engagement with the Independent church of Alliance, Ohio, is being brought to a successful close, and as her lectures and social qualities have been productive of great good, and of lasting benefit, to this society, which is attested by a large increase of membership, therefore,

Resolved, That we, the members and friends of this Society, extend to her our cordial and heartfelt thanks, and invite her to renew an engagement with us at any future time, when her other engagements will admit of it; also,

Resolved, That we heartily thank Mr. Lillie for contributing with music and song so much that entertains and delights; also,

Resolved, That a copy of these resolutions be given to Mrs. and Mr. Lillie, as a testimonial of our regard and esteem, and that a copy be furnished to MIND AND MATTER for publication.

Passed by a unanimous vote of the Society. Mrs. J. D. JONES, Secretary.

SANTA BARBARA, California, } March 14th, 1883.

Editor of Mind and Matter:

DEAR BROTHER:—Again from this land of flowers and perpetual summer, on the far away shores of the Pacific, would I send you a kind greeting.

Not only in my own behalf, but also in behalf of many earnest workers here, who have learned to love you for your zeal in a cause so dear to us, and to humanity; would I send kindly greeting.

What grand communications are given to the world from week to week in MIND AND MATTER! What a glorious day is beginning to dawn, for benighted, priest-ridden humanity! The reward also must come to those who have been faithful obedient servants to the behests of the angel world, who are guiding and directing the entire movement, and will continue to guide and direct, until all opposition is overcome, and humanity shall be redeemed from all the errors and superstitions of the past, and the reign of a universal brotherhood shall be established on earth.

One of the old veteran workers in the cause of Spiritualism, Hon. Warren Chase leaves us on Friday next to make his future home among you of the East. He is so well known that I doubt not he will be kept constantly employed in the lecture field which is his desire for the future. He was tendered a farewell reception at the theatre here last night, which was well attended and a very pleasant evening passed by those assembled.

Mrs. Hurst the celebrated materializing medium from Terre Haute, Ind., is expected here to-night by steamer, to make her permanent abode with us. Thus as one worker departs another is ready to take his place and the work goes right on.

Inclosed please find names of a few more permanent subscribers to MIND AND MATTER; and I will still endeavor to add to the list occasionally. Your brother, ANNER RUSH.

Spirit Obsession.

Editor of Mind and Matter:

As there are quite a large number of people writing to me for information on the above subject, I would like to inform them that I am so busily occupied that time will not permit of my writing brief articles for publication, and that I am at present writing a book on the subject, under the dictation of Dr. Bouney and many other spirits, giving their experience in that line; also relating cases that have come under their notice as well as my own. This book is intended to show the *modus operandi* of the controlling by different spirits in the spirit world. It will be completed and ready for the public the latter part of the summer, providing enough subscribers can be obtained to warrant the publication of it. The price will be \$1.50 per copy. All persons wishing to subscribe therefor, may avail themselves of the opportunity by addressing me in care of MIND AND MATTER, 713 Sansom street, Philadelphia. I would also inform my friends that I have changed my office and residence to 454 North Fifth street, where I will be pleased to meet my friends who wish to call upon me in person. Respectfully, DR. B. F. BROWN.

Spiritualism in Alliance, Ohio.

Editor Mind and Matter:

Last evening, 25th inst, closed the engagement of Mrs. J. T. Lillie, (formerly Mrs. Sheppard,) in our city with a crowded house, many standing the entire evening, and many going away, not finding room within. Her subject was, "Life and its Crowns" and was handled with great power and eloquence, it being one of her grandest efforts during her stay of three months with us. We had thirteen additions to our ranks yesterday morning and evening, making thirty in all since she has been with us, all of whom are men and women of worth.

Mr. Lillie is a fine musician and one of those genial hearts and natures that wins its way into your affections. They came here January 1st, with many friends, and go away with hosts of them, and the shadows as they bid us adieu, have a silver lining for they promise to come to us again. When we arrived at church, Sunday morning, we found a grand surprise awaiting us. The stand, pictures, clock and chandeliers, were all festooned with amilax and the stand beautifully decorated with flowers interwoven about it and a very handsome vase of flowers to complete the picture, a surprise from our young florist Leroy Lamborn. An enthusiastic vote of thanks was tendered him in the evening, at the close of service. Hoping our good work is only begun.

I am yours truly, W. S. PETTIT.

Alliance, Ohio, March 26th., 1883.

PIERRE L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing, Address for present, Washington, D. C., Post-office, the 31st of the present month.

30 Fair Street, Hew Haven, Conn., } March 2d, 1883. }

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West, and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

Yours for truth,

J. WM. VAN NAME, M. D.

THE SIOUX CHIEFS REMEDY.

For Consumption, Asthma, Nervousness, and all other diseases, resulting from impoverished blood or wasting of the vital forces. A purely vegetable compound—will positively cure the above diseases, and in ALL cases, where directions are followed, builds up the shattered constitution and affords relief to the sick and suffering. Sent by mail (dry) with full directions. Price \$1.00 per package. Put up in large bottles at one dollar per bottle. For sale wholesale and retail by S. WHEELER, 1710 Francis St., Philada., Pa.

HILL SIDE HOME.

CARVERVILLE, PA.

A quiet and healthy resort for Liberal-minded and truth-loving persons desiring Board, where opportunities will be offered for a thorough investigation of all subjects of importance. For terms or information apply to

WM. R. EVANS, Proprietor, Carversville, Bucks Co., Pa.

5-23.

SEND ME ONE DOLLAR BY MAIL.

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood. W. PAINE, M. D., Address, 250 S. Ninth Street, Philada., Pa.

5-29

Mrs. Stoddard Gray, and son, Dewitt C. Hough, hold seances for full form materializations, and answer written questions, Sunday, Monday, Wednesday, and Friday evenings, 8 o'clock, and Tuesday afternoon, 2 o'clock, at their residence 339 West 84th street, N. Y. City. Admission, \$1.00. Private seances by appointment. 5-19

DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 525 South Eleventh Street, Philadelphia, Pa. 5-23

Special Notices.

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

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

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

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

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

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.

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.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 903 W. Polk street.

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 1320 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROMWELL, 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. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

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.

here to the worship of the procreative and generative principle in nature, symbolized by the phallic cross.

It would seem that the ignorant and bigoted Papistical Christian inhabitants of Colombo, were not aware that the Papistical Christian Church had borrowed, stolen, or appropriated and consecrated this heathen phallic emblem, as their most holy Cross, and hence jumped to the conclusion, that the Buddhist display of that heathen symbol, was intended as an insult to the religious belief of the Papists. We venture to say that no Catholic priest or prelate took any step to undeceive their insensate and ignorant followers, as to the true meaning of that Buddhist cross, or to disclose the fact that the cross before which they kneel, and which they set up for the worship of their choused followers, is the same phallic emblem, and nothing else.

Could any occurrence more fully show the utter nonsense and folly of all symbolical, creedalized, or ritualized religions, than this warfare between the Buddhist heathens and the Papistical Christians, as to who shall monopolize the use of that heathen emblem the phallic cross. As to which has the better right to its use on the score of their mutual superstition, ignorance and bigotry, there can be no doubt whatever. The sole right is with the Buddhists, who have a prescriptive title to its use, besides having a correct understanding of its religious meaning.

It is true, in this instance, that the Protestant Christian votaries of the phallic cross, who derived their veneration of it from their Papistical ancestors, are not mentioned as taking a hand in this crusading contest; but we venture to say they bore a full hand, in resenting this Buddhist claim to the use of that purely heathen emblem. We wonder the Christian priesthood and clergy, Catholic and Protestant, did not see the danger of having such an issue raised, as to the rightful ownership of that heathen cross. With what supreme contempt the learned Buddhist priesthood must look down upon their Christian priestly rivals, in thus turning their ignorant minions loose to murder their patient and confiding followers.

Such events as these suffice to show that religion is a curse wherever it exists, and serves no other purpose than to alienate one part of the human race from the rest, and to uphold the vilest and most destructive kind of tyranny that ever weighed upon humanity, the absolute enslavement of the mental and moral natures of all who bow their necks to its yoke. Is it not possible for us to have less religion and more humanity than now prevails under the domination of priestcraft? We believe so, and therefore we labor against it, and wait for the day of entire deliverance from its iniquitous dictation.

BUNDYISM AND COLBYISM vs. MODERN SPIRITUALISM.

We have pretty fully illustrated the nature, aims and objects of Bundyism, during the past four years, and have so riddled and exposed its true inwardness that few indeed are they who do not now understand its deadly antagonism to Spiritualism. It has been kept afloat, thus far, by a combination of men who posture as mental giants and moral beauties upon about as lean a stock in trade as any business, reputable or disreputable, was ever conducted upon. For a time, Mr. Bundy, the editor of the Bundyite organ, pretended that the publication of the *R.-P. Journal* was a paying business, and in order to scare his Bundyite following into the support of it, from time to time announced that should the time come when, to continue its publication would necessitate loss, it would stop forthwith. We had reason to believe at that time that the *Journal* was being published at a loss. Many schemes and plans were resorted to by the publisher to counteract the shrinkage of the *Journal's* subscription patronage, but with little if any success. At length the strain became so great that Mr. Bundy, as if in the agony of despair, frankly acknowledged that he had been running the *Journal* at heavy pecuniary sacrifice to himself, and made a pitiful appeal for help to keep it afloat. That Mr. Bundy did not appeal in vain seems proven by the fact, that after running *The Two Worlds* aground after a five months' fruitless cruise, Dr. Crowell pooled resources with Mr. Bundy, and, as we are credibly informed, gave the latter \$2500 to keep the *Journal* afloat for a time longer. What other contributions were made with the same view by other parties, or what other contributions may be made hereafter, we have no means of knowing. It is sufficient for our present purpose to conclude that Bundyism is a losing *ism*, and destined to an ignominious, if not an early end. We may therefore turn our attention to another *ism* that is not one whit less calculated to obstruct the Spiritual movement. We refer to Colbyism, as exemplified in the skulking, shuffling, evasive and treacherous course of the *Banner of Light*.

Bundyism, as our readers well know, was instituted for, and has been engaged in, a persistent war upon spiritual media, who have ventured to give their mediumistic services to the public, without regard to the let or hindrance of Mr. Bundy, and his coadjutors of the spirit grabbing, medium persecuting, and medium slandering fraternity. On the other hand, Colbyism has consisted in pharisaical profession of friendship for assailed, slandered and persecuted mediums, while at the same time it silently winked at and

approved the methods of Bundyism, in its persistent and active efforts to oppose, discourage, and suppress public mediumship. As between Bundyism and Colbyism, we have infinitely more respect for the former. We never could read Milton's *Paradise Lost*, without sincere respect for Satan, that evil genius of the conception of the great poet's brain, in his heroic efforts to attain the object of his mistaken and disastrous ambition. But the matter that we have more immediately before us, is the course taken by Mr. Colby in relation to the recent infamous, personal attacks made upon Mrs. Cora L. V. Richmond, by Mr. Bundy and Mr. Wm. Emmette Coleman, in the *Religio-Philosophical Journal*. Mr. Bundy's attack upon the personal and mediumistic character of Mrs. Richmond, as the editor of the *Journal*, was scandalous in the extreme. Yet, Mr. Colby whose especial duty it was to defend the character and reputation of that grand, popular and widely respected medium, did not venture to so much as peep a word of protest against this Bundyite outrage, or say a word in her behalf.

Some weeks later, Wm. Emmette Coleman, the Bundyite representative in California, flatly impeached Mrs. Richmond's personal and mediumistic integrity, through the Bundyite organ. At length, shamed into saying something in Mrs. Richmond's behalf, by our vigorous repulse of her enemies, Mr. Colby in the *Banner* of last week, ventures to say thus much, and no more:

"We learn that Mrs. Richmond, the eloquent trance speaker, is lecturing each Sunday in San Francisco, to the general acceptance of the Spiritualists of that locality. Notwithstanding this fact, her mediumship is attacked by a correspondent, in unmeasured terms, through the avenue of a Western paper. Those who have for many years listened to the inspired discourses given by her guides upon the public rostrum, in this country and in England, and who have so highly appreciated them, will no doubt feel deeply grieved when they become cognizant of this fact."

If there was any life, or sense of justice among those Spiritualists who are the patrons of Colbyism, Mr. Colby would never have dared to insult the friends of Mrs. Richmond with that whine of politeness and cowardice. Mr. Colby might have consistently remained entirely silent in relation to Coleman's attack upon Mrs. Richmond, and had he done so, we might have believed him sincere in his evasion of every obligation of personal and editorial duty; but when he tells the readers of the *Banner*, in that ambiguous manner, of an attack on Mrs. Richmond, without giving one particle of information as to what was the nature of the attack, by what correspondent it was made, and in what Western paper it was published, it becomes evident he did not dare to let them know the nature and extent of his treachery to the cause in the interest of which he claims to edit the *Banner*. He did not dare to tell them that the correspondent was Wm. Emmette Coleman, and the "Western paper" in which Mrs. Richmond had been "attacked in unmeasured terms," was the *R.-P. Journal*. Nor did he dare to tell his readers that Coleman had only very mildly continued or repeated the more villainous attack previously made by Mr. Bundy, in the *R.-P. Journal*, on her setting out for San Francisco, a few weeks before, without so much as a grunt of objection from himself. It is simply an insult to every reader of the *Banner*, and especially to those who are friends and admirers of Mrs. Richmond, to say to them, you "will no doubt be greatly grieved when they" (you) "become cognizant of this fact," that Mrs. R. had been "attacked in unmeasured terms." How did Mr. Colby suppose that his readers would become cognizant of any fact, while he thus contemptuously withheld all information from them, about the matter of which he was speaking.

We have here a specimen of Colbyism pure and simple, and a more unsightly and disgusting thing it would be hard for any sincere and faithful friend of Spiritualism to look upon. Poor Spiritualism! What hast thou done that thou art subjected thus to be loaded down with the hypocrisy, imbecility, knavery, and selfishness that has, in the end, destroyed, in all the past, every movement for the alleviation of the misery of enslaved humanity, upon which they have been permitted to fasten themselves?

Spiritualists! you who see something in the Spiritual revelation of truth—something beyond your petty individual interests—arouse and insist that this loading down of the truth with the curses of selfishness, imbecility, cowardice and treachery shall cease. If you do not, a pall of spiritual darkness will settle down over humanity that will not be easily lifted in the near future. We are making such an effort in that direction as one man with limited means can put forth; but no one man—no hundred men—no thousand men—will be more than equal to the contest that must now be made if the truth is to live at all. Priestcraft is as rife to-day as ever it was; it is as powerful for evil; and it is thoroughly alarmed at the steady advance of Spiritualism. A struggle for truth is upon you, Spiritualists, such as this world has never known; but if you are true and faithful to the countless spirit allies who are at hand to aid and sustain you in the contest, you cannot fail of victory. Will you be so? Then, as the first measure, call a halt to Bundyism and Colbyism, in order that you may give all your attention to the open enemy, and the latter be without the help and support of these internal schemes of selfishness and treachery.

AN EXPLANATION NOT ONLY NEEDED BUT DEMANDED.

Last week we published the following letter, and (what purported to be) a spirit communication:

"KEENE AND DAVIGNON AT NEW ORLEANS."

BROTHER ROBERTS:—The following communication was given to Mr. Geo. P. Benson, at a circle held by Messrs. Keene and Davignon on Thursday evening, March 15th, 1883, in the presence of sixty persons.

While in the trance state, Mr. Keene gave many remarkable tests, giving full names and messages, which were all recognized or received by friends present. He announced the presence of this spirit who gave his name, and said he would write on the slates. The slates used were new, brought there that evening tied together, having a small piece of pencil within. Mr. Davignon and Mr. Benson held the slates, their clasped hands forming the table. They stood in the light, in view of all present, when in about three minutes, both inner sides of the slates were closely written upon, the following message being an accurate copy, which I have carefully compared with the slates at Mr. Benson's request.

Messrs. Keene and Davignon are doing a good work here, convincing skeptics of the truth of spirit return, and bringing peace and hope to many weary souls. They are appreciated here as they should be wherever they may go. They have more callers (most of them from the skeptic ranks,) than their strength will permit them to entertain.

They have given a number of Etherializing sittings at private homes with success, giving full satisfaction to those forming the circles.

Let all unite in giving due praise to our true and tried mediums, and sustain and protect them wherever they may go.

JAS. H. YOUNG.

New Orleans, March 22d, M. S. 35.

COMMUNICATION.

GOOD EVENING, SIR:—I will open my communication by this saying, "Honesty in belief is no criterion of truth," and spiritually, I have found it true. No man ever lived who taught and preached Jesus Christ, who did it more honestly than myself, but it has not given me happiness—it has not even contributed one hour toward rest since I have been a spirit. "You taught us this, why did you not deliver us out of the spiritual darkness in which you have plunged us?" Far better be an infidel and deny all existence beyond the grave, than teach a delusion to your followers; as the Christian says, "A dying Voltaire may shout remorse," but this cannot equal the awful responsibility of a Christian minister when he faces his dupes in spirit life.

I know that this is a vivid picture. It is one that ought to strike every one of these leaders of God's sheep—they are well named, for whilst their shepherd takes good care of them for their fat and fleeces, he is soon ready to see them slaughtered.

If there were nothing but material death for them, this would be well enough; but it is the spiritual life beyond that cannot be escaped. There is no atonement that was ever offered by any dying God or man, that can prevent the consequences that are involved in the reproaches of those whom you led into error.

While living in the mortal form, I would say, whatever the *ism* is, it is far better to rest all your hopes of a life beyond the grave on good deeds than on it, and even in this great modern light, Spiritualism, there is much more wasted upon the *ism* than is applied to the spiritual part of it. With a desire so strong that no tongue can express what I feel, I hope this communication may strike those self-elected God's shepherds with such fear that they may be unable to dupe any more trusting mortals.

My name was Isaac Ambrose, a Presbyterian minister. I passed away in 1874, in Lancashire, England. God bless you, my noble brother, in your noble cause of truth, and your great efforts to get the truth before the people. I will come again when the time is offered to me. I shall ever be with you in your efforts to give truth.

Good by, from your friend,

I. AMBROSE.

Mr. Young's letter and that plagiarized communication came to hand just as we were starting to Massachusetts, to answer our recognition as a witness in the case of the indictment of the Commonwealth against Joseph Beals, et al., and thus found admittance to our columns before we had time to make the necessary examination as to its authenticity. On our return we had our attention called to the fact that the fraudulent communication sent to us by J. H. Young, and published as stated, was almost a literal copy of the following communication published in *MIND AND MATTER* of March 18th, M. S. 34, a little over one year before, through the mediumship of Alfred James:

"ISAAC AMBROSE.

"(An English Presbyterian Divine.)

"GOOD EVENING, SIR:—I will open my communication by this saying: 'Honesty in belief is no criterion of truth,' and spiritually I have found it true. No man ever lived who taught and preached Jesus Christ, who did it more honestly than myself; but it has not given me happiness. It has not even contributed one hour towards rest since I have been a spirit. And then, to see all around you hundreds of souls who, with outstretched hands, say:—"

[These italicized words are left out of the plagiarized copy.] "You taught us this; why do you not deliver us out of the spiritual darkness in which you have plunged us? Far better be an infidel, and deny all existence beyond the grave, than to teach a delusion to your followers. As the Christians say, 'Not as the Christian says.'" "A dying Voltaire may shout remorse," but this cannot equal the awful responsibility of a Christian minister when he faces his dupes in spirit life. I know that this is a vivid picture. It is one that ought to strike every one of these leaders of God's sheep, (they are well named, for whilst their shepherd takes good care of them for their fat and fleeces, he is soon ready to see them slaughtered.) If there were nothing but material death for them, this would be well enough; but it is the spiritual life beyond that cannot be escaped. There is no atonement that was ever offered by any dying God or man that can prevent the consequences that are involved in the reproaches of those whom you led into error when living in the mortal form. I would say, whatever the *ism*, it

is far better to rest all your hopes of a life beyond the grave on good deeds than on it. And even in this great modern light, Spiritualism, there is much more wasted upon the *ism* than is applied to the spiritual part of it. With a desire so strong that no tongue can express what I feel, I hope this communication may strike those self-elected God's shepherds with such fear that they may be unable to dupe any more trusting mortals. My name was Isaac Ambrose, a Presbyterian minister. I died in 1874, in Lancashire, England. Go bless you and your efforts to get the truth before the people." [The words, "my noble brother, in your noble efforts in the cause of truth," and "I will come again when time is offered to me. I shall ever be with you in your efforts to give truth. Good bye, from your friend I. Ambrose," were not in the original communication.]

Such are the facts. It is therefore evident that a most vile and damnable fraud was perpetrated upon Mr. Jas. H. Young, either by mortals or spirits. If by mortals it lies between Edwin Keene, Nelson Davignon and George P. Benson. Upon them rests the necessity of placing the fraud at the proper door, or of being themselves held responsible for one of the weakest as well as the wickedest frauds that was ever attempted under the cloak of spirit manifestations. We do not hesitate to say that, as the matter stands, we regard one, or two, or all three of the persons named as the guilty party or parties. It seems almost impossible that it should be a spirit fraud, for many reasons that will strike the mind as contradicting such a presumption; and yet we do not say it may not be, for we have seen too much of the power of lying and cheating spirits to transact devilish iniquity, to undertake to fix a limit to that power. But there is one very significant fact connected with the affair, and that is, that Mr. Young does not tell us who Mr. Geo. P. Benson is, or what he knows of him. It is very manifest that Mr. Benson saw fit to use Mr. Young to seek to play a trick upon ourself and our readers, by getting him to vouch for the correctness of the copy of the fraudulent communication. In the absence of further information, we strongly incline to believe that Geo. P. Benson, if that is his name, is a Jesuit agent, who was willing to play a trick upon the mediums, or to aid them in playing a trick upon others. It is a fact that Edwin Keene and Nelson Davignon have been reared in the Catholic Church, and it is more than probable that Benson, is a member of that Christian sink of all iniquity. Let the facts come forth that will place the responsibility of this outrage where it belongs, so that the innocent may receive no harm.

It is not a little significant that we should receive a second missive from Mr. Young, urging us to be prompt in publishing the fraudulent transaction. As we cannot believe, as yet, that Mr. Young had any guilty knowledge of the trick, we infer that those who were the real actors in it urged him to use his influence with us, to lead us into the trap. We say to the villains, whoever they may be, that they are welcome to all they have made by their dishonest and fraudulent action. But this must be done, an explanation must be given, and that promptly, or we will publish the persons we have named, as its guilty authors, and caution the public against them. That Roman Catholic Jesuitism, either on earth or in spirit life, is at the bottom of the outrage, we are just as certain of as that we are now penning these words of defiant denunciation.

We want it understood that we are the implacable foe of all fraud, in *Spiritualism*, as we are in all things else, and at whatever trouble or cost, we will follow the guilty perpetrators, until we have driven them to the wall, and disarmed them from doing further injury to truth.

As it may be interesting, to know who the Rev. Isaac Ambrose was, we will give the following account of him from McClintock and Strong's *Encyclopedia*:

"Isaac Ambrose, a Presbyterian minister, born in Lancashire, 1591, and educated at Oxford. He officiated at Preston, and afterward at Garstang in Lancashire, from which he was ejected in 1602, for non-conformity. He was a man of great learning, which he adorned by sincere and ardent piety. He died in 1674. Amid the labors of an active ministry he found time to prepare several works of practical religion for the press."

The first communication was undoubtedly genuine, as it bore all the evidence of being so. It was a fearful blow, as spirit evidence, against the Christian religion, and it is natural that the Jesuit propagandists of that false religious teaching, should seek to discredit it, by such mean and contemptible trickery as that that was perpetrated in this instance. They will have to meet and endure the truth whether they will or not, and they might as well make up their minds to do it with a good grace.

Testimonial From Eldress Pauline Bates.

SHAKERS, N. Y., Feb. 18, 1883.

Dr. Rhodes:—Dear Friend— Please send me one dollar's worth of your valuable lozenges, as soon as convenient. We are having considerable sickness since this month came in. I do not use all of them myself, but I use them for the sick and suffering. Your friend, PAULINE BARNES.

Dr. Dobson's Liberal Offer.

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

EDITORIAL BRIEFS.

Wm. H. Eddy is holding seances, with good success, at 254 West 17th St., N. Y. City.

A. W. S. ROTHERMEL, can be addressed at Post Office, Rochester, N. Y., until April 10th.

Dr. B. F. Browns has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

Solomon W. Jewett, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

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.

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

Mrs. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

HON. WARREN CHASE and family, reached St. Louis, Mo., from California the 22d of March en route for the East. He goes from there to Terre Haute, Ind., and will speak in Toledo, Ohio, during April and visit the New England Camp Meetings during the Summer.

FRANK T. RIPLEY, spoke and gave platform tests to a large and appreciative audience at Moor's Hall, Indianapolis, Indiana, on the Thirty-Fifth Anniversary of Modern Spiritualism. Mr. Ripley is prepared to make engagements to lecture and give tests, and can be addressed at 24 Exchange Block, Indianapolis, Ind.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

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

Mrs. LIZZIE M. WATSON, of Lynn, Mass., writes, that the Spiritualists of Lynn had a very pleasant time at the celebration of the Thirty-fifth anniversary. The poem in MIND AND MATTER entitled "Hydesville," elicited warm applause, and the occasion was one long to be remembered with pleasure by those who participated in the celebration.

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. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Medium's Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

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

COL. S. P. KASE has prepared a defence, in pamphlet form, against the slanderous allegations of certain members of the Eurythm Association of Philadelphia, to his prejudice. These pamphlets can be procured at this office, or on application to Col. Kase, and will be gratuitously distributed on Sunday morning at Eighth and Spring Garden streets, and also at Baker Hall, corner of Second and Columbia avenue.

SPIRITUAL-TEMPLE ASSOCIATION.—"In things essential, unity, in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. For further particulars, see *Public Ledger*. The public cordially invited.

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. Mr. Watkins has made no return to us of either names or money, but that will make no difference; so far as the friends who have subscribed is concerned.

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.

As we go to press we have only time to give the result of the Commonwealth of Massachusetts vs. Joseph Beals et al. as contained in the following telegraphic announcement:

SPRINGFIELD, Mass., April 3.—The case against the president and directors of the Lake Pleasant Spiritual Camp Meeting Association for the criminal libel of Dr. Jonathan M. Roberts, of Philadelphia, editor of MIND AND MATTER, ended at Greenfield to-day in a verdict of not guilty.—*Philadelphia Enquirer*.

We have had Judge Blodgett's charge to the jury stenographically reported, and will publish it in our next issue, with such notice of the incidents of the trial, and comments on the verdict and testimony as, to us, may seem especially pertinent.

We feel it is but justice to ourself to say that we question the authenticity of the communication given at our last week's seance, purporting to come from Julius Cesar. While the communication is interesting and instructive, so far as the subject matter of it is concerned, it is not such a communication as we might naturally expect from the spirit of such a historical person as was Julius Cesar. In this instance, as in all others, we publish the communication, leaving the responsibility for any effect that may follow, with the spirit who gave it, whoever he may be. While we are willing that all spirits shall be heard, so far as we can give them the opportunity; yet we reserve to ourself the right to judge concerning the authenticity and truthfulness of each communication.

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

Dr. ABBIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

The Thirty-Fifth Anniversary of Modern Spiritualism was celebrated by the Second Association of Spiritualists of Philadelphia, in a very appropriate manner, on Sunday and Monday, April First and Second, at their church, Thompson Street, between Front Street and Frankford Road. The committee of arrangements deserve much credit for the beautiful and artistic manner in which the church was decorated. The services on Monday, consisted of a conference in the morning; the *Lycæum* met as usual in the afternoon, and was followed by a conference and circle combined. A large and attentive audience were gathered, the *Lycæum* being one of the main features of attraction. Many of the children spoke very appropriate pieces which did credit not only to the

scholars but also to their teachers. Several short addresses were given which were listened to with marked attention. Time and space will not permit of a mention of the exercises in detail, but everything passed off harmoniously and agreeably. In the evening Miss Langham, by request, delivered her address of the afternoon, dressed in costume, which elicited warm applause, after which Mrs. Adeline M. Glading, gave the address of the evening, which was instructive and entertaining. On Monday the exercises were only conducted in the evening, but our time being fully occupied elsewhere, we were unable to be present on that occasion, but are informed that the exercises were of the same pleasing and satisfactory character as those of the previous day.

Anniversary Exercises—The Haverhill and Bradford Spiritualists—Banquet, and Literary and Musical Entertainment.

The Spiritual Association of Haverhill and Bradford observed the thirty-fifth anniversary of the advent of Modern Spiritualism with appropriate exercises and supper in G. T. Hall, Merrimack street, on Saturday evening. The word "Welcome" appeared over the stage, and the tables extended the entire length of the hall. Plates were laid for one hundred guests; all the seats were taken, and some fifty were served at the second course. At 6.30, President Daniel G. Davis announced that supper was ready, and invited the company to partake. An hour was spent in satisfying the wants of the inner man, after which the literary programme, as follows, was presented:

Song—"Our beautiful home over there."—Longley. Mrs. Young, Mrs. Huntington, Mr. Lang, Mr. Tilton.

Address of Welcome. Mr. E. P. Hill.

Selection—"Nuts to Crack."—Crey. Miss Barnicoat.

Guitar Solo. Mr. G. Pierce.

Selection—"The Minister's Housekeeper."—Stowe. Mr. W. F. Kimball.

Song—"Daisy O'lynn." Mrs. Young, Mrs. Huntington, Mr. Pierce.

Address. Mr. Cephas B. Lynn.

ORCHESTRA.

Selection—"A Vision." Miss Barnicoat.

Song—"I am Waiting." Quartette.

Duet—"The Old Mountain Tree." (By request.) Mrs. Young, Mrs. Huntington, Mr. Pierce.

Mr. Hill's address of welcome, though brief, was cordial and to the point. The selections sung by the quartette were rendered with good effect, and the harmony sustained were very beautiful. The guitar solo by Mr. Pierce was received with marked approbation, as was the reading by Miss Barnicoat and Mr. Kimball. The principal address of the evening, delivered by C. B. Lynn, of Boston, was given with ease and grace, which marked the speaker as a true orator. Spiritualism has come into the world to do a good work. To-night its advent was being celebrated by many both in this country and the old world. Its pathway was marked with light in the world. It has already accomplished a great work in the world, and was destined to still bless the earth. The speaker traced the growth of Modern Spiritualism through the thirty-five years of its existence in this country, claiming that, considering its humble origin, the progress it had made was truly wonderful. The address was listened to with close attention by the audience. The music by the orchestra, composed of Messrs. Witham and Pierce, added much to the interest of the occasion. The supper was prepared by the ladies of the Spiritual Aid Society, was rich and good. The programme was unique and very handsome, upon the corners of which appeared the quotation, "It must be so.—Plato. Thou reasonest well. Else whence this pleasing hope; this fond desire; this longing after immortality." And on the reverse, "Sempiterna." The whole was a fine success.

Letter From Mr. L. O. Weeks.

Editor of *Mind and Matter*:

In the *Banner of Light* of March 17, I find a letter from J. M. Peebles, in which he seems to rejoice at what he pleases to denominate the growing liberality of the churches, inspired no doubt by the fact that he and some others of the same stripe had been invited to speak in many of the churches, and his utterances had been applauded and pronounced "Good enough Christianity for them," and triumphantly exclaims, "Who so stupid that they cannot discern the signs of the times?" For one who does not seem to rightly understand them, I point to the Rev. "Pilgrim" himself.

Now, Mr. Editor, Pagan Christianity stands just as equally on its mythical "Rock of Ages," as it did thirty-five years ago, (but by no means so securely), and they have no idea of accepting even the phenomena of Spiritualism, only as coming from the devil (another myth) and his traditional imps; while they reject in toto the beautiful philosophy of Spiritualism. Why? Because if we save ourselves by the true philosophy of good deeds, right actions, and pure and noble thoughts, as well as by a knowledge of natural law, they say, Christ will have died in vain; and as the Bible says, "Whosoever entereth in but by me (Christ), the same is a thief and a robber."

Instead of the churches accepting the facts of Spiritualism, as Mr. J. M. P. seems to suppose, he is walking straight into the open arms of the church, carrying "Christ the corner stone of Spiritualism" with him; and that is the place for him. There is no affinity between orthodox Christianity and Spiritualism. They are as opposite as darkness and light, as truth and error, and they will remain opposing forces in life until one or the other ceases to exist. Then, Spiritualists, do not rest in fancied security; the battle is not won; but I entreat you to work boldly and intelligently, for the light we have shall yet illumine the dark places in earth and spirit life.

A Christian Spiritualist said in our convention: "I do not agree with Bro. Weeks. I like the Bible because I can prove Spiritualism by it." I deny it. An examination of the Bible will prove but one thing, to wit: its utter falsity! I agree with Bro. Thompson, when he says, "Kill Jesus," and I send out my voice from among the Green Mountains with equal earnestness, *Destroy the Bible*; it is the foundation of that cruel blood-thirsty monster, the Christian Church! Down with it!

L. O. WEEKS.
Proctorville, Vt., April 1st, M. S. 83.

Mt. Lebanon, Columbia Co., N. Y.,

April 1st, 1883.

ESTEEMED FRIEND:—Yesterday I received a package of ten papers from you sustaining my reply on the "Bible" subject. Accept my hearty thanks, please, for insertion of the article, and the gift of papers. I have disbursed them among friends in Kentucky, Ohio, New York, Massachusetts, New Hampshire and Maine. Possibly they may call forth subscriptions.

We observe the spirits of all classes of society are availing themselves of the avenues of communication now open between this and the spirit world, showing the importance of the counsel of the Apostle John, "Believe not every spirit, but try the spirits, because many false prophets are gone out into the world," etc.

It is our humble opinion that hundreds of thousands of people are being seriously led astray from the paths of truth and virtue, under the supposition that spirits are all wise, and whatever they say must necessarily be true; whereas the fact is, that shuffling off the mortal coil does not necessarily add to a soul's store of wisdom or knowledge, or to their advancement in virtue and grace.

May it not be a pertinent question whether the publication to the world of the multitudinous communications from low, degraded, ignorant spirits does not do an injury rather than a benefit to society? [We think not.—Ed.]

It is wonderful how some persons will linger in the mere phenomenal phase of Spiritualism while the vast fields of revealed truth from souls in spirit life who have had ages of culture and education in wisdom are opened for a harvest of immortal garnerings of truth and light.

But the arena of the human family is immense in breadth, and vast accumulations of prejudice, through education, militates against all spirit life and intelligence. There are spirits who would strive to nullify the most prominent facts recorded in history. They would have us believe that Jesus was a myth; that Napoleon Bonaparte never existed; that Lord Bacon was an assumed name and character; that St. Paul had no revelations, that Moses was a mere charlatan, etc., and, in fact, listening to their vagaries, we would almost question our own existence, and suppose all life a mere vapory imagination.

But, thanks to God, there will ever be a class of humanity retaining some reason and common sense. These will take stock in the revelations of nature, and nature's God, and link the chain of God's truths and providences from earth to heaven! Accept our respects and thanks,
Your friend truly,

GILES B. AVERY.

We would say to friend Avery, that he is but a tyro in regard to the work that is being done by spirits for the enlightenment and emancipation of mortals; and he is too much hedged in by religious prejudice to be beyond the narrow enclosure in which he is penned up. If friend Avery can shake the testimony of the spirits to whom he refers, he will do the Christian clergy a great service; but he, seems as little disposed, as they do, to undertake that formidable task.—Ed.]

Farewell Reception Tendered to Mr. and Mrs. J. T. Lillie at Alliance, Ohio.

Saturday evening, the 24th inst., as announced from our platform, Sunday 18th inst., at Independent Church, we gave at the house of the writer, a farewell reception, for Mr. and Mrs. J. T. Lillie, which was a success in every particular. The house was full to overflowing with their many friends, who wore smiling faces at the meeting and greeting, but the shadow at parting, was only brightened by a promise to come to us again in the Fall. We surprised them, by presenting, during the evening, a beautiful Silver Card Receiver and Cake Basket combined, presented by Mrs. J. D. Jones, our Secretary, with a few very appropriate remarks, after which the writer read a poem, a copy of which he sends you. Mrs. Lillie made a very pleasant response, closing by a beautiful inspirational poem.

Yours truly,
W. S. FERRIS.

The First Christmas in America.

The chronicles of the Pilgrims, describing their arrival in Cape Cod Bay, in December, 1620, referred thus briefly to the first Christmas spent by them in America:

"Monday, the 25th, being Christmas Day, we began to drink water aboard. But at night the Master caused us to have some beer; and so on board we had divers times, now and then some beer, but on shore none at all."
What was done in Plymouth village the next Christmas is more fully described in the quaint language of Gov. Bradford:

"On ye day called Christmas-day, ye Govr called them out to worke (as was used), but ye most of this new company excused themselves and said it went against their consciences to work on ye day. So ye Govr told them that if they made it mater of conscience, he would spare them till they were better informed. So he led away ye rest and left them, but when they came home at noone from their worke, he found them in ye streets at play, openly; come pitching ye bar, and some at stoole-ball and such like sports. So he went to them and took away their implements, and told them that was against his conscience, that they should play and others worke. If they made ye keeping of it mater of devotion, let them keepe their houses, but their should be no gaming or revelling in ye streets."

—:—

Vinegar for the Sick Room.

There is a French legend that during the plagues at Marseilles, a band of robbers plundered the dying and the dead without injury to themselves. They were imprisoned, tried and condemned to die, but were pardoned on condition of disclosing the secret whereby they could ransack houses infected with the terrible scourge. They gave the following recipe, which makes a delicious and refreshing wash for the sick room. Take of rosemary, wormwood, lavender, rue, sage and mint, a large handful of each. Place in a stone jar, and turn over it one gallon of strong cider vinegar; cover closely, and keep near the fire for four days, then strain, and add one ounce of powdered camphor gum. Bottle and keep tightly corked. It is very aromatic, cooling and refreshing in the sick room, and is of great value to nurses.

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The directions for compounding the roots and herbs of which these Amulets are composed were given by Dr. John C. Warren, who was in earth life a skillful physician and scientific chemist. After being prepared they are magnetized by spirit chemists, then charged with electricity...

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Anniversary at Yonkers, N. Y.
 The Spiritualists of Yonkers celebrated the 35th anniversary of the advent of Modern Spiritualism by a circle at the residence of Mr. and Mrs. Gale, two indefatigable workers for the cause, concerning whose wondrous work as healers I shall write you very soon. Several mediums were present; and tests and trance communications were given, which were very satisfactory to the members of the circle. The larger part of the communications were given through a beautiful young lady of eighteen or twenty years of age, who gives promise of great usefulness in future. Early in the evening these verses written for the gathering, were read:

Oh, life sublime, which blindest all,
 We feel thy gladsome power to-night,
 As to our spirit friends we call
 To give us clearer views of right,
 And fill us with their loving thought,
 Not let an ill or care betide,
 May some fresh view of truth be caught,
 To dwell with us this eventide.
 We hail the 31st of March
 As Truth's glad Jubilee,
 When ringing out from Heaven's pure arch,
 It spoke to set men free,
 To liberate from iron creed;
 To put away all fear,
 And teach us that the kindly deed
 Is all that's needed here.
 To fit us for a home of light,
 Of joy and beauty rare,
 Where fellowship with beings bright
 Will make our souls more fair—
 More wise, more just, more wholly true,
 More useful to our race;
 Then we'll return in efforts new,
 To free Earth's dwelling place
 From sorrows, sin and crime's dark power,
 From ignorance and wrong,
 And usher in the golden hour
 We've waited for so long;
 When peace and plenty, virtue, truth,
 Shall reign throughout the world,
 And freedom's banner without ruf,
 Be every where unfurled.
 When from out the distant ages,
 To our sorrowing tear-dimmed earth,
 Spoke the wisdom of the sages,
 Heralding fair Freedom's birth:
 First, the quick glad ear of woman
 Caught the tender, joyous strain,
 And with love so sweetly human,
 She paused to sing the glad refrain.
 Oh! womanhood, the nation's hour
 With direct need is fraught;
 Speak quickly, and oh! speak with power
 The truths your ear hath caught.
 For wrongs exist which you must right,
 Injustice walks abroad,
 And for his cruel deeds of might,
 Man quotes an angry God.
 But Tenderness her message sends,
 And Justice now has birth;
 The motherhood of Heaven blends
 With brotherhood of Earth.
 Yonkers, April 10th. O. F. SHEPARD.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

March 10th, M. S. 35.

GEORGE CONLEY.

(Basso Singer.)

Good day Sir,—My name is George Conley, basso singer. I was drowned in Lake Sunnapee, New Hampshire in 1882. I am here to-day because it is absolutely necessary for me to come (don't feel any hesitation whatever). In this city at your great Centennial Celebration of 1876, I sung the "Star Spangled Banner" in the old State House, and I feel a reverence for you Pennsylvanians and Philadelphians. In my strong individuality as a spirit I have forced myself here to-day out of the usual line of communications given through this medium. I felt that I would like to talk here for a few moments. I left this world a materialist. I had no belief in a life beyond the grave, whatever. I thought that when a man was dead that was the last of him; but as a spirit I find myself, obliged, sir, to fight against a thousand difficulties of which I knew nothing; and I want to ask you what advice you would give? If you were launched into eternity, and you met a reality where you thought you were going into nothingness, and that reality in the shape of life, and a kind of life in which there is only this difference, the one is matter embodied, and the other is matter disembodied, what would you do? (I will answer you.) I will explain to you, as minutely as I can, the condition of my spirit to-day. It is invisible to you—it is an impalpable gas; but to me it is just as real as if it was in the body it left. If any person would sink a pin, into this, I would suffer just as much as if I was solid-like you. Ques. What would you have me explain to you? Ans. I want you to tell me how, in the name of God, I am to get free from this damnable notion I had, that all men are dead after they die? I know I am living now; but I am suffering in this life, because I have no energy and I cannot act as I wish to. (I can explain it to you. You are of a very strong and positive nature, and it is going to be of the greatest benefit to you as a spirit, and of the greatest utility to other spirits because of your ability to force yourself amongst them and give them light, where they need it so much. For you must remember that countless millions of spirits have passed into spirit-life, with the same ignorance of what they would realize, as you had. Now, you have waked up to desire something better than the condition that you find yourself in. That very desire will take you out of that condition; but then it is necessary for you to know in what direction to move, and I will tell you where that direction lies. It is in the direction of a desire to be useful to your fellow beings, in spirit-life as well as in earth-life. You will realize, in again resuming your spirit-life, what you failed to realize, when you passed out of your body. In leaving the medium you are controlling, you will realize a new state of things. That is; you will go back to spirit-life knowing that there is an eternal and boundless field of progression for you; and you will realize that you will be enabled, not only to advance yourself, but to use the knowledge you acquire as you advance to instruct others, just in proportion as you desire and strive to know the truth; and as you desire and seek to give that truth to others, in that proportion you will find, the way opening before you to a degree of happiness and gratification, mentally, morally and socially, that you never dreamed was attainable. Do you understand this? (Yes.) At this point there was an

interruption by a stranger coming into the office, and the sitting was unavoidably ended.

JACOB JONAS BICERNSTALH.

I SALUTE YOU, SIR.—I was born in Sweden. I was a traveller, and to a certain extent an antiquarian. I died at Salonica, 1779; of the plague. During my life I wandered over a great deal of country. I was intimately acquainted with Voltaire, and we had many extraordinary conversations together. And it ended in Voltaire's wit killing my religion. I do not think, that in my boyhood days there was any person more religious than myself; but when I came to compare what I thought, against Voltaire's reason, I found it *non est*. Now, there is one particular point upon which my communication will bear. It is this. At the foot of the Little Ararat, you will observe a little stone, and it rises only a few inches above the sand, which I want you, should you ever get there, to uncover to the base of it. Ques. On which side of the Little Ararat is it? Ans. The side of it that you would naturally approach it, going to it from here—on the Western side. After you uncover it, you will find a standing solid argument against all Christianity. You will find there, on that stone that comes above the sand in an angular shape, the description of a great flood, that took place 27,000 years ago. I, as a traveller, knew this. It is a positive fact. Ques. Was it uncovered when you saw it? Ans. I uncovered it myself, but the winds have blown the sand against it since. There is not more than three inches of it above the surface; but there is a certain spirit manifestation going on there, which will never let it be entirely covered. It is at the base of the Little Ararat, about four hundred paces in the direction of Salonica, and any person who wishes to investigate this thing, that has really got the religion of Jesus at heart, and wants to know the truth in relation to it, can and there find positive evidence, that this world is 27,000 years old, at least.

The only mention we can find of Bicernstahl we take from Thomas's Dictionary of Biography, and it is as follows:

"Jacod Jonas Bicernstahl or Bicernstahl, a Swedish traveller, born in Sudermania, in 1731, was sent by Gustavus III. on a scientific expedition to Greece, Syria, and Egypt, but died at Salonica, (in European Turkey), in 1779. See Ersch and Gruber, 'Allgemeine Encyclopaedie.'"

This is perhaps the only mention of Bicernstahl that can be found in any English publication, as his name does not appear in any other of the Encyclopaedias or Biographical Dictionaries. We therefore regard this communication, brief as it is, as of especial significance. Whether Bicernstahl ever recorded the fact of this remarkable discovery, we have no means of determining; but if he did it was perhaps lost or suppressed, as he died at Salonica, it appears, as he was returning from his important mission, of the plague, as he tells us.

It is very certain that if Bicernstahl found such a monument at the place he mentions, he would have no doubt understood the full significance of it; as he admits that before making that discovery his religious predilections had been obliterated by the wit and logic of Voltaire, between 1750 and 1755 while the latter was at the Court of Frederick the great, at Berlin, in the highest favor with that kingly patron of learning. It is hardly likely that Bicernstahl would have disclosed the full extent of his discovery, and it is therefore altogether likely, that his secret died with him. Had we the time and means to do it, we would, even at our advanced time of life, undertake to test the truth, by personal observation of this and other of those remarkable spirit revelations. But this under existing circumstances is impossible.

A Letter from Lois Walsbrooker—To the Point.

Editor of Mind and Matter:

I can give you the following extract from my correspondence without giving the name of the writer, and it will be no violation of personal rights; and, it is so full of vim and common sense, I know your readers, of like stamp, will prize it.

"I am a medium myself—have given my senses always—have given hundreds without a single dollar's reward—lived with my husband who is a materialist, cares nothing for spiritual things, not believing in them, I have kept boarders, to have some money to help other mediums with; kept open house for obsessed mediums; taken them in and waited upon them; given my healing powers under control, to heal them, as I took — and child, when she had not where to lay her head, and kept them four months. She was badly obsessed by Jesuits; and no one can tell me anything worse than I know by actual experience what it is to deal with those old Jesuits behind our mediums.

"They use these sensitives to their own destruction—materializing mediums and all others. They touch them through their weak point, no matter what it is. They are students of human nature, and mental chemists as well. Can play through mental power upon ignorant mediums, who are vain, selfish and ambitious, make them believe any kind of a cock-and-bull story; set them to save the world in a birch-bark canoe. Of course they fail, as those old Jesuits knew they would. Then lo and behold! the world is called upon to see what Spiritualism has done.

"I saw the Catholic spirits, with my clairvoyant vision, eighteen years ago, when I first investigated Spiritualism. I saw Catholic priests in circles. I wondered why they were there, and I commenced to investigate in that line. I soon found out they were as busy over in the Summer-land as here; but what surprised me more than anything else, was the infernal stupidity of Spiritualists and mediums. They were all busy with some selfish interest—had no time to study into causation—and I found no sympathy as to my theory of Catholic power working silently to destroy us.

"O, no; they knew the good spirits would protect them. Their harmonial philosophy and summer-land was a settled fact to them. It was of no use to reason with them. So I formed myself into a committee of one, to watch with all my soul, against the Jesuits. For five years I never knew what it was, day nor night, to be free from pain

in my head and down my spine. All this time I did my work for my family, with boarders—took in those obsessed mediums—fought with my mental power, Loyola, Torquemada, and their minions. * *

"There is no end to the things they have done in their efforts to destroy me. I could fill a large book with their capers. I was paralyzed, brain and body—lost a year's time in recuperation—had to break up my home and go into the country, and am not yet fully recovered.

"I can aid mediums no more. J. M. Roberts has ventilated the matter; so now it is generally known among Spiritualists that there are evil disposed spirits as well as summer-land angels, with corner lots for sale to old grannies whom they can stuff. If Roberts would only stick to his work and leave Bundy to die a natural death, I should feel that we had some chance to ultimately understand this most important matter.

"I have no time to write articles. I have never been before the public. I am only a housekeeper and cannot write these things up as well as you can who are in that line. * *

"There are about five hundred Spiritualists in this town, and but two families who believe that anything but summer-land spirits come back. The most of them are tainted with 'Harmonial Philosophy' and I would as soon ask aid for any one, of a Feejee Islander, as of a 'harmonial philosopher.' I have nothing to do with Spiritualists here or elsewhere, unless they have common sense and humanity. I have no time to waste on them. When I have circles I invite skeptics—give my time to skeptics—because I am a worker and have no time to talk of the 'glorious spirit life.'"

"I know very much more of the miseries of life than its beauties; and I want my life to be of more use in helping to lift this terrible burden of ignorance from the human mind. I think if you investigate, you will find the Jesuits at the bottom of this Jesus and Mary business at Terre Haute. I do not believe a word of their claims. There is something in this materializing that most people do not understand."

So, Friend Roberts, I have given you what I thought was too good to be lost. As to materialization, I have witnessed undoubted proofs here, at Terre Haute, but I have much to say that I cannot say now. I feel as my friend does about "the Jesus and Mary business," and if Spiritualists would stop persecuting honest mediums, and look for tricks among intruding Jesuitical spirits, they would make more progress. I have seen "Mary," so-called, or, as Minnie said, in a tone that I should have called *sarcastic*, had I heard it elsewhere, "That's what she says." I saw her her drop on one knee, raise her hands and eyes, then rise and spread her hands in blessing; this after she had been around and shaken hands. I would have refused to touch her hand, only I did not wish to make a scene. As it was, I barely gave the tips of my fingers. As to Mrs. Stewart, she is a genuine medium, and, as I fully believe, a good woman, and to claim that the committee men are other than honest, is simply absurd.

LOIS WALSBROOKER.

[We would say to Mrs. Walsbrooker's correspondent, that we are doing our best "to stick to our work," and a very essential part of that work is to hasten the death of Bundyism—the last refuge of those Jesuitical spirits who have managed to cause such havoc and destruction among spiritual media. Bundyism is the immediate outcome of the work of Jesuitical spirits. That the lady medium in question has not been able to realize and appreciate that fact, shows that the Jesuits are even able to use her to soften our death-dealing blows against them and their work. So the matter looks to us. For any Spiritualist, whether man or woman, to ask leniency and forbearance towards those who are openly and avowedly banded together to war upon mediums, is to forfeit any claim that he or she may set up as being faithful to a cause whose sole foundation and support is mediumship. Mrs. Walsbrooker's correspondent may be an older soldier, in the war against Jesuit opposition to Spiritualism, but not a better soldier than ourself, as the end will make manifest. Better, by far, for each one to do their own work in their own way, and allow others the same privilege, than to waste time in finding fault with the useful work others are doing. At any rate we ask those who do not agree with us, in our methods of working, to waste no time in trying to change those methods. We have been doing our work in our own way, and will continue to do so, however much other people may think they know our business better than we do ourself. *Compenez vous, une et tout!* —Ed.]

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ATRIBUTE TO THE MEMORY OF HOMER BONSALL.

BY ANN CLARK.

(An aged lady reformer, 88 years old. Homer passed to spirit life March 11th, 1883. He was aged 6 years, 4 months and 10 days.)

And hast thou left us, dear, attractive boy?
 Will thy sweet smile no more our hearts console?
 Thy earnest eyes, all sparkling bright with joy,
 Could chase depending thoughts from "Auntie's" soul.

Could not the earnest, universal love
 Which clustered round thy unpolluted life,
 Withhold thee from congenial scenes above,
 Safe from all earthly care or strife?

We hoped for thee a manhood, great and strong,
 To help humanity improve and grow,
 To battle with oppression, fraud and wrong,
 'Till love became triumphant here below.

Is hope then blasted? Reason answers, no,
 Still art thou living, pure and undefiled;
 Thy sympathy still flows to those below;
 And humbly we invoke it, heavenly child.

Nature demands the tribute of our tears;
 Yet, consolation should this thought convey;
 That in a few short, fleeting, troubled years
 Each one who mourns for thee shall "know the way."

Then let us all, by love and kindness show,
 That human welfare, animates our deeds;
 For love can render earth a heaven below,
 And soar supreme o'er prejudice and creeds.

Then, when this transitory life is o'er,
 May we be found free from all deadly sin,
 And meet our darling on the heavenly shore,
 Where he will gladly bid us "enter in."

Oh, may old "Auntie" these be worthy found,
 To meet again her much loved, darling boy,
 And midst the harmonies which there abound,
 Enjoy with him, content without alloy.
 Salem, Ohio, March, 1883.

The Thirty-Fifth Anniversary at Erie, Pa.

Editor of Mind and Matter:

We had, in some respects, a fine celebration of the 35th Anniversary of Spiritualism, in Erie, Pa. It is true that farmers were compelled to stay at home to attend to their sugar making, and April 1st, is in this city general moving day, thus two things kept hundreds away, whose hearts were with us. Yet the attendance was fair and the meetings superb. Sunday night, only, our hall was filled. The speakers were the ex-Rev. J. H. Burnham, of Saginaw City, Mich., Mrs. Hull and myself. The hall had been finely decorated by the ladies of the Erie Society for the occasion. Flowers, bouquets, hanging baskets, pictures, and singing birds, rendered the hall, to the eyes and ears present, simply magnificent.

Our meeting opened with a conference, after which, on Saturday night, J. H. Burnham, delivered an able lecture on "What shall I do with my thoughts." The next morning at 10 A. M. the exercises were opened with a fact meeting lasting over an hour, in which many interesting facts were related. The most remarkable of which was Capt. Abraham Louchies disobedience to a spirit message which brought him face to face with death on the bottom of a lake at one time, with over 200 feet of water. At 11 A. M. Mrs. Hull delivered a very fine address on "The Gospel of Spiritualism."

At 2 P. M., the writer of this, by special request, delivered the regular anniversary address. His subject was, "The Easter of the Christian and the Easter of the Spiritualist." After showing what Easter is and its origin, tracing it back to the first observation of the sun crossing the vernal equinox on March 21st. It was traced down through the Jewish passover (cross-over) to the time when Jesus Christ, the Christian's passover, was slain for them; and thus was the Xian's Easter run down to the present time. The Xian's Easter was shown not to have originated with Xians, but with the sun making a St. Andrew's cross—a letter X over the equinoctial line.

Next, the great thirst for a positive knowledge of a life beyond was referred to, and it was shown that the *ipse dixit* of the Bible and priests was no longer convincing to thinkers. Just at this time the rappings commenced. The history of Spiritualism was briefly traced, and Spiritualists were exhorted, now, upon the first day of the new year, to renew their energy in working for Spiritualism in themselves and the world.

At night, Mr. Burnham, on "The Republic of Thought," was grand. The audience remained almost breathless with interest during the hour and a half of this discourse.

With renewed zeal and energy, we, in this part of Pennsylvania, buckle the armor on anew, and enlist for the fight, not simply during the 30th year of the new era, but to work until the "little leaven," hidden in "three measures of meal," leavens the "whole lump."

With hope for your success in every effort to bring the two worlds in more perfect communion, I am as ever,

MORRIS HULL.

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CARRIE M. SAWYER.

St. Louis, Mo.

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