

# Mind



# Matter.

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## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

December 22, M. S. 35.

NED YANKTON.  
(A Stranger Spirit).

GOOD MORNING:—I met with you a few evenings ago, my talk partaking considerably of the old style and mode of expression. But this morning I want to present myself to you in a different light—not that I have changed my identity, but I wish to give a communication that will bear upon it, not only the evidence of a human spirit controlling the organization of a mortal, but the evidence of our intelligence and will to work for humanity. When I entered your small circle, I was attracted there by the condition of harmony that existed around you, and seeing many earnest men and women working to accomplish a certain object, I felt that perhaps I might be something of a motive power in that direction; and it was naturally pleasing to be in the presence of individuals who could appreciate and understand that every individual is working in some way for the elevation and purification of one another. Now, my life was not spent upon the land, finding ease and comfort; but I stood on board of a vessel struggling and moving in a direction to sustain my own physical organization with that which seemed to me best adapted to do it. My life was spent among men of vigor, and not always of refinement—among men who could do daring deeds and not hesitate at the consequences of those deeds. Yet, when I look at the different characters I associated with, I found that the largest gift they possessed was what men called heart. Even in their hours of determination to crush out some power that seemed to be holding them in subjugation; they would perhaps see some weak individual suffering from some injustice, and their hearts would go out to them, and tears of sympathy would flow in the direction of real suffering. They were being acted on by two forces; and that which humanized and perfected the human character the most, was not the real force of their lives. Men of the present time have not a realization of what hardy, strong men had to endure a century ago. Each one seemed to misunderstand the other—and each one was so impressed with their own individuality that they were determined to take into their own hands their destiny and apply their mortal forms to that purpose. And I lived and acted among such scenes with an earnestness of purpose. Yet always in every great emergency, when it seemed that the powers around us were stronger than we were—when it looked as though we would be unable to conquer men and appropriate their possessions to our interests; I never recollect a moment of all those experiences, but what my mind was lifted up to some invisible force for guidance and protection—for strength to do the work which I felt it was my duty to do. And I, as I look over all created beings, find that that same power seems to exist; and each individual identity seems to desire its protection. Some are coarse and do not understand what that power is; and in their ignorance and fear, they bow down in fear and trembling, and seem to think, by giving adoration and respect to it, that they will in some way influence that power to overlook the crimes that they commit, and make a condition of happiness for them, although they are prolific in their resources for creating misery for others. Now I feel as though the time had come when characters that have been long disdained by intelligent men and women, and have been looked upon as being the thorn in the side of progress, should rise up in their strength and demonstrate to mortal men that they yet possess power to do and act in some direction or other. But we have learned from sad experience that so long as we, in any way, use our force to enslave, or betray men into misery, that we ourselves will never be able to ascend to a plane where we can feel entirely free and happy. The power or cloud that holds us seems to cling with an invisible force until we have learned the lesson so thoroughly that we are here with the express purpose of giving you to understand that, as time rolls on, we use the power we possess to enlighten or improve humanity, so that they shall grow free and happy from the conditions that surround them. I have not acquired the ability to talk to you, in a moment; it has been a study of time, and has taken patience on my part to accomplish this wonderful piece of work. And in being able to master the obstacles that surround me, and make the instrument express my thoughts and become entirely subjected to my will; I feel and know that the promises we give are possible of being fulfilled. If you look back sixty years, and see what has been accomplished, and how improbable some of the things that are of daily occurrence to-day looked to individuals then; you will not say I am taking a flight too grand or impossible for the powers that surround and control you to accomplish. And, the accomplishment is so nearly completed that you sit, ignorant of what is just in advance of you. But I am anxious, for the sake of humanity, to make my presence known to individuals. Not that any person in existence will know or recognize me as an individual; for it was my misfortune not to have many friends or relatives. It seems as though nature designed me to battle through life without knowing that thing called love or protection. I always lived or stood

in defence of my own individual right; and stood firm and reliant on my own physical organization to work out my own destiny. As I very rarely dwell on the land, I am almost unacquainted with the habits and modes of individuals who are cultivating the soil. Yet I am learning that part of nature's grand work. It is almost with regret that I leave the instrument; but you will be made aware of my presence from time to time, for it seems to me as though I was delegated to work through this instrument, to accomplish some things that have been promised to you; and you perhaps recognize and understand that I am the individual who came to you for a few moments, in a quiet circle, and gave my name as Ned Yankton. You said you would like to have had that communication in writing, and I give you one to-day instead.

ANN LEE,

(The Founder of Shakerism.)

GOOD MORNING, FRIENDS:—I have been a considerable time making up my mind to visit you; because I felt that old and eccentric people, and particularly reformers, could do a great deal in paving the way, and making individuals look into this divine philosophy. Now, when I lived, I was acted upon just as I am acting upon this woman; and I was so forcibly held, and saw things in my visions, that it was the means of bringing a great many people together, and making a power in the country. But I find that with all my earnestness, with all my desire to do good—I did not accomplish the work that I expected to accomplish. Simply for this reason. I had certain ideas of God and Jesus Christ that were a part of my being, from education, and I necessarily attracted that kind of influences that did not understand how to make any other condition; or at least that wanted to hold the human family in slavery, or to compel them to bow down to some particular form, or creed, I will call it. Now, since I have been in spirit life and watched the operation of mind upon mind, I have become very much wiser than I was when being controlled myself; and as I expect to reach a great many who have respect and veneration for my name, I want to say to them this one thing: I have never yet seen that power called God—I have never found that Saviour called Jesus Christ—neither have I seen or heard of that individual called the Devil. I speak explicitly, for I want my words to go before the public, and I don't want any one to have any reason to cavil at the words I utter; for I am here for the express purpose of stating the truth, and as nothing but the truth must flow through these lips from me, I want my words to be perfectly plain, that all men may read and understand what I wish to convey to them. Now, I do not claim any particular perfection for myself; and when I led others astray from impressions, I did it honestly and truthfully, feeling within myself that I was doing an important work. But instead of that, I had people to isolate themselves, and set up a standard of perfection for themselves, and to look upon other human beings as something inferior, on account of not seeing and understanding things as they did. Yet, with all that, I did not change individuals, or make their organizations different from what they were. I only gave them a condition to grow more selfish, and to exclude themselves from the interests of humanity. When men and women learn this lesson—that it is better to have a heart for the whole world than for a small community—that it is better to look with charity on the imperfections of the human family, and to study to perfect, where the imperfection exists—that they will then have a true image of that power, that men call God, impressed upon them so forcibly that it will be impossible for them to do wrong. I do not hesitate to say to you that Spiritualism will be—the religion of the future—but the life of the future. Individuals will not be held by organizations, or by a few preconceived ideas of some selfish individual; but each one will feel that by contributing their love and protection to humanity at large, and working out their own destinies in the best way that appears to them, they are doing the great work that all reformers prided themselves so much upon accomplishing. I find it is not left for one individual to reform the world, but for the whole of humanity, each one contributing their mite in their particular way. I can preach—I can pray—but what is that to men, if some part of humanity have not bread to eat or clothing to wear? It is not only galling to their senses, but makes them revolt at the power that brought them into existence. How grand it seems to me to see individuals who appreciate the truth, and are striving, in their way, to bring about the conditions that will make human hearts glad. You have, each one of you, gone through the fiery furnace, and instead of being consumed to nothing but dross, your spirits shine out bright and pure, and you are gaining strength through forces that are near you and are wanting to do an important work. And to the friends who revere my memory, I leave this one message: Be true to yourselves and do not conform to the ideas of any individual who existed before you. You have brains and the power to act, and to do good without asking assistance from, or at least without conforming to any of the rules or regulations prescribed by any individual in the physical form, who has laid down religious formalities for you to conform to. You are individuals. Work out your own destinies, and make life something of joy instead of sorrow. My name is Ann Lee.

MARY ARMSTRONG.  
(Lumberville, Pa.)

How Does This Do?—I came here to look around a little and to see what is to be seen. I heard a great deal of Spiritualism, but I never looked upon it with any sympathy, and if I could betray any of my friends who were Spiritualists, I generally did so. I thought the Friends' Meeting, was sufficient for me, and I expect it was. But I was considered curious, and likely I am, for I wanted to know how people done this thing. Because it used to seem to me that people pretended to go off in these kind of spells, and talk, and feel impressed, and tell such wonderful things, and many times when I got away from the friends that believed in it, I would laugh and make fun of it. But I guess there was more truth in it than I thought, and I cannot see that it is going to hurt the Friends' Society—because if it was, I would not be here. If I am here I am not compelled to talk, and each one says what they feel like. We Friends had our own way, and it was not always the pleasant in the world; and sometimes they got tired of me. But I will not trouble them any more. If the thing was to do over again I don't know but what I would do very different. They need not tell them, however, but my name was Mary Armstrong. Ques. From what place? Ans. I lived at Lumberville, Pa. I was acquainted with this medium. I met her sometimes but I never had much chance to talk with her, because they knew how I looked upon these things. But I used to listen and found out some things. Ques. It has helped you in spirit, has it not? Ans. I just wanted to find out if she pretended. Do you think this had better be put in the paper? [I certainly think it had. It is a very instructive communication.]

JACOB OGDEN.  
(Atlanta, Georgia.)

How is this? [How is what?] Why this? Don't you see my arm? [The medium's left hand supported her right arm, as if the latter was helpless and painful. We remarked "We see it is lame."] Don't you think I will ever be able to use it? [Oh, yes, just as well as you ever did.] There is something in here that is worse yet. [As this was said, the spirit arm pressed the medium's right side. We said, "That will be healed, too."] Do you think it can? Did you ever see anybody that had a cancer, and it had then eat the whole side, and made the arm lame. Well, that was just my condition; and there was a man that seems to know more than I do, who told me that if I came near this lady I would get well—that I would get shut of my misery, and I would get strong and well, without undergoing any operation or pain, or injury in any way. [He told you just what is true.] Well, that is more wonderful to me than anything I ever heard of while I lived. And here I have been out of my body for ten years, and all the time I thought I had disease, and was calling upon everybody I met to cure me. Some would bring one thing and some another, but I would continue to cling to my affliction, and that gentleman says that I clung to that through a psychologized condition. He says there was no real necessity for it; and that the only way for me to get rid of this suffering was to come in physical contact with some one that is like this lady, and then I would take her conditions, which were free from anything like it, and then I would be free. [He told you just what you will find correct.] Well, now, why do you not just go to work and tell people all about it, so that they will not suffer so long? That is what I am astonished at, to think I have had to endure this for ten years—for the whole of ten years, and nobody to say a word, and the preachers even told me I must go to Jesus Christ with all my burdens, just as if—my God! I can't find language to tell you how I feel. [Dr. Franklin sent you here, and that is well is it not?] I am much obliged to you. I do wish you would invite everybody here; yet there are many that cannot come, and others are so anxious that the wise man says we must exercise patience, and he will make a condition for everybody to come; and if everyone cannot control, they can come in the circle and be benefitted in that way, when they are not so strongly psychologized as I was. He says it was a necessity for me, because I clung to my conditions stronger than most of people. [Now I tell you what you can do. You can go back to those clergymen, who told you you must depend upon Jesus Christ, and tell them that you have been relieved.] If you think I am going to sit down and keep my mouth shut, you are mistaken in the man. I tell you I will make things hot for them, and they need a little of that material that they have been so free in giving to other people, and that is fire. I wish you could see how I am now, and how I was when I came in here. But I think you do see a little. See my arm is well. There is one thing; I am so worked up about being so deceived by people who think they know everything, that I cannot talk as I would like to; and if you will allow me to come back some other time, I will tell you what I have done with them. I have to give my name, and I have to think of it all the time for fear I forget. It is Jacob Ogden, came from Atlanta, Georgia. Ten years ago I was rotten and now here I am well.

ROBERT SHETZ.  
(Doylestown, Pa.)

Coming to you the other night created a desire

in me to give a communication for your paper, and if I fail in conveying to you the real condition of my life, you can inquire of the individual I controlled, something of my past history. Now what is it to be gifted with a quick sense, and the ability to portray human nature, and to create enjoyment for individuals, if you lack the power to control your own organization, and allow some force to gain the mastery over it, and to destroy, not only the physical organization, but to make a condition for the spirit that is not enviable in itself. I am only one being that has lived in a country that sanctions a power, or a support from a power, that creates almost all the poverty that is in existence—makes misery for many—many households, and is the means of alienating the affections of individuals, one from another. I am not here for the purpose of making a temperance speech; but it does seem to me that men and women are blind to future consequences, when they allow anything of an intoxicating nature to come into their households. Some people seem to think, that because in all past ages, men always had some intoxicating beverages, that it is impossible for humanity to exist without it. Now it is just as easy to say that you cannot exist without many other things, as to say you cannot exist without an intoxicating beverage. It so holds individuals that have not mind enough to investigate and study out past events, because they are so impressed with an idea that there was an individual who had power to make water into wine, therefore they are unconscious of their true condition. Now it is not worth while to cling to old superstitions, for some of these things never had any actual existence. They are only myths of the past; and it is just as easy for men to make a system that will enable them to fulfill their mission in life without becoming slaves or degraded in their labor. When I used my own physical organization, I was quick to see and understand, but the enemy gained power over me, before I was conscious of its existence or power; and it is easier when the system becomes negative to move it in a course that seems to give it strength for the time. I lived and died under a power that is in itself bad—terrible—and not for individuals to fully understand until they cease to exist in a physical form. Now, I come to you to-day, seeing what your purpose is. You are battling and tearing down old superstitions, and you know within your own souls, that individuals need not believe in Jesus Christ to live and become prosperous. You are tearing down a power that has of itself created all the misery that exists, and this power that makes and destroys governments, is one of the fabrics of that old superstition; and as you seem to be determined to make conditions for individuals to live and be prosperous and happy, I present myself here, to-day, to you, asking you to give, in your paper, my simple communication, that it may awaken at least some of my friends to a knowledge of the course they are pursuing. Also to enable them to work in a direction to break down this great traffic, and make for themselves a condition to be prosperous and happy. I am not in a condition to give you all my thoughts as I would wish, because the forces around me are so great. And I myself at one time was susceptible to influences, the same as the one I am to-day using upon this instrument; and through that condition there seems to be influences operating upon me, and the instrument I use. At some future time I will be able to give you some idea of what my experiences in spirit existence are; and also be the means of enabling others to come here and communicate words of cheer to friends that are looking on desolate and broken hearted. I am, perhaps, as you understand, the individual who called myself Robert Shurz, but my name was spelled Shetz.

MRS. GITTINGS.

(A Chicago Procuress.)

I would just like to know what brought me in here any how. [You will know before you leave.] I expect to. Well, if you expect me to do much talking here, I don't expect to; because I never used to be in what they call good company; and I have come all the way from Chicago, on account of some little trouble I got into there. I used to persuade young girls away from their homes; and I used to make bargains with rich devils, I guess they might be called so, for they were, and now I am here. I cannot rest anywhere, and I think some of the misery ought to be put on them. If you can tell me what to do, I will do it, because I have not got any rest, day or night, and the poor little innocent faces are always before me. And now to think, what had I done! What I done it for, was to make money; and what good that money has done me I don't know. Ques. Did you get much money? Ans. Yes, a good deal, because there are people who pay pretty well for that. Ques. What was your name? Ans. Meg Gittings. I didn't always live in Chicago—I had to stay a piece out. Ques. Where did you stay? Ans. Out in the country in shanties, wherever I could get; and now I am worse off than ever; and feel as if I would like to pay some of these things back. If it had not been for the money I would not have done as I did. And now to think that I have got the money and cannot use it! [Now do you want me to tell you how to get out of that condition?] Yes, I do. [I want you to realize that you can undo all you ever did to wrong any body, by now trying, in spirit life, to do all you can to help them; not because you want to get out of your misery, but because you want to do good. You must feel that you would like to

atone for all the wrong you did, by doing as much good as you can, for all that wrong. You can help all these people you have led astray, who are in spirit life; and you may be able to throw your influence on those surviving, and lead them out of the errors into which you led them. There is one thing I want you to know; I will expose these men, and make them expose themselves. I am not going to go without some revenge. Ques. Could you give their names? Ans. Yes, I could; but it would hurt some poor innocent women. They have got wives and families, and it would not do any good. The man that sent me here, said I was not doing anything of that kind. Ques. Do you understand and realize what I tell you—that when you pass back to spirit life, you can do the good I have spoken of. Ans. Yes, I understand that. [You know you have an eternity to live through. You will never die. You will live always.] If I could have died or become unconscious, I would have felt glad; but there are forty, yes, one hundred devils in me, persecuting me all the time. [They will not persecute the moment you begin to do good, and try to get rid of that feeling of revenge. The moment you can do that, you will find the way turn, and the further you go, the brighter it will get.] I will try it, but I don't like to give up massacring those men.

JOSEPH BONAPARTE.  
(King of Holland.)

I have long struggled to gain the mastery over the organization I am using, sufficient to convey my thoughts to you. When I listen to the testimony of so many, and see the variety, I ask myself, when will this thing perfect itself? And I hear a voice from out of space, saying: "Never! never! NEVER! while one of earth's children is left in the chains of superstition and tyranny." That voice seems to penetrate every atom of the universe and to create within us a desire to contribute our strength to building up conditions to make men, women and children free. When I speak of freedom, I do not mean to convey to your minds that freedom means that you should abuse or destroy any created being; but the word freedom means, to me, a condition so perfect that every individual will feel lifted up out of sorrow—out of conditions that create misery—and also be able to throw an influence over the rest, to make a condition of complete happiness. You are intelligent beings and understand that so long as your spirit dwells in a physical organization, that organization has laws that must be obeyed—that you are subject to the condition of the organization. But the struggle we are making is to make conditions so that the organization will be the only obstruction to the progress of the human family; and men who have studied and come into sympathy with every power in the universe will understand that, as soon as that times come, men will in reality enjoy what the world understands to be freedom. You are part of a universal law, and when that law comes in complete harmony with itself, it is so perfect and complete, that there is not a possibility of any individual feeling the least restraint, or feeling that it is in a condition that is not agreeable with itself; for it naturally gravitates to where it belongs, and its condition is perfect within itself. When I first thought of coming here, I hesitated very much, expecting, perhaps, that I would in some way interfere with your designs; but the more I studied, the more completely I came in rapport with the instrument I am using. I saw what great possibilities were reaching out and taking in all of earth's created beings. When that time comes, when your souls rest complete within themselves, there will be scarcely any mysteries in nature to you; for you will come in rapport with the power that holds no secrets from men, and it will give you the power to appropriate all the gifts of earth, and become strong and healthful under that appropriation! To day you have had evidence of the variety in spirit life. Individuals have returned to you who possess the power to penetrate darkness and to give light, while others, undergoing tortures beyond the power of human lips to describe, return to you for the sake of information, and to learn how to rid themselves from such terrible conditions. And when we take into consideration how unpleasant the conditions of society are, we cannot condemn an ignorant, undeveloped woman for feeding the appetites of men through a desire to possess wealth, or a desire to possess some of earth's luxuries. Now, let me say to you that woman did not understand herself, and she feels the transgression of the law; and comes here for the sake of throwing off the burden that seems to hold her clasped in its unbreakable chains. But let me say to you, that the men who first laid the inducement to make an individual betray youthful innocence, are those upon whose heads the goals will be heaped in such quantities, that they will not even recognize themselves, or know what condition of life they ever will obtain. Some persons go through life committing one crime after another, and individuals condemn and send them to be eternally damned, when, if a little common sense was used, and individuals would investigate, they would see that they had only been the instruments to do the dirty work for others who wanted to reap the benefit of their acts, without being recognized in them; or at least not demonstrating their own crime in that direction. When I see old men going step by step to the grave, taking out of their ill-gotten gains enough to satisfy a mind that is naturally covetous, in some way, to make a condition for them to gratify their lust, I feel that it is time for me to return and say to such individuals, it makes no difference whether you stand high in the church or not—it makes no difference whether you are a deacon or a priest—you cannot escape the consequences of such acts; they are so strongly impressed upon you that the future will not give you rest on earth or in heaven, until you pay the debt to the last farthing. Your condition will be one of such dire misery that it seems to me that you, in your coarseness, will scarcely be able to penetrate your surroundings. The hour has come for the liberation of woman—woman misunderstood by those who wish to appropriate her person to their use—who wish to take her fine magnetic conditions and appropriate them to themselves, without once taking into consideration what her condition in life or in the future would be. I contend that, through women, men will be enabled to form a government that will exist, not only for a short period of time, but will have an existence that is eternal, because they, in their souls, have the truest gems of justice, and their souls have the purest and truest sympathy for humanity, and men have verified fully the necessity of giving strength and support to woman. Even in giving you this communication, I am dependent upon her frail organ-

ization. There is implanted in her soul a sense of justice, and that sense has led her to feel that, by giving us the power to use her organization, men and women may become enlightened, purified and redeemed; and to-day there are many such noble workers in the land, and there are women weak, and many times broken-hearted, yet they do not flinch from the work, and the world cannot fail to give them faith, hope and prosperity in the future. Joseph Bonaparte, I lived near Bordentown, in New Jersey. I have exhausted the power. I would say, my brother is preparing to give a communication. And I want also to say to you that I find this organization very adaptable, but I expect sometimes those who control it may make a few mistakes, being ignorant of the law of control. I have given my communication I think, without any mistakes. We are very anxious to be very exact in every communication we give here.

DR. PARKMAN.

(Who was murdered by Dr. Webster, in Boston.)

GOOD MORNING:—When I first thought of entering here, it seemed to me, that perhaps my coming would give some one an idea that I wanted to censure or abuse the power I possessed. But it is not with a desire to condemn any one that I enter here; for I feel now that the past is passed, and it is well even to forgive those that destroyed us. I have been looking for a time and condition when individuals would learn to understand that many things that occur to them are perhaps of their own making, (unconsciously), I am willing to admit, to themselves; and when I look back I feel that I contributed as much to my own death, as some one else who was executed for taking my life. Sometimes when people have a hold upon others in regard to money matters, they show more feeling, or perhaps have only gained conditions to take other advantages of them; and through that means there is a distrust created, which in some organizations lights a flame that gains strength hour by hour. And it is well for people to understand, sooner or later, that under some conditions almost every human being would have a murderous spirit in them, or a desire to take human life. To say that there are thousands and millions of people who have never felt that desire is to state nothing but the truth; but there are conditions that could be brought to bear upon every human being that would make them feel like taking human life. Now I do not come in here with any desire to shield or protect any one from just retribution for any wrong they may have committed: for I fully understand that every individual must pay the full penalty of every act of their lives. And if their acts are against their happiness, they will be unhappy; if in favor of their happiness, they will be happy; and it is not for me to set myself up in judgment against any one, and I freely forgive every wrong I endured—every feeling of revenge or hatred has entirely disappeared from my spirit; and the individual who took my life, is to day the firmest and best friend I have. And I wish the world to understand this. Dr. Parkman. I wish to say that I am not controlling to the best of my ability. The forces are nearly exhausted.

ELIZABETH DAVIS.

(Aaronsburgh, Centre Co., Pa.)

Will you please to put my name down as Elizabeth Davis, Aaronsburgh, Pennsylvania. Ques. In what county? Ans. Centre County. I feel a little confused. I only come to show you that people never die. That is, their bodies throw out the spirit, and then they have an existence afterward. It seems that a great many people have not got an idea how we really are, and I want my friends to know, and you will do me a kindness by sending the paper to the postmaster, and then they will know all about it. I have friends who will never think of me coming back except as a ghost, and it is really a good place up there for spirits to present themselves, if there was only some persons there for spirits to work through; there are so many superstitious people up there—so many Germans. It don't seem that they have gotten in this way yet. They are so taken up with the churches that it is not worth while for us to try and control them. The man that told me to come here, said that we were only making bad worse, and had better stay away; and I want to be as good as I can, and as free from mistakes, and he told me I had better come here as people generally do, and then I would get strength enough to do right if I did go to other places. I used to have shortness of breath and spit blood a good bit. I will not stay any longer, it makes me feel sick. [You will not feel sick the moment you leave the medium.]

JACOB PEALER.

(Milton, Pa.)

Mister, I don't know how I will get along in here, but I feel as if I would like to tell you that I never got used to this thing of coming back, but I am more than anxious to get used to it so that I may talk with some of my folks, if it comes within my power. And I am troubled because I don't find things as I expected; and if every body is going to be fooled like I have been, it seems a pity, for it makes us double work, and then we get to hate what we used to like. If I could tell all I knew I would do it; but I don't understand how to do just yet. But he (Dr. Franklin) says I must tell my name first, and then it will not make any difference whether I say any more or not; for that will help me along. My name is Jacob Pealer. I lived in Milton. I knew the medium, but she was almost too young to remember me. Ques. What was the nature of the disappointment you speak of? Ans. I used to belong to church, and I expected to go to heaven, and sit at the right hand of God and sing psalms; and I am not satisfied with the way things have turned out. Ques. What church did you belong to? Ans. The Lutheran church. Ques. Was it not better to have something else to do than to sing songs all the time? Ans. Yes. Ques. What do the Lutheran clergymen say to you? Ans. They don't say much. They always thought I was a hard customer, and they think if I say much I will abuse them. I might get in among the Lutherans and stir up a commotion. [That is what you were brought here this morning for. Dr. Franklin wants you to tell those people they are not preaching the truth.]

ONE OF THE BAND.

Friends, you are coming into a positive condi-

tion. Every home seems to be giving out its strength in the direction of making a few hours happiness for each member of it; and when I look into the hearts of the people, and understand what love and sympathy possesses them, I feel like approaching you, with one request to every reader of this paper. When you are in your homes, surrounded by friends and loving hearts, remember the sad condition of thousands of earth's children, and their inability to cope with the powers that surround them; and if you find within yourselves the power to contribute to their comfort, let your heart's wish be, that each human soul may be made glad—that each deserted home may be filled with the necessities of life—and the positive evidence of a future state of existence, where all the cares and sorrows of life may be wiped out. I am particularly anxious to have the world know, that they need not, on that particular day, Christmas, contribute any great respect for it, for it is as any other day, and did not give birth to a power to save men from misery and unhappiness. Each individual has within him or herself the power to be sad or to be glad—the power to discriminate between right and wrong—and also to equalize conditions, and make itself perfect under a natural law; and when each one learns this lesson well, let them congregate together and hold converse with one another, to understand how to make conditions so that men and women may reap the benefits of a physical life without misery or suffering. Now we are drifting into another year, and there is new evidence coming unto you, that life is eternal, and the future holds wonderful prospects for each one; because as knowledge enters into the human soul, it will cease to desire more than its needs require; and out of the abundance of the world there will be sufficient to clothe, feed and make glad every beating throbbing heart. Take this lesson and learn it well: That charity clothed with justice is just entering into the abodes of men; and it will not in the future be considered meritorious to take the power into your hands and crush individuals, simply because they cannot see the light as you see it, when drinking from the same fountain. You drink, and by your loving spirit, you give them opportunity to admire, and to desire to discover what makes such a complete condition for you. Remember, friends, it is not all of life to live, nor all of death to die. Eternity is the watchword of every seeking heart. And may each heart be made glad, and drink deep from the fountains of inspiration, is the desire of an earnest worker in the cause of truth! One of the band.

[From Pomeroy's Great West.]

ERA OF WOMAN.

BY ANNIE T. ANDERSON.

Liberal leagues are adopting a new calendar at the suggestion of T. B. Wakeman, the President of the National Liberal League of New York, to date from the burning of Giordano Bruno, the defender of the Copernican system. The league organ, *Man*, is headed "Era of Man," 232 (A. D. 1882). The nineteenth century instead of the sixteenth being the era of woman. Struggling for advancement in the varied departments of life, she may see the fitness of another calendar to commemorate the revolutionary period from the Mosaic and Christian era. No liberal man or woman will oppose any reform the league may inaugurate to benefit humanity. But as the "eratic balls" of new methods are set in motion, all may see that this one has no bearing upon legitimate work of "church and state separation, abolishing chaplains paid by the people, keeping sectarian Bible reading out of schools, and demanding a free press and free mails for the benefit of the whole." It can but call out criticism from thinking women at this additional calendar to be set on the ages' great book, along with preceding marks of man's adoption, to be an exclusive date. It appears that the era of humanity has not arrived whereby both sexes may find representation in the epoch of events. Too long has man usurped authority of place, even from a male creator of the Universe down to the last calendar. God, Adam, Moses, Jesus and Bruno, may be grand productions of male aspiring genius, seconded by priest, king and infidel. Nature knows no distinction of sex from the beginning of the world. Through the ages parallel worth and talent in woman's heart and brain have strewed the pathway of the world's martyrs. But the kingdom of man, so nearly allied to ancestral relations of the physical might of animals, the weaker sex have failed to be recognized as beings of equal aptitude. As the dawn of human intellect merges into moonday of intelligence, it is more surprising to discern the primitive proclivities clinging around the pathway of reformers' steps. The National Liberal League organ has vainly endeavored to reconcile skeptical female members and subscribers that *man* was a generic term including both sexes, whenever they desired to include woman on the title page. But "pussy" jumps clear of the bag now and discredits the calendar of this generic man. Fathering a male date to give prestige to its own name and import. Will women be longer hoodwinked by such subterfuges. They have been ignored or made cats' paws for the heathen and Christian world till their velvety members are stunted in growth by unjust usage and depreciating exactions. If really a new calendar is to mark man's progress from the Christian dispensation, Galileo is more entitled than Bruno, for his invention of the telescope gave practical thought to Copernicus—mathematic theory of the earth moving around the sun.

If we may credit history, Bruno was not burnt at the stake for fleeing to England with the discoverer's works, but the front of his offending and crime was the denial of transubstantiation, and the church could not admit of such heresy, but at that period heretical women shared the same fate.

Ann Ascue was also burned in 1539 for denying the real flesh and blood of Jesus, and is equally a martyr for Freethinkers' consideration. "Comte's" attempted calendar, dating from the French revolution, including both male and female martyrs, to mark the new era of the struggle for human liberty. Whereas the Christian religionist and heretical reasoner, cling to male martyrs and achievements. The one exalted to Divinity, the other to heroes in science and literature, disregarding the greater virtues of love and justice. If freethinking men insist on a new calendar, liberal women should establish the Era of Woman 89, dating from the heroic martyrdom of Madam Roland, who was executed Nov. 11, 1793. She is an exalted type of humanity, and leagues for freedom and equality cannot find a nobler exam-

ple of sacrificial immolation on the altar of liberty. She did not merely renounce a belief in "obedience in the powers that be," but dared her persecutors to death.

Madam Roland wrote to a friend upon the state of affairs in Paris, "Danton is the chief, Robespierre is his puppet, Marat holds his torch and dagger. This ferocious tribune is supreme; and we are its slaves till we shall become its victims." She was imprisoned five months before her head was on the block in expiation for her love of country and freedom of thought. Has a heathen or Christian philanthropist been more self-denying, when she advised her husband to be beheaded first, as she desired to spare him the agony of surviving her own execution. She declined the aid of the advocate of Charlotte Corday (who killed Marat that she might save the murder of a hundred thousand,) saying to him, "To assume my cause would be endangering yourself without benefiting me. Let me not have to deplore the death of an upright man." Her words upon the scaffold sink deeper in the human soul than all the art and literature of man's devising: "O Liberty! how many crimes are committed in thy name!"

When women are set free and on equal ground politically and socially, to be rewarded as well as condemned, then it will become freethinkers to adopt a new calendar, "Era of Humanity;" until then every woman will be content to accept the epoch of Moses and Jesus, as well as Bruno. MIND AND MATTER adopted a new date at its first publication, to begin from the Rochester knockings "Era of Modern Spiritualism," 32.

It was a notable event to be heralded by two little girls, and the discovery of this subtle science called "spirit rapping" has baffled the age, and led grey haired astronomers, geologists, mathematicians, electricians and philosophers, into new fields of thought and acknowledgement of a force beyond the depth of their own reasoning. Yet the world's inability to accept what they cannot understand, the new calendar, will rest only with a few. But the revolution of the scientific fact of progressive life would be a greater argument for 32 Era M. S., than merely mundane explorations—232, Era of Man, a male representative of one-half of the possibilities of the world. But the logic is, that Comte's calendar of the French Revolution, Wakeman's of the Sixteenth century sciences and literature, Roberts' of Modern Spiritualism, ought to be equalled by a female calendar of female talent, courage and heroism as represented by Madam Roland. These different lines of breaking from the old epoch's of religion is a good omen in a general sense, for the diversity of minds will yet beat in unison of action to higher and better results. The leagues have only become impatient and leaped the barriers of equality, and forgotten the greater reforms needed in woman's emancipation, both physically and mentally, and like the Christian, adopted a form of faith for the spirit of good deeds. But the Materialists and Spiritualists, denying basic principles of hereditary, dietary, dress reform and equal rights, are only stalling the dial of time in reaching the evening of mortal labors whereby humanity may enjoy the peaceful pursuits of happiness unmolested by dogmatic authority.

A Few Thoughts In Connection With Spiritualism.

Are its phenomenal scientific facts demonstrable, at all times, clearly to all inquiring minds? Many Spiritualists, in our opinion, have erroneous ideas in claiming for it to be a science to be classed with other scientific subjects. As we understand the meaning of the word science, it is something which can be proved and demonstrated at any time. The astronomer is ready to prove, and does prove his assertions in regard to the stellar systems. The geologist proves likewise all he asserts relative to the formation of our earth, and the classification of the ages of iron, rock, etc.

If a chemist calls you into his laboratory to witness some of his experiments, he generally gets at a correct result, after once establishing his principles. It requires no conditions on your part, magnetic or otherwise. He is not dependent upon you for success. His experiments have been made time and again, and he knows, almost to a certainty, that he will be successful every time. Not so with spirit chemists. They work from their side, and in accordance with laws known only to them. When they attempt to make their presence known through the phenomena, they are limited to conditions, and a very slight impediment will overthrow their power, and the manifestations will be obstructed, and perhaps prevented altogether. When spirits come into contact with earth surroundings, they are dependent entirely upon mortals for their success, and no one in this mundane sphere has the power, at any time, to demonstrate spiritual phenomena. There are various causes which are stumbling blocks to a successful seance, and especially for form manifestations, some of which I will mention. Distrust of the medium, inharmonious among the members composing the circle, lack of magnetism and electricity, or the medium's mind disturbed just before the seance. If I am correct in my conclusions, have we not all got a lesson to learn before entering any seance room. Should we not educate ourselves as far forth as lies in our power, in relation to these laws, so that we may give our spirit friends the best conditions which will enable them to bring about the best results, thereby giving us and them so much gratification.

If people were familiar to some extent with the operation of these laws, much unjust criticism would be avoided, and our sensitive trials, and much of the harsh treatment which they are now subjected to. No person can make conditions for the spirits, unless they are in accordance and in harmony with the laws which spirits work through.

The corner stone of Spiritualism is its phenomena, and without these the structure falls to the ground. A very small number who believe in spirit communion to-day, were convinced of its truth through the philosophy, although both are essentials. May the day be not far distant when a better understanding will bring our loved ones in closer rapport with us, and when the thin partition which now divides us will be removed altogether, so that we may enter into the temple, there to be received by our spirit friends with a spiritual baptism.

PRO BONO PUBLICO.

Boston, Dec. 12th, 1882.

O.S. Bancroft, Milwaukee, Wis., in renewing subscription says: "I do not intend to be deprived of MIND AND MATTER while I stop on this side, as long as I can pay for it (unless MIND AND MATTER passes over before I do,) so you will find enclosed funds for renewal."

(Continued from the Eighth Page.)

them through their destructive agencies; the power of which they so well knew. But it is not of this book particularly that I desire especially to hold forth at this time. No man, excepting myself, ever undertook to collect the writings of Sallust. I collected almost seven hundred detached fragments written by him, and tried to put them in place, in order to supply the missing parts. In pursuing this work and examining the history of his times, the first thing that struck my attention was the manifest sameness of all religions. That is, I discovered that Christianity was a mixture of the preceding religions, and that it ushered into the world nothing that was new, or nothing but what pagan martyrs had died scores of times for maintaining, before there was ever a Christian martyr. And a most singular feature of those writings was the simple changes that had been made in names. First there was a Brahm, then the Judean Abraham; then the Egyptian Abraham; all of these seemed to be the hero of the same tale. Then, in referring to the writings of the prehistoric Sanchoniathon, I found that this same Brahm flourished as a god among the Phœnicians. Then we find, with a little alteration of idiom, the Grecian Bacchus, who was undoubtedly the same. And the striking analogy to the same original, of several other deities, can be traced by any patient student. If he proceeds further, those writings of Sallust will show him that the Christian religion was first put into its present shape by the librarian of Ptolemy Philadelphus; I fail to recall his name. [The spirit doubtless referred to Demetrius of Phalerus, the learned friend and librarian of the two first Ptolemies.] who died after 283 B. C. And that work was utilized by Apollonius of Tyana first, and Ammonius Saccas afterward. Ptolemy Philadelphus being a great scholar for his time, offered rich rewards for all kinds of manuscripts, or papyrus rolls; and learned men from all nations, impelled by their desire for the reward, came to Alexandria; and these, comparing their various religious books, found that but one religion ran through them all; a leading point of similarity being some doctrine regarding a trinity. This struck Ptolemy as strange, and he inscribed over the doorway of a temple this sentence: "Experience is the god of all morality." If he had used the word *guide* instead of *god*, it would have been better still. But I never finished my work on Sallust, on account of disease; and after my death, in 1777, the Catholics were very careful to appropriate all my writings; and to keep them from the public, resorted to the mean subterfuge of pretending that they were destroyed in the French Revolution. Charles de Broses.

[We translate the following concerning De Broses from the Biographie Universelle.—Ed.

"Charles de Broses, first president of the parliament of Burgundy, was born at Dijon, the 17th of February, 1709. Through his father, a counselor in the same parliament, he belonged to an ancient family, originally of Faucigny, the chief of which had fought under the banner of France at Fornoue (1495). On his mother's side he was great-grandson of Charles Fevret, one of the greatest jurisconsults of the seventeenth century. De Broses' father, a good magistrate, was much devoted to history and geography, and early applied himself to the education of his eldest son. Charles de Broses, losing his father at the age of fourteen years, finished his studies under P. Audin, among the Jesuits of Dijon, where he had as his fellow disciples Buffon, D. Clement, and Fevret of Fontette. He afterward graduated at the law university of his native town, and was received as counselor of the parliament by dispensation of age in 1730. Notwithstanding his youth, he was soon considered as one of the lights of his country, and merited the eulogium of d'Aguessseau.

"Sallust was one of the predilections of his father; the restoration of the text of that great writer had defied the labors and the glory of the sixteenth century; to accomplish this was the dream of the childhood of de Broses and the labor of his whole life. This was the principal object of his journey to Italy in company with Ste. Palaye, le Gourz de Gerland and other Burgundians, in 1739 and 1740.

"In 1760, he had printed, at Geneva, by Cramer, a dissertation, entitled, *du Culte des dieux fétiches*, 1 vol., in 12 mo. In it the author combats the opinions of the Neo-Platonists, renewed at that time beyond the Rhine, concerning the symbolism of Egyptian idolatry. He sought to identify the ancient religion of Egypt with the popular superstitions of the African tribes, and went so far as to insinuate, on the authority of Hume, that fetishism is a primitive superstition, a conjecture that is anti-historical and anti-philosophical, and which our time has so prodigiously abused.

"Mingling in all the affairs of a parliamentary life, and having become the soul of his party, de Broses was all at once restored to literature by the Revolution of 1771. It was in the leisure of exile that he finished his 'History of the Roman Republic in the course of the seventh century,' by Sallust, in part translated from the Latin original, and in part restored and recombined from fragments which remained of his lost books, placed in order in their true place, or those the most probable. 'This was without doubt a very singular project,' said Laharpe, 'and one that required all the perseverance of erudition, in order to form a regular whole, from the displaced fragments which remain to us of the writings of Sallust. It requires no ordinary sagacity to divine what two or three lines, and often two or three words led to, which seemed to relate to nothing. Although in this labor it was necessary to give much to conjecture, it must be confessed that all the passages of the Latin text could not be more naturally placed than they are in the narration of the French history. Besides, that which is worthy of all praise is the profound knowledge everywhere displayed, of the writers and manners of Rome. He seems to have lived there, and to have been in the secrets of the actors that he places on the scene.' This last work of President de Broses would have met with much greater success if the double merit of composition and style had corresponded with the extreme sagacity of the researches. The author has added to his work a learned biography of Sallust, which was reprinted at the head of the translation of the Latin historian by Dureau de Lamalle, as well as in that of M. Damas, in the Nisard collection. The three volumes of which we have been speaking were to have been followed by a fourth, written entirely in Latin. This fourth volume contained,

first, the text of Sallust, corrected by the hand of de Broses, after consulting a great number of manuscripts; second, the history restored, or the fragments of Sallust, with supplements in Latin, according to the plan laid down in the preface of the French work; third, the Latin commentary, embracing the critical and grammatical remarks on the texts cited, and the historical names which are found in the French edition; fourth, a table of fragments, ranged numerically as they are cited; fifth, a catalogue of variations; sixth, a critical dictionary of the expressions peculiar to Sallust. The manuscript of this fourth volume was communicated to the Abbe Brotier, who condemned the publication of it as a whole, and who pretended that it had been lost. Only the third, fourth and fifth parts of it were published. This supplement, which ought to be attached to the end of the third volume lacks many examples. M. Burnouf, in his edition of Sallust, has made extensive use of the work of de Broses whom he praises without stint."

[We have thus placed before our readers the only account we can find of the facts above set forth, there being no English reference to Charles de Broses which contains any of the particulars we have given. It is therefore preposterous to suppose that the medium, Mr. James, who knows nothing whatever of the French, could have heard or known anything of the literary labors of de Broses; nor had we any more knowledge on the subject. But one reasonable conclusion can be reached; and that is, that the spirit of Charles de Broses, and no other spirit intelligence influenced that communication. In relation to the spirit's statement as to the nature of his treatise on fetish worship, how fully it is borne out by the historical account of it. The reader has seen the nature of his researches and their extent, and can form some judgment of his qualification to know where he speaks as a spirit. The fact that the writings of Sallust were so mutilated and scattered, shows that those who were engaged in that vandalism had some special reason for that destruction. The wonder is, that the destruction had not been total instead of so partial and general. No doubt the Christian clergy, into the hands of whom the learning of the whole ancient world came, on the decadence and final suppression of anti-Christian learning, saw in those writings of Sallust just what de Broses discovered there, the fact plainly disclosed, that their boasted Christian religion was but ancient paganism in a modernized dress, and that it had been put in shape by Demetrius, the Alexandrian librarian of Ptolemy Philadelphus, more than 283 years before the so-called birth of Jesus Christ. In relation to Sallust, Johnson's Universal Encyclopedia says:

"Caius Sallustius Crispus, born in 86 B. C., at Amiternum, in the country of the Sabines, of a wealthy plebeian family; was elected *tribunus plebis* in 52; expelled from the Roman senate by the censors on account of the dissipated and scandalous life he led; reinstated in the senatorial dignity in 47 by being elected praetor, probably by the aid of Caesar, to whose party he belonged, and whom he accompanied to Africa in 46; was appointed proconsul of Numidia, and returned to Rome loaded with riches; formed the magnificent *Horti Sallustiani* (garden of Sallust) on the Quirinalis, and lived in luxurious retirement, devoting himself to the study of history. Died at Rome 34 B. C. Of his *Historiarum Libri Quinque* only fragments are extant, but his *Bellum Catilinarium* and *Bellum Jugurthinum* have been preserved, and are much appreciated."

It will be seen, therefore, that if that history, by Sallust, in five books, contained the record of facts, made before the alleged birth of Jesus Christ, that showed that the religion now taught in his name was substantially compiled and arranged nearly three hundred years before that time; that its destruction as a history was a necessity to the Christian clergy who were teaching the Christian religion as original and new, as well as divine.

**A General Offer.**

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt, and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

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 Mechanicsville, Iowa.

**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.

NOTICE.—A widow lady—good housekeeper—wants good home in country, with Spiritualists. Address,  
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 Station D, New York City.

**Testimonials.**

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- " Mary Ellen Van Kirk, 1702 Brown St.
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**Medium's Home Association.**

Owing to the failure to receive the amount (\$5,000) necessary to commence operations in connection with the serious illness of its president, Mr. Geo. Rall, it has been determined to turn over all cash subscriptions of the Medium's Home Association, to the Children's Progressive Lyceum of Cincinnati, Ohio. Subscribers who object to this disposition of their subscriptions, can receive the same by addressing the Secretary.

CHAS. S. KINSEY,  
 125 Hopkins St., Cincinnati, O.

**Special Notices.**

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

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

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 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.

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

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

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

Mrs. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

Dr. ABNER 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.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle st., Brooklyn, N. Y.

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

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

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

Dr. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 16 E. 7th street, Kansas City, Mo.

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

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

Mrs. S. E. 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.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechsaal Waageplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

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.

NOTICE.—To those afflicted with Chronic Diarrhoea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

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.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston; Mass.

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.

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

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

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Frost.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

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- Mrs. M. MacBride, Sittings daily. No. 242 Turner Street, above Oxford Street, Philadelphia.
- Mrs. J. Wiley, Magnetic Healer, 1128 Vine street, cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.
- Dr. B. F. Brown, Magnetic Healer. Treats patients at their residences and also at his rooms, 232 Franklin St., Philadelphia, Pa. Treatment for obsession a specialty.
- Mrs. A. M. Glading, clairvoyant and trance medium. Diseases diagnosed by lock of hair. Public circle every Wednesday evening at 8 o'clock. Consultations daily, No. 1710 Francis street.
- Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-ct. stamps.
- Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.
- Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1005 S. Tenth Street.
- Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 1121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.
- Lydin J. Walters, Clairvoyant, Clairvoyant and Test Writing Medium, No. 729 Noble street, Philadelphia. Circles Wednesday and Friday evenings. Sittings Daily. 50 cents.
- Mrs. Lamb, Trance, Test and Business Medium; read 934 New Market Street. Sittings daily.
- Mrs. George, Business and Test Medium. For Communications by letter, enclose one dollar and one three-cent stamp. Circles by engagement only. 680 North 11th Street, Philadelphia, Pa.
- Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Circles Monday, Wednesday and Friday evenings. Sittings daily.
- Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.
- Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 891 N. 13th St. 3 doors below Fairmount Av. Select seances every Tuesday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.
- Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.
- Mrs. S. J. Selfe, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body—both acute and chronic. Will call at residence if desired. Classes for Development, Tuesday, Thursday and Saturday Evenings. Fee 25 cents. No. 814 South Ninth street, Philadelphia.
- CANCER cured without extirpation, pain or recurrence. Nervous and chronic diseases successfully treated by the RUTLEY MEDICINE CO., 429 North Eighth St., Philada.
- Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.
- Dr. Roxilana T. Rex, Healing and Test Medium 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-c stamps.
- Margaret H. Taylor, Trance, Test and Business Medium, 1211 Germantown Road. Circles Tuesday and Friday evenings. Private sittings daily.

**PHILADELPHIA SPIRITUAL MEETINGS.**

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.



columns of the *Journal*, to boost Mr. Cumberland; and Col. B. seems to fall in with the movement with a zest that suggests a "divy." As Spiritualists should know how these Bundyites are disposed to help every mountebank and charlatan that can afford them an excuse for their vile and dishonest treatment of mediums, we will quote from the last *Journal*, some of Murray's puffing of the English Bundyite importation. Says Mr. M.:

"Mr. Cumberland gave the first of his public exhibitions in America, at Chickering Hall, on Fifth Avenue, in New York City, on the evening of Saturday, December 9th, in the presence of about one thousand persons, many of whom were no doubt Spiritualists." [And no doubt of the Bundyite stripe of Spiritualists(?) of which Mr. Murray is a specimen.—En.] "I know of some such who were present. His second exhibition was made at the same place on the night of the 11th. The first was devoted to demonstrating, which he certainly did, (1) that raps upon a bare floor, capable of being heard all through the immense hall, could be produced by him; he said it was done by disarticulation of the toe joint, a power not unfrequently possessed; (2) that the sense of hearing alone could not be relied on to determine whence such sounds came; (3) that writing on closed paper pellets could be discovered by him without the necessity of any intervention other than a quick eye and ready art, where the writings on the pellets had been done in his presence; (4) that a solid ring, can be placed upon the arm of a person who is temporarily deprived of sight in a most simple and natural way, yet entirely unaccountable to the person operated on; (5) that he would in a wonderful degree (but not in every case) point out the person in the audience of a thousand persons, whom the subject had at the time in his mind, and that he could tell the number printed on any bank note known by and held in the hand of an indifferent person, he, Cumberland, not knowing it; in other words, that he was 'a mind reader' when permitted to handle the fingers of a subject; and (6) that being placed in a cabinet, with neck and wrists securely tied and nailed to the wall behind his back, with his ankles similarly secured by nails to the floor, he could perform the usual dark seance cabinet feats. That Mr. Cumberland did perform all these feats in a manner highly creditable to himself, and quite discreditable to the far inferior capacity of some itinerant show people falsely calling themselves mediums, it is folly for the *Banner of Light* and its gulls to attempt to deny. I am disposed to give Mr. Cumberland a fair show."

We should say so Bronson, and fairness heaped up to such overflowing, as to amount to deeply sympathetic gush.

"These exhibitions of Mr. C. are very instructive to that class of individuals, claiming to be Spiritu lists, who submit themselves to be imposed upon by every charlatan claiming to be a medium. They will here learn how they may have been, and in some cases doubtless have been, misled by being deprived of light for seeing clearly at some pretended seances."

Now, we have not the least objection to Col. Bundy, Bronson Murray, the *Journal*, and their followers and associates, helping Stuart Cumberland in his efforts to injure the cause of Spiritualism; but we have the most decided objection to their being any more recognized as Spiritualists, than is the swindling charlatan enemy of that cause, whose performances they endorse as calculated to effect that object. These people seem to be weak enough to suppose that through the help of Stuart Cumberland, they may get up a Bundyite raid on mediums, that may save the sinking and badly battered piratical craft they have been sailing. But to show how cordially Bundyism affiliates with Cumberland's fraudulent and mountebank pretences and performances, we will quote Bronson Murray, from the *Journal*. He says:

"I cannot give Mr. Cumberland too much credit for his admirable exposition of the facility with which are perpetrated so many deceptions in the name of Spiritualism. At the Harvard Rooms Conference the next day after their first exhibition, all the speakers regarded Mr. Cumberland as an ally of true and honest Spiritualism. He is educating the people up to requiring severer tests, and to exercise closer scrutiny. True Spiritualism does not fear the most searching investigation. It courts it."

Now, we ask, in all reason, if it is not about time that people who act in the unreasonable manner that Bronson Murray and Col. Bundy, and the Harvard Rooms Conference people have done, should either drop the pretence that they are the friends of Spiritualism, or ask their friends to lock them up in some lunatic asylum until they can recover a little reason. Why must Spiritualism be made to carry, any further, such a load of nonsense, hypocrisy, and toadying selfishness. The lines between Bundyism and Spiritualism are too sharply drawn, for any sensible person to mistake where that line is. There is no Spiritualism on the Bundyite side of it; and any one who chooses that side of the line must be made to drop the garb of Spiritualist, and don that of Bundyism pure and simple. If any doubt it, they must blame themselves if they get hurt by the shot and shell from the batteries, not of "pure Spiritualism," but of Spiritualism as it has been, and as it is being given from the spirit side of life. *Comprenez vous?*

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.

COL. BUNDY'S WAIL—THE END NOT FAR AWAY.

As it is our duty to help Colonel Bundy make a final end of the work in which he is engaged, we cheerfully publish the following confession of his signal failure to harm Spiritualism, or in the least to impair the credit of the mediums whom he has so persistently assailed. In the last *Journal* he says:

"To hold the *Journal* firmly and steadily to its course is a task so difficult and trying that we never expect 'outsiders can half appreciate' it; we shall be content if the objects aimed at are accomplished, as they now seem in a fair way to be. No paper, political or religious, can ever be a great paper, or do its best work, unless thoroughly independent of party or sect, in the pursuit of the objects for which it was established. It is no light task to stand unswervingly to duty, to reject the advances of those desiring undeservedly to profit by the approval of a paper, to ignore zealous hobbyists on the one hand and ignorant pretenders on the other, to denounce by name charlatans who prey upon the public, to expose popular errors prevalent among the class upon which it depends for patronage, to decline advertising space to doubtful schemes; in a word to work for the best interests of the greatest number. All this the *Journal* has done and will continue to do.

"Between the fanatics and frauds within the ranks of Spiritualism, and the bigots and pretenders outside, the *Journal* is kept busy. To admit that everything within a party or sect is not all it should be, is in the eyes of zealous partisans a sin, but to proclaim these defects and evils, and attempt a reformation within the party or sect, is rank heresy, subjecting those guilty of it to the direst penalties within the power of fanatics and those who feed and grow fat upon the folly and weakness of mankind; and often, too, to the animosity of the poor dupes upon whom the vampires feed.

"Undeserved unpopularity" with some good but mistaken Spiritualists, was of course to be expected, as well as the withholding of their patronage; but slowly this class is coming to a better understanding and appreciation of the *Journal's* work and rallying to its support. The objects sought by the *Journal*, its methods and policy, are sure to be approved by every well meaning person when fully comprehended. But the *Journal* neither seeks or desires the good will of those whose sole interest in Spiritualism is of a selfish, mercenary nature.

"That we have made great pecuniary sacrifice is true, but we shall not regret it if our readers will let the words of Judge McAllister sink deep into their hearts and inspire them to assist in extending the circulation and influence of the *Journal*, and in carrying forward the work in hand by all fair means. We now have your moral support and that of hosts who do not read the *Journal* regularly; give us as well, financial assistance in proportion to your moral aid, and you will see Spiritualism take such a hold on the public as never before was known."

Such is Col. Bundy's confession of the terrible retribution that he has called down upon himself and his paper; by his crooked and insensate journalistic course. In March, 1877, by the help of an assassin's pistol which shot down its founder in its editorial chair, the *Religio-Philosophical Journal* passed under the control of Col. Bundy. At that time the circulation of the paper was not less than twelve thousand, and the profit arising from its publication was very great. Indeed we have reason to know that for the next four months the patronage of the paper continued undiminished. But about that time Col. B. decided to use the paper in the interest of the enemies of Spiritualism, and began a system of attacks upon mediums, Spiritualists and Spiritualism, in which falsehood, slander and deception were invariable concomitants. This could naturally have but one effect, and that was to drive the friends of Spiritualism from the support of the *Journal*. It was expected (foolishly of course) by Col. B. that he would receive the patronage of those whose enmity to Spiritualism would gain him their sympathy; if not their assistance; and he bent all his energies to that end, with what result the above public confession shows. The outcome of those efforts has been, that, in order to keep the once flourishing and profitable *Journal* afloat, Colonel Bundy publicly confesses that he has been compelled to make "great pecuniary sacrifices." Now, time and again Col. B. has told his readers (that the moment the *Journal* reached a point when it would not pay its way, would see the close of its career. Which statement are we to believe? We think the first one, if not both. Dire indeed must be the necessity that compels Col. B. to confess that the *Journal* has only been enabled to float by "great pecuniary sacrifices" on his part. If the time has not come to carry out the oft-repeated threat that the *Journal* would stop when it could not be continued without loss to its publisher we would like to know why it has not. Four years of steady loss, to Col. Bundy, in running the *Journal*, ought to be enough to convince him that the time has come to let it wind up, and thus make good his word to that extent at least. It is a very bad way to find a purchaser for the *Journal* at any price, to thus publicly tell those who might otherwise think of buying it, what a losing concern it had been to its present conductor. It would indeed seem that Col. B. had determined that the *Journal* should not survive his mismanagement of it.

He or she would be an unreasonable individual who would expect Col. Bundy to do anything less than find fault with every person and everything but himself and his foolish, reckless, and inconsistent course. He must feel miserable, indeed, and to begrudge him the poor consolation he can derive from this wholesale faultfinding would be cruel. But the case is evidently past cure, and we may wait with perfect resignation the inevitable end; which we do with such regret as the thought

comes to us of "what might have been," had a truer and better man had the control of the *Journal*. "Sic jacet" the organ of Bundyism. There let it lie.

THE BEAUTIES OF BUNDYISM.

As a specimen of the cant and hypocrisy which is the great characteristic of the *Religio-Philosophical Journal* and its editor, we copy the following from the last issue of that paper:

"To those within the ranks of Spiritualism who differ with the *Journal*, we wish, with equal heartiness, a merry, merry Christmas! If those differences are honestly held, we respect the holders none the less, as individuals, however little respect we have for some of their convictions. We have much to thank them for, in keeping us wide awake and subject to their criticism."

What honesty is there in that attempt on the part of John C. Bundy, to play the part of magnanimity towards those Spiritualists, who are subjected to his insults, from week to week, the year through; and whom he insults even in that attempt to conceal his rankling enmity towards them, by saying he respects them, when some of their honestly entertained opinions are only worthy of his supreme contempt. We know Col. Bundy to be a very weak man; but we do not think him so weak as to *sincerely* act in that inconsistent manner. It is Col. B.'s misfortune to think every one a fool excepting himself, and hence his continued disregard of the commonest attempt to be consistent in anything he may say or do. To profess one thing and do another, has gotten to be so much a habit with him, that he seems unable to do anything else. But, when we see the grounds on which Col. B. bases his pretended magnanimity, the insincerity of the man becomes more apparent. He says he feels so kind and thankful to those who differ with the *Journal*, "In the perfect assurance that time and further experience, either in this life or in the hereafter, will show that, as a whole, the *Journal's* course has always been close on the track of Truth, we rest content."

Well it is a good thing to be contented, and if Col. Bundy is so contented with the opposition which he and his Bundyite organ is receiving from all sincere and consistent friends of Modern Spiritualism, these patronizingly treated opponents of his, will do well to give him plenty of reason for that kind of contentment. But for down right impudence as well as hypocrisy and falsehood the following may challenge an equal. He says:

To those whose tricks and quirks we have been obliged to lay bare, for the public good and highest interests of Spiritualism, we extend the highest compliments of the season. May the disciplining they have received, open their eyes to the enormity of their offenses, and teach them that 'the way of the transgressor is hard,' that no amount of fleeting gain can compensate them for prostituting their souls. May the lessons borne in upon them so change their 'lines of least resistance,' that it shall hereafter be easier for them to do right than to commit wrongs; may they resolve to lead such lives as shall attract only good and pure spirits, both in and out of the flesh. And in these struggles toward the better way we cordially offer them our earnest help, and that of the *Journal's* readers. [How "the *Journal's* readers" must feel flattered with having their master and owner to dispose of them, without so much as "by your leave," in that condescending manner.—En.] The *Journal* only demands justice! and demands it both for the offended and the offender. No one can rightfully ask for more, the *Journal* can do no less."

Well, we are only giving you, Col. B., and your *Journal*, the justice you demand, when we strip from your hypocritical face, the mask you are wearing to strike another blow at those whom you have done your best and worst to destroy. Does it become you, you insincere and dishonest hypocrite, to thus insult with your unasked grimes and genuflections, the scores of mediums whom you have vilified, slandered, misrepresented and hounded to the extent of your resources? Does it become you, steeped as you are, to your eyes, in moral turpitude, to add insult to injury in that hollow, heartless and maliciously vindictive manner? Had you not better have taken some other occasion than that of this festive time, when persons try to forget the selfishness and injustice of the past, to seek to tear the bandages from the wounds of the victims of your malice and hatred? If you do not know what decency and common propriety is, the justice you demand requires us to teach you this, by showing you that you can take nothing by your supercilious pretence of magnanimity. It is simply intolerable, and this you will learn if you live long enough, and you will not have to live long either. You have played the honesty, purity and public spirit dodges, until they are worn so thin, that any one with half an eye, can see you in your naked moral deformity, and a disgusting sight you are, truly, whatever you may try to think to the contrary. If you demand any more justice let us know, and we will try and give you enough to satisfy you. Glittering generalities in Spiritualism are at a heavy discount. Deeds not words are what the cause of Spiritualism needs, and those deeds in favor of, and not opposed to it. If you think otherwise, and act upon the thought you will be taught your mistake. This is our greeting to you, Col. B. How does it suit you?

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

TOO LATE WE FEAR, "GOOD" LUTHER.

We yesterday had handed to us, a half sheet circular, or extra of the *R.-P. Journal*, which was distributed, as far as practicable, to those who attended the meetings at Academy Hall, on Sunday last, in this city. Among the newspaper notices of the *Journal*, therein printed, is the following:

"We wish this beacon-light of the cause in the West, a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good, and the advancement of liberal thought, and spiritual unfoldment among the people."—*Banner of Light*.

We know that "Good Luther Colby" is noted for his desire to be all things to all men, "and consequently women," (as an old Friend preacher used to say to us when we were young,) but we think suavity is carried to an extreme in this instance. We suppose that Bro. Colby claims that the *Banner* is a beacon light in the East, as he considers the *Journal* is, in the West; but some of us who stand midway between, begin to question whether there is much light burning in either beacon. We think the lanterns must have been allowed to get awfully smoked, or the lights gone out, or something worse has been allowed to take place. Burnish up those lanterns, and trim your lamps, or Spiritualists will find other waters to sail in, as most of them have done already.

Spiritualism at Kansas City, Missouri.

Editor of *Mind and Matter*:

We have two good mediums in this city who have been developed in the past two years, Mrs. B. W. Bristow is a very fine psychometric reader, and has done much good work in this particular direction, in this city, as well as in neighboring towns. She is also a trance medium, and holds circles twice a week at her home, at which circles other mediums are being developed.

Mrs. Andrew Kennedy is also a superior trance medium, and holds circles for materialization twice each week, with the promise of success. These mediums are honest, good people, whose souls are in the work.

Mrs. Sallie E. Murphy, of Galena, Kansas, is also a fine trance medium, with a test phase that is without imperfection. She is also a good psychometrist. Indeed, we think she has no superior in her ability to psychometrize rocks, especially those containing silver or gold. This has been demonstrated by subsequent assay of the rocks so psychometrized by her, proving her readings correct in each case.

Mrs. Matt Clary, of Kansas City, who only gives seances to friends, is truly wonderful in her powers as a medium. It is impossible to talk to her controls without feeling that you are in the presence of superior intelligences. Matokee, her good Indian control, must be heard to be appreciated.

I have recently visited Mrs. J. H. Lee, of 1327 West 13th street, Kansas City, Mo., who is being developed as a spirit photographer. I sat twice, with good results each time. The faces of two of our children who are in spirit life, are very plain indeed. I have seen many spirit pictures taken by her, that were much better than any I have ever seen that were taken at any other place, some of them showing the color of the eyes and hair, and looking as if they could speak. The lady lives in Kansas City, and only recently learned her power. All who know her are jubilant over her success. We have much to thank the good angels for in this case.

I have also had the pleasure of visiting Dr. J. H. Dooley's Sanitarium at 1326 and 1323 Central street, Kansas City, where sick people are treated on a common sense plan, without the use of nauseous drugs or the use of the scalpel or lancet. And I want to call the attention of invalids to the case of Mrs. Taylor, who was at the sanitarium for magnetic treatment, whilst I was there, who had hip disease so badly that she had to be lifted about like a child. She had been under treatment only a few weeks when I met her. She was then able, with the aid of a cane, to come down two pairs of stairs to her meals three times a day. This is not hearsay, for I saw it. She left a few days afterwards for her home, confident that she would be fully restored to health.

The Doctor removes tumors and cancers without the use of the knife. He relies on the good angels for help, which they give him without stint. Since writing the above, Mr. Clary has made us a flying visit, and on the authority of his word, I make the following statement. On the third day of December he saw Dr. Dooley remove a tumor from the head of a lady who lives in Kansas City, by the laying on of hands; and a few days previous to that time, he removed a cancer which weighed one pound from the side of another lady who was there for treatment. Facts are stubborn things. There is plenty of proof of the Doctor's wonderful power as a magnetic healer. May he live long and be strong to do the work of the good angels!

I cannot close without telling you what a surprise and pleasure we have had in a visit from Mr. Lon Mott, of Memphis, Mo., who is visiting a friend in this city. We have attended several of his circles, where we gained much information from his German control, Hans Fritz. But the crowning pleasure was at a private seance in our own home. Truly he is a wonderful trance medium, and does not seem to realize what a good medium he is.

We expect Mrs. Work, a sister of Mr. Mott, to visit Joplin in the near future. She is a materializing and slate writing medium who, we hope, will give the people satisfaction. Mr. Mott can hardly get time to eat, or rest—people are so anxious to communicate with their friends.

You see the ball keeps rolling, and the work will go on, no matter what the opposing power may do.

Mrs. J. C. GASTON.  
Joplin, Missouri,

Correspondence.

CINCINNATI, Ohio, Dec. 18, 1882.

J. M. Roberts—Dear Sir:

We have forwarded James A. Bliss, of Wakefield, Mass., the total amount (\$10.25) donated by himself and wife to the "Mediums' Home Association"; and the distribution of that amount is in his hands. Fraternally,

C. S. KINSEY, Sec'y M. H. A.

## EDITORIAL BRIEFS.

A. F. ACKERLY, informs us that he will stop for a while in Indianapolis, Ind., and can be addressed at 63 Harrison St.

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

SUBSCRIBE for the "Freethought Directory," only 25 cts. Each subscriber receives a fine certificate for framing. Address, H. L. Green, Secty., "Freethinkers Assn.," Salamanca, N. Y.

FRANK T. RIPLEY informs us that he has been quite sick, but has so far recovered that he will resume business at once. Address #2½ North Penn street, Indianapolis, Ind.

ANY person having liberal and spiritual books which they should like to exchange, should address F. J. Stanton, Editor of Tribune, Smyrna N. Y. (See notice to Spiritualists.)

DR. B. F. BROWN's next select developing circle will commence January 3d. Those wishing to join may consult him at his office. Test and developing circles can be arranged for city and vicinity on application. Dr. B. F. Brown, 252 Franklin street, Philadelphia, Pa.

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

MRS. CARRIE M. SAWYER, the materializing medium of San Francisco, will start for the East directly after the holidays, and would like to correspond with friends through Michigan and Ohio, as she would stop over at places if desired. Address Mrs. Carrie M. Sawyer, 436 W. Madison street, Chicago, Ill.

CONCERNING the rose spoken of in Mr. H. B. Wilcox's letter, published some weeks since, we are informed that that wonderful rose then described kept fresh and blooming for 19 days—14 blossoms came out on it. The spirits said they kept it as long as their will could without drawing too much on the medium.

DR. D. J. STANBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

J. WILLIAM FLETCHER lectures at Frobisher's Hall, N. Y. City, on Sunday evening next. Mr. Fletcher's engagements are as follows: December, New York City; January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

PIERRE L. O. A. KEELER, will, this week, remove from East 30th St. Every evening, except Sunday after Christmas, he will hold seances in the light, at 221 West 22d street, New York, having obtained for a time, the spacious parlors of Dr. Henry Slade, at that renowned medium's New York residence. Admission \$1.00.

FREETHOUGHT DIRECTORY.—Names of Liberals sent me before the 10th of January, will be published in the second edition of the Freethought Directory, which will be issued January 15th. Those who desire the second edition must order it before that time to receive it. Price 25 cents. H. L. GREEN, Salamanca, N. Y.

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

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.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass., (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

INFORMATION received too late for insertion, but which will appear hereafter, shows that Mrs. Carrie M. Sawyer is gaining golden opinions as a woman and medium wherever she goes. We hope to be able to announce her arrival in Philadelphia in the course of a short time. The fact that the Journal and its correspondents, have taken no notice of her work in Chicago and the West, is sufficient evidence of her claims to the patronage of all who seek proof palpable of the truth of Spiritualism.

## Editor of Mind and Matter:

Please allow me to ask J. H. Mendenhall where he finds the evidence that magnetism and electricity are two distinct forces as stated in your last issue. My investigations had led me to believe that they are inseparable and convertible, the positive and negative sides of each and all circles of being and that chaos was the effect of unbalanced conditions of these primary elements. As arguments never changed a truth, the evidence is all I ask. Yours Truly, J. TINNEY.

Westfield, N. Y., Dec. 27th, 1882.

We have in hand for publication, another article from the pen of our valued correspondent, J. H. Mendenhall, in continuation of "How the Angels View It," published last week, and many other articles which it was impossible to publish this week; but we will give them as fast as we can find room for them. We would call especial attention to the spirit communications, as containing an amount of instruction seldom to be obtained by mortals, and bearing upon the face of them convincing evidence of the earnestness of the spirit world, in their endeavors to enlighten mankind and disenchant humanity from every vestige of error and superstition.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

BOHEMIAN TOMFOOLERY.—In its telegraphic news of December 26th, the Sun of New York, publishes the following item:

"Vienna, Dec 25.—A telegram from Trautenau, Bohemia; says that fifty Spiritualists residing there, have been summoned to appear before a magistrate. The local press urges the Minister of the Interior to institute an inquiry on the Subject of Spiritualism, owing to the number of cases of mental derangement arising from its practice."

Poor fools, they do not know that people who know the truth of Spiritualism, are the only people who have any sense in regard to that which it concerns mankind most to know. The people who would make such an inquiry, as that suggested, under the Roman Catholic prejudice of the Bohemian officials, would be about as fit to pass upon the sanity of other people, as a parcel of Bedlamites would be to inquire as to the sanity of those who have them in charge. Where Christianity prevails, and its spirit is in the ascendant, it would be folly to expect anything that is rational or tolerant. It is fortunate for Spiritualists that it prevails in so few places on the globe. The thumb screws and the faggot, otherwise, would be their portion.

## To Spiritualists.

I would like to exchange the following books on Spiritualism for works by Liberal and Freethought authors: Angel Voices from the Spirit World, by Lawrence; Footfalls on the Boundary of Another World, by Robert Dale Owen; Future Life, or Scenes in Another World; Night Side of Nature, by Crowe; A Lyric of the Morning Land; also, A Lyric of the Golden Age, by Th. Harris; Lily Wreath, by A. B. Child; Telegraph Papers, 1 volume; Great Harmonia, by Davis, 1 volume; Spiritual Telegraph, 1 volume.

Roman Catholicism, a book of 600 pages, bound in full leather. It is a complete history of Roman Catholicism, from Constantine, 325 to 1830, exhibiting the superstitions, corruptions and tyranny of the Papal Church: with a correct account of the rise and progress of Jesuitism, Monachism and the Inquisition. Together with a full disclosure of secret designs and operations of Popery in the United States. We have a few copies of this which we send postpaid for \$2.50 or exchange.

I warrant the above to be perfect in every particular and in good condition. I have also a book entitled Woman, and a Late Edition Unabridged Dictionary. I want books by Ingersoll, the late D. M. Bennett, Darwin, or any Liberal author. Correspondence solicited. Enclose a postal or stamp. Address F. J. Stanton, editor Tribune, Smyrna, N. Y.

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

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

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

## My First Rap.

110 Lexington Avenue,  
New York, December 23d, 1882.

## Editor of Mind and Matter:

It is well known to some, that I, a "regular school" physician, became a believer in Spiritualism, without having witnessed any of the spiritual phenomena. I regret to observe the phobia which effects some of the Spiritualists, especially those who bask in the spiritual light emanating from Boston. This dislike of everything "regular" and "orthodox" amounts almost to a hysterical seizure with some old fogies. It seems to me that Spiritualism has passed the point where its votaries are to be considered as certainly peculiar, and altogether irregular, and as having a contempt for all kinds of the usual methods. To me, my belief in spirit return, and as to what will be my condition immediately after death, is a personal matter with which my church or my diploma has nothing to do. There are undoubtedly believers in the beautiful, comforting, purifying teachings of Spiritualism, among all kinds and conditions of men. Last week I felt strongly impressed to attend one of Mr. Keeler's seances. Without knowledge of his peculiar phase of mediumship, whether it was to be physical or psychical, or otherwise, I went. The simplicity of his cabinet, if the black cambric hanging three or four feet high across a corner of the room, the enclosed space open at the top, can be called a cabinet, and the beautiful simplicity of the man, nervous and even ashamed, betimes, at the result of his own mediumship, together with the medium outside of the cabinet, and a strong light, were very assuring.

Now, we are told that the ancient seer did not find his God in the thunder, and the lightning, the storm, nor the fierce winds, but in the "still small voice." So with me, the din of guitar, tambourine, drumsticks, bells and banjo; the hurrying to and fro of the same, the powerful display of force and strength, were so impressive that in spite of yourself you would be seeking some unknown physical cause. And as I sat, one of two, with the medium, and received thumps right, left and back, and threatenings of the head, with whirling instruments, it was the very gentle "rap," the first evidence in Modern Spiritualism, that seemed most impressive of spirit presence. It was the character of the rap. I have never heard a description of the rap as given on ones person. As received upon the back, it was too perceptible to have been caused by anything struck against the thick clothing without causing a sense of weight. It seemed so clearly defined, yet so delicate, more so than the famed touch of the surgeon's finger. Yet the sense was not one cutaneous contact, for it appeared to be beneath the skin, within the areolar tissue. It was more like the spasmodic contraction of muscular fasciculi, only more concentrated in one small space. It was repeated by threes. It was so deftly and seemingly so confidentially done, that I whispered, "Is it my friend?" It responded with one rap. Now such a rap was indeed the still small voice. Its qualities cannot be produced by any known physical law. I needed no such proof, but to one who does, it would be worth untold efforts to secure it. I think there is the greatest promise in the future development of the mediumship of Mr. Keeler in the way perhaps of full form materialization. I am greatly pleased with the fearless work you are doing—unbiased by ancient patriarchs or modern cliques.

J. G. CARDNER.

## A Card.

LOUISVILLE, Ky., Dec. 25, 1882.

BRO. ROBERTS:—Allow me to return my heartfelt thanks to those dear friends who so willingly came to my assistance in my hour of illness and went, by tokens of substantial aid and words of cheer. To Mr. Byington in particular I feel deeply grateful for his disinterested kindness in my behalf. To parties to whom I am owing pictures I would say, that just as fast as I have orders from my guides to sit, I will do so. Having not entirely recovered, my guides will not allow me to work too fast, but I will resume my sittings this week again, and will beglad to hear from my friends. Respectfully,

MRS. LIZZIE T. EVANS.

## The Illness of Dr. Amanda Harthan.

The many friends of this excellent lady and physician, will learn with regret, that she has for nearly two years, been prostrated by a severe attack of spinal disease, and that she is in this time of trial and suffering, wholly without means, consequently depending upon the charity of friends, and at the present time in extreme need of help.

I confidently hope this statement of her case will be sufficient to excite the sympathy and generosity of her numerous friends in the Spiritualist ranks, and will meet with a ready response in the form of contributions, large or small, for her relief. Money sent for this purpose may be directed to Mrs. J. H. Cook, 625 Main Street, Springfield, Mass. Mrs. Cook has taken great interest in her, and will faithfully deliver all that may be sent for Dr. Harthan.

H. A. BUDDINGTON.

Springfield, Mass.

## Call For a Convention.

The Vermont State Spiritualist Association will hold a Quarterly Convention, in the Town Hall at Brattleboro, on Friday, Saturday and Sunday, January 12th, 13th, and 14th, 1883.

Mr. Cephas B. Lynn, the popular platform orator, will be present on Friday and Saturday, only, he having been previously engaged to speak in Providence, on Sunday.

Mr. Edgar W. Emerson of Manchester, N. H., and Mrs. Gertrude B. Howard, of Wallingford, Vt., test mediums, will give public seances.

Mrs. Sarah A. Wiley, of Rockingham, Mrs. Lizzie S. Manchester of W. Randolph, Mrs. Emma L. Paul, of Stowe, Mrs. Fannie Davis Smith, of Brandon, Mrs. Abbie W. Cresset, of Duxbury, and Mr. Albert E. Stanley, of Leicester, will be present, and other able speakers and mediums are expected.

Good music will be furnished by the citizens of Brattleboro; and the usual courtesy extended by railroads.

Board at the American and Brattleboro Houses \$1.00 per day, and all due arrangements matured to make this one of the best conventions ever held in the State.

CHARLES THOMPSON, Sec.  
St. Albans, Vt.

Mrs. E. Ewing, Columbus, Ohio, writes:—Please find enclosed one dollar for another six months' subscription to your very valuable paper, MIND AND MATTER. The more I read it the better I like it. Angels will bless you in your great struggle for truth. You shall reap the reward of the faithful by and by.

Wm. H. Bauer, Baltimore, Md., writes: "My subscription for MIND AND MATTER expired with the last number, and as I have received a great deal of knowledge and pleasure from it in the past, and hope to derive more in the future, you will please find enclosed two dollars for the next volume. Wishing you success and a long career in the field of your labor, I remain yours truly."

L. Hudson, Newton Falls, Ohio, writes:—I think it is time to renew my subscription for another year, so please find enclosed two dollars for your most excellent paper, and twenty cents for a pair of Dr. Rhodes' Medicated and Magnetized paper. I look on your paper as a beacon light, and as an educator, and just the paper for the times. Strong minds will help you to hold the flag of light and truth, firm against all opposition. May you and the truths you advocate come off more than conqueror is my prayer.

Thomas Edwards, Austin, Texas, writes: "I believe that my subscription for the year is about expired; I therefore enclose P. O. order for two dollars for the ensuing year. The paper gives me great satisfaction with the manner you deal with those scaly excrecences that would weigh down the good ship of Spiritualism; but with such a pilot there is not much to fear. Go on and prosper, and may the "powers above" support you, and may you live long to do battle in the cause, is the wish of your truthful friend."

William Babcock, Dalton, Mass., writes: "Bro. Roberts, I see the time has come for me to renew my subscription for MIND AND MATTER, enclosed find four dollars for two copies for one year, and one dollar for two boxes of Dr. Rhodes' Remedies. What I have used has benefited me, but I need more. Bro. Roberts, MIND AND MATTER is getting to be a wonderful paper, and is growing more and more wonderful every week. The messages alone are worth more than the price of the paper. Let the Bundyites howl and flutter, a retribution awaits them. There is a power behind them all that will soon drive them out of sight and hearing. This fighting against the world of light and love will never pay. Woe be unto them that do the Prophets harm."

E. Manning, Harrisburg, Ohio, writes:—Dear Brother,—Enclosed I send you two dollars for another year's subscription to your paper. I feel rejoiced that the message department is resumed—keep it up. Follow up Jack Bundy in every hook and crook of his Jesuitical treachery. That wolf in sheep's clothing only pretends to be a Spiritualist because he thinks he injures our Heaven born cause far more by his hypocritical pretence than if he showed himself in his own Jesuitical colors. In the last "Mediums' Friend" I see the editor says Bundy sent to a certain lady, one of his filthy sheets in which was one of his vile attacks on a Western medium. The lady marked the article and returned the lying, filthy thing to his den. Would to God we had more of just such true and faithful Spiritualists as that beloved sister. Go on brother, the angelic host as well as those in the body are with you. Your cause is the cause of right—the cause of truth—the cause of every progressed and regenerated spirit as well as of every true embodied spirit. May good spirits guard you from the machinations of all evil spirits both embodied and disembodied is my humble prayer.

## Spirit Remedies.

## Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,  
82½ N. Penn St., Indianapolis Ind.

## E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

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OTHERS IN PRESS.—The following by the same author, and sung by J. Frank Baxter, Sullivan and others, are also on sale: Gathering Flowers in Heaven. We're Coming, Sister Mary. Who Sings my Child to Sleep? Oh! Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. Our Beautiful Home Above. Single song 25 cents, or five for one dollar. Address C. P. LONGLEY, 78 Albion St., Boston.

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## WHEN!

BY C. FRED FARLIN, M. D.

When the dark cloud of Error shall vanish away,  
And man shall cease crouching in fear,  
To the dread forms of Terror that stand in his way,  
And shadow each day of the year:  
The soul will be brave in the light of new truth  
That shall dawn on the children of men,  
And the heart be renewed in perpetual youth,  
And restored to its Eden again.

When the creeds of the world shall be rusted, like chains  
That have fettered their slaves far too long,  
And the motives of men shall be born of their brains  
And not of long records of Wrong;  
We may hope to see lives of more virtue and worth,  
Than now on Time's surface appears,  
With Happiness crowning the people of earth,  
And Sorrow suppressing her tears.

When the church of to-day shall give place to the school,  
Wherein science and morals are taught,  
And the people be moved by that secular rule  
That expands with the progress of thought;  
Superstition will vanish and Reason will dawn,  
And Fear from the world will depart,  
While the white hand of Beauty shall beckon man on,  
And Truth find her home in his heart.

Rochester, N. Y., Dec. 18th, 1882.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

December 4th, M. S. 35.

## ARISDAGES.

(An Armenian Priest.)

PEACE BE TO YOU ALL.—I was born in Cæsarea, of Cappadocia about A. D. 290. I was the son of one who was afterwards a monk. I was descended from Gregory the Illuminator, the Armenian priest, who was married before he took sacred orders; and in my day Tiridates was king of Armenia. I was taught, brought up, and educated in the doctrines of Apollonius of Tyana, which were represented to me by my nurse, and afterwards by my mother, as relating to the signs of the Zodiac, and that I was to believe according to the signs as they ascended in their order, and that I was to be baptized in the name of the immortal lamb, or *Aries* the Ram, the first sign of the Zodiac, understood secretly to be analogous to Christos of India, in the river of Cappadocia on the 22d day of June. Such were the conditions under which my childhood's days were passed. But I found that a Western Christ had arisen, claiming to have been born in Judea; and my father, Gregory the Illuminator, undertook to explain to me the doctrines of this Jesus, known in those days as *Hesus* of Nazareth, who I afterwards knew, through my own examinations, was borrowed from the Scandinavian Odin. But at the same time I became a most ardent propagator of the doctrines of an intercessor, and a day of judgment. These doctrines were taught in my day in the precise way they are taught by the Second Adventists at this time; that is the dead should sleep until the Great God should instruct his angel to blow the trumpet at the final end of this world; and that then all souls would take up the atoms that had composed their bodies, and live forever after in their original material state. That is the way those doctrines were taught in my day. After studying the writings of Apollonius, I taught these doctrines as the result of our intuition, which was another or sixth sense of perception. This intuition led Apollonius to the Isle of Patmos where he received the revelation since attributed to St. John. After a most careful perusal of that conception, I came to the conclusion that there was a power outside of my own spiritual nature that taught me certain points, or that enabled me to climb to heights never yet conceived of by after generations. And therefore, in contradistinction to my father, who taught the Christ of the Western civilization, as it may be termed, to which he became a convert, I taught the Eastern Christos, as we received it pure and unadulterated from India. I accepted a Saviour, and the one best understood at that time was Apollonius of Tyana. He was the real Saviour, as understood among the people. He was understood to serve in the same way as a redeemer, then, that Jesus Christ serves you people now. That was the case as late as 290 A. D., and afterward. I died A. D. 340. My father was fourteen years a prisoner, and was released by a woman from his confinement, inflicted by Tiridates, king of Armenia; and this because of his teachings against the Armenian doctrine of Unitarianism or the one-god idea. That was the rock on which they split. Now all these facts are to be found set forth in one of the French Libraries MSS. No. 3104, where it is at the present time. I was chosen to come here and state this. You will sign me Arisdages.

We have failed to find any reference to Arisdages, biographical or historical, except in connection with his father, Gregory the Illuminator. We shall, therefore, have to use the historical matter relating to Gregory, as confirmatory of the communication of Arisdages; and wonderfully confirmatory we find it. We could find very little relating to Gregory in the English language, and nothing whatever relating to Arisdages; and were compelled to translate from the French of the Biographie Universelle, the following relating to Gregory, to find a mention of Arisdages by name.

"Saint Gregory, first patriarch of Armenia, is surnamed *Lousavorich*, that is to say the Illuminator, because he converted Armenia to the Christian faith at the beginning of the fourth century. He was descended from the royal race of the Arsacides of Persia, of the branch surnamed Sourenian. His father, Anag, was sent into Armenia by the Sassanidean Ardeschir, to assassinate his enemy Khosroo I., who had long carried on war against him, with the object of establishing the princes of his family, who had been driven out, on the Persian throne. Anag, to fulfil the intention of Ardeschir went to Armenia, as a fugitive who sought an asylum, and as such was well received, gained the king's confidence and poisoned him. But the traitor was not permitted to enjoy the fruit of his crime; for the Armenians killed him and sought to destroy his whole race. St. Gregory was yet a child when this occurred. His nurse, named Sophia, who was a Christian and married to a Persian, called Pourtar, succeeded in escaping with her charge, and took him to Cæsarea of Cappadocia, her country. St. Gregory was brought up in the practice of the Christian religion. When he reached the age of adoles-

cence, he married Mary, daughter of a very pious Christian, named David, and had by her two sons, Verthanes and Arisdages, who succeeded him in the patriarchal dignity of Armenia. After three years of married life, Gregory and Mary separated by common consent, in order that Gregory might embrace the ecclesiastical life. St. Gregory, having learned that Tiridates, son of king Khosroo, whom his father had poisoned, was at Rome, at the court of Diocletian, went there to see him, and attached himself to his service, without letting Khosroo know either his birth or religion; and he accompanied him when he returned to the East, with a Roman army to reconquer the throne of his fathers. In 286 A. D. Tiridates having entered Armenia as a conqueror, the princes of that country came to Cæsarea to meet him, when he offered in the town of Ani, actually Gamakh, a sacrifice to the goddess Anahid, to thank her for his first success. St. Gregory did not wish to make such an offering to the divinity, and was obliged to declare that he was a Christian. Tiridates exasperated at him, caused him to be subjected to twelve different kinds of torture, each one more cruel than the others, to cause him to abandon his faith. A short time, thereafter, he learned that Gregory was the son of Anag, the assassin of his father; and his fury broke out afresh with renewed ardour. He gave Gregory up to the most extreme punishments which ended by his being thrown into a dry well, near Artaxata, in a place which is actually called Khorvizah, (dry well.) St. Gregory lived there fourteen years, provided with nourishment by a benevolent woman. In the year 301, the sister of Tiridates named Khosrovitoukhd, who had embraced the Christian religion, induced her brother, who was then tormented with several incurable maladies, to cause St. Gregory to be released from the well in which he was imprisoned. The saint restored to the light, went to the city of Vagharschabad, then the capital of Armenia. It is on the ruins of this city, in the neighborhood of the ancient *Artaxata*, that the celebrated monastery of *Edchmiadzin*, the actual residence of the Armenian patriarch, is built. There he healed Tiridates of his maladies, preached the Christian faith before him and the notables of his court, and converted them all. He went a short time after, with a numerous train, to Cæsarea, where he was ordained (by the archbishop, Leontius,) patriarch of the Armenians. On returning to Armenia, he destroyed a great number of the temples consecrated to the ancient gods of Armenia, drove the priests from them by military force, or constrained them to join the Christian faith. He then erected churches in almost all the places where the pagan temples had before existed. On the banks of the Euphrates, at the foot of the Nebad, he baptized king Tiridates, all the great men of his court, and the whole army. He afterwards fixed his sacred residence at Vagharschabad, where his time was occupied in regulating all that concerned the spiritual state of Armenia; founded episcopal seats; ordained priests; consecrated bishops; and caused to be erected a great number of churches, monasteries, hospitals, libraries and schools. Finally, if he did not render Armenia entirely Christian, he left little for his successors to do to make it so. In the year 318, Gregory consecrated his son Arisdages, Archbishop of the Armenians, and withdrew into solitude to devote himself to piety. The Armenians claim that it was at this time that he accompanied king Tiridates to Rome, who went there to congratulate the emperor Constantine on his conversion to the Christian religion, and to conclude an alliance with him. We possess in Armenian a fragment that resembles a treaty supposed to have been made between the emperor Constantine, the king Tiridates, the Pope Sylvester, and the patriarch St. Gregory; it appears to be of the 13th century. In 325 A. D. Constantine wrote to Tiridates to get him to come to the Council of Nice with St. Gregory; but they were content to send Arisdages there, who represented them and reported in Armenia, the acts of the Council; that he put in force in all the country subject to his jurisdiction. In 331, St. Gregory retired entirely from the world. He went into Armenia, where he confined himself in the cavern of Mani situated at the foot of Mount Sebouh; he died there after some years. A pious hermit, named Karhig, found his body which was buried in the city of Thortan, where the people resort even yet with veneration. St. Gregory had been thirty years patriarch of the Armenians. His second son, Arisdages, who was his coadjutor, succeeded him. There are still in the Armenian tongue several homilies which bear the name of St. Gregory. It is almost certain they are what they are supposed to be, as well as a Life of this holy patriarch, sometimes attributed to St. Chrysostom."

As we regard this communication of more than usual interest and importance, we will add what high Christian authority has to say of Gregory, in order to show the wonderful import of this communication of Arisdages. Smith's Greek and Roman Biography says:

"The memory of Gregory of Armenia is held in great reverence in the Eastern (i. e. Greek, Coptic, Assyrian, and Armenian) churches; and he is one of the saints of the Roman Calendar. His festival is the 30th of September; and the Armenians commemorate him on certain other days. There is every reason to believe that Gregory was the principal agent in the conversion of the Armenians to Christianity, though it is known that others had preached Christianity in the Greater Armenia before him, and had made converts; but until his labors, the bulk of the nation continued to be heathen. We have, however, no authentic account of him. A prolix life, professing to be written by Agathangelus, a contemporary, but which internal evidence shows to be spurious, is given in the *Acta Sanctorum* of the Bollandists, Sept. Vol. viii. An abridgement of this life, by a Latin writer of the middle ages, is given in the same collection. In these accounts, Gregory, whose place of birth is not stated, is said to have been educated at Cæsarea in Cappadocia, where he was instructed in the Christian religion. Having entered into the service of the Armenian king, Tiridates or Tridates, (apparently Tiridates III.), then an exile in the Roman Empire, he was, on the restoration of that prince, subjected to severe persecutions because he refused to join in the worship of idols. A calamity which was regarded as a punishment for this persecution, induced Tiridates to place himself and his people under the instruction of Gregory, after a journey to Cæsarea to receive ordination, returned as metropolitan into Armenia, baptized Tiridates and his queen and many other persons, built new churches and established schools. He afterwards

quitted the court, and retired to solitude, frequently, however, visiting the Armenian churches. Some modern authorities style him martyr but apparently without any foundation. The conversion of the Armenians took place about the beginning of the fourth century, and Gregory was still living at the time of the first Nicene Council, A. D. 325, to which one of his sons was sent, apparently as representing the Armenian churches. Many discourses professedly by Gregory, are given in the work of Agathangelus: they are for the most part omitted by Symeon Metaphrastes. A discourse, extant in the Armenian tongue, and entitled *Encomium Sancta Gregori Armenorum Illuminatoris*, is ascribed to Chrysostom; but is regarded as spurious by nearly all critics, and among them by Montfaucon, who has, however, given that Latin version of it in his edition of Chrysostom's works."

With this historical data, scant as it is, when enlightened by the statements of the spirit of Arisdages, we are enabled to cast light upon a very obscure period, of the so-called Christian religion.

It will be seen that Arisdages says that the confirmation of the truth of his communication can be found in one of the French libraries, in a document numbered 3104. We find the following reference to this, probable, source of the sketch we have above translated, from the Biographie Universelle. Smith says: "In the Biographie Universelle, a pretty full account of Gregory is given, but the sources are not stated." We have no doubt the French Encyclopedist, drew his information from the document, to which the spirit refers. As it was not possible for the medium, or the reporter, to know of this French reference to Arisdages, and as we did not, until after receiving the communication; and, as the communication is generally so consistent with the traditional or historical facts; it would be most irrational to think that the communication was not authentic and substantially correct. That being so, we have a right to infer, that where the communication seems to differ with the historical or traditional accounts, the testimony of the spirit is the nearer to being correct. This spirit tells us that he was, in his childhood and youth, taught the doctrines of Apollonius of Tyana, which was the prevailing religion at Cæsarea in Cappadocia, as late as after 290 A. D., the time of the birth of Arisdages. He tells us also that these doctrines of Apollonius, were astro-theological doctrines, and related to the Zodiac and its signs. He tells us that on the 22d of June, or at the mid-summer day, he was baptized in the name of the immortal lamb, which was none other than the sign Aries, of the Zodiac. He tells us that as he grew older he learned that, in addition to the Christos of India, which in the Hindoo faith was understood to mean the celestial Ram or Lamb, that there was a Western Christ, who had been born in Judea. He tells us that his father undertook to explain to him the doctrines of this Jesus, who was then known as Hesus of Nazareth. He tells us that he afterwards ascertained that this Hesus, was borrowed from the Scandinavian Odin. It is well to pause here, and ask who Hesus and Odin were. Odin was the god worshipped by the Scandinavians prior to the adoption among them of Christianity, enforced upon them by Olaf Trygvason, king of Norway, in the latter part of the 10th century; how old his worship was is not certainly known, but it may reasonably be conjectured that it anti-dated Christianity by many hundred years. Hesus, was the god or saviour of the Gallic Druids, and was worshipped by them, as was Odin by the Scandinavians, as their divine ruler and protector. Hesus was perhaps a more modern personification of the great governing power in nature, and was clothed with such attributes as best comported with the general condition of the ancient Gauls. At the time of which the spirit speaks, the civilizations of Europe and Asia had farly met in the ancient states that were comprised in what is now known as Asia Minor, one of which was Cappadocia. It is therefore most probable that there was such a struggle, as the spirit speaks of, between the eastern and western religions or civilizations, in that portion of the world, for ascendancy. Be this as it may, the spirit tells us that he became an ardent propagator of the doctrines of an intercessor, and a day of judgment; and that his understanding of those doctrines was, that the dead would sleep until God instructed his angel to blow the trumpet at the final end of the world. That was but a very slight modification of the Hindoo doctrine of *nirvana* or an eternal state of rest; for the end of the world was equivalent to eternity. The resurrection of the body at the day of judgment was equally of eastern origin. Arisdages tells us that after studying the writings of Apollonius he taught those doctrines as the result of intuition which was assumed to be a sixth sense. This spirit, who was undoubtedly familiar with the writings of Apollonius of Tyana, his countryman, who was known as the Cappadocian Saviour, tells us that it was the teachings of him, Apollonius, that led him to the conclusion that there was a power outside of his own spiritual nature that taught him certain things that enabled him to climb to heights never yet conceived of by mortals. He was undoubtedly a grand medium. It was this fact no doubt that held Arisdages to the peaceful doctrines of the Eastern spiritual religions of the Brahmans and Buddhists, rather than to the bloody and persecuting modifications thereof, which in the course of centuries had been brought about by their contact with the barbarous peoples of Europe. The spirit tells us that he taught the Eastern Christos pure and unadulterated, while

his father taught the Hesus of the Celtic Druids of Gaul. If this be true, and everything seems to corroborate it, then have we reached the point when it may be said that Christianity first found a foothold in the neighborhood of Judea. It is therefore well worth while to dwell briefly upon this point. We are told that Arisdages attended the Council of Nice in 325 A. D., as the representative of his father, Gregory the Illuminator, and Tiridates king of Armenia. That might very well have been the case, for at that time there was nothing settled or determined as to what was or was not the true Christian doctrine, and Arisdages might have entertained every doctrine that he speaks of, without forfeiting his claims to be considered a Christian. We are told that in A. D. 318, Gregory consecrated Arisdages as Archbishop of the Armenians; and that six years after the Council of Nice, he retired from the world, leaving the interests of Christianity in Armenia in the hands of Arisdages. That Arisdages was thought the proper person to represent the Armenian churches at the Council of Nice, by Gregory and his royal Christian convert, and to succeed the former in the primacy of Armenia, is sufficient to show that he was a man of sterling if not distinguished merit. The decrees of the Council of Nice were accepted and enforced by Gregory, and hence the prominence that is given to him as a Catholic Christian prelate. Why then is it that Arisdages, his son, and consecrated successor, is not so much as deemed worthy of independent mention. It seems but retributive justice that the spirit of Arisdages should come back despite the attempt at concealment of it on the part of Christian writers, and disclose the fact that the Christianity of Armenia, under his ecclesiastical supervision, was, subsequent to 331 A. D., the pure worship of the Indian Krishna, called by the Armenians *Christos*. Reader think of it! Even after the adoption of Christianity by Constantine as the religion of the Roman Empire, and the establishment of the Pontifical head of the Church, in the Roman primate Sylvester I., Christianity in Armenia, a border country of the empire, was the worship of Christos the Indian god. But still more than this, we are told that he, Arisdages, regarded Apollonius as the best understood saviour of his day, and was so regarded among the people of Armenia, as well as among his own countrymen of Cappadocia, and that he was regarded by them as the intercessor or redeemer, just as Jesus Christ is regarded to-day by Christians.

But we now come to a part of this surprising communication, which leaves hardly a possible doubt of its authenticity. The spirit tells us that his father was fourteen years a prisoner, and was released from confinement, by Tiridates, through the appeals and assistance of a woman. He tells us that the cause of his imprisonment was that he taught a doctrine opposed to the Armenian doctrine, of Unitarianism, or the one-God idea. That this statement is true, and that the statement of the biographer of Gregory the Illuminator is not true, seems certain. The latter tells us that the fourteen years imprisonment of Gregory was inflicted by Tiridates because he discovered in him, Gregory, the son of Anag, the assassin of his father. The same author says that Gregory was confined in a dry well during all those fourteen years, and that the place of confinement was, on that account called Khorvizah, meaning dry well. In this way history is manufactured. The dry well part of the story, came from the name of the place of his imprisonment, and not the name of the place from that fact. The persecution of Gregory by Tiridates grew out of, beyond question, the fact that he preached doctrines that were opposed to those of the Armenian priesthood. We have no doubt the release of Gregory was brought about, by the appeals in his behalf of the sister Christian convert of the king, and not through any superstitious fear, of the consequence of the wrong he had done to Gregory. The latter no doubt accomplished, the conversion of king, Tiridates, through the influence of the sister of the latter, and having converted the king all the rest was easy of accomplishment. But while the grandees of Armenia accepted the Roman Catholic religion, as laid down afterwards at the Council of Nice, we have every reason, to believe that the Armenian people did not, and that they went back to their first faith, under the short ecclesiastical administration of Arisdages. Thus are many points concerning Christianity in Armenia made comprehensible, where before all was confused and doubtful. This communication of Arisdages and its corroborating facts, in a very remarkable degree, fortify the position taken by the spirit of Paulus of Heidelberg, that there was an Armenian Christian gospel, older than its western imitations, whether that gospel was that of Mathieu or not.—Ed.

December 11th, M. S. 35.

CHARLES DE BROSSES.

GOOD DAY SIR.—I was the first president of the parliament of Burgundy, about from 1760 to 1770; but it is not of that I wish to speak. It is in relation to my literary labors, rather, that I would speak. I wrote a work called *The Worship of the Fetish Gods*, the principal object of which was to show the belief of the African tribes in spirits. Instead of individualizing them, they generalized them, such as the spirits of the air, of fire, of water, of lightning, storms, earthquakes, etc., all of which they believe are evil spirits trying to ruin

[Continued on Third Page.]