

Mind



Matter.

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AFTER THE BURIAL.

IN MEMORIAM MRS. LIDA MATHER HARRISMAN.

They have laid her away
In her bridal array,
In the graveyard so peacefully low;
White roses in bloom,
Shed their spring tide perfume
O'er the still breast that once loved them so.

In her glossy brown hair
O'er her brow passing fair,
Fragrant flowers in purity glow;
Sweet emblems of Love,
That now greet her above
Where such beauties eternally blow.

By the river of life
Free from sorrow and strife,
In the fresh bloom of health's endless flow,
She breathes the soft breath,
Of the land beyond death,
Where no weary ones languish in woe.

Where the silver streams play,
And the bright angels stray,
There her glad spirit rests in sweet peace;
Affection's true dreams,
In their tenderest gleams,
From her pleasant eye promise increase.

In that morning-tinged elime,
She abides the sure time
When reunion will heal every tear—
And hearts be made whole,
By life-powers in each soul,
And the past but a shadow appear.

—Tryphena C. Pardee.

THE CHURCH AND SPIRITUALISM.

BY B. B. HILL.

When the Roman Catholic devotee claims that his church is the mother church his claim rests upon the material foundation of facts. Allowing this position to be correct, we should not lose sight of another point herewith connected, viz., that the church from which all other churches emanated and that have had an existence since it was founded, is responsible for the stupendous and unlimited evil that has been forced on the unnumbered millions which have fallen under its power through the false teachings of its priests and potentates. The effect of the teachings of the mother church and her offspring upon the world has doubtless been a greater drawback to the progress of the race than ignorance itself, for when the ignorant and dependent mind is preoccupied by false teachings to the exclusion of truth the condition of that mind is more deplorable than that of ignorance. The blank and ignorant mind may be taught without the necessity of first eradicating the false teachings, but the mind learned in error must first pass through a sifting process by which the false, unsound and untrue, as well as its effects, shall be eradicated before truth can occupy the ground.

The religious devotee implores us not to demolish his church and his idols. He would be let alone, being joined to them. If the mind is held in helpless bondage by idols, creeds and dogmas, which are false in their effect, how can it be reached and led to progress and unfold through the instrumentality of knowledge until that which holds it in bondage is rent asunder.

Verily, the old building of error must be demolished by the instruments of truth, and the rubbish removed from the mind of man before the temple of spiritual knowledge can be perfected in his inner life. The offensive structure of orthodoxy has been as a dark shadow enveloping mankind, but heresy has been the torch-bearer that has pointed out the way of progress all along through the ages, and was and is the vanguard of civilization, while the priestly doctrines of the church have polluted and perverted the imagination.

The criminal history of that church that can truly claim to be the author of all the others, is coming to the light, through a cloud of witnesses from spirit life, whose testimony is conclusive and convincing. The nature of the evidence is such as to fix on the proprietors and devotees of the mother church the most damning guilt that selfish and inhuman beings could have been capable of. By the light from the spirit world that is falling upon the pages of the world's past history, the way grows brighter.

Notwithstanding that history may be destroyed or hidden on the earth plane it is recorded in the realm of spirit life and cannot be obliterated. That record proves how diligent the propagators of error have been, in veiling the truth and directing the people through religious devotion, into the mists of superstition and blinding creeds which through ignorance have caused the nations of the earth to tremble with fear, and to-day hold in mental chains its peoples in both worlds. The priests and leaders of the Catholic Church communicating from the spirit world, bear witness to these facts much more freely than those of earth. As they do not hesitate to openly avow their purpose to keep the people in ignorance, including all who accept their degrading dogmas. The testimony that these Roman Catholic spirits bear to the world, is of more importance and of greater weight than anything we may say bearing on this subject, and they speak with a spirit and meaning which need not be misunderstood by any one.

At this point we wish to call the attention of our readers to the testimony of several spirits bearing upon this matter. First we will quote from Archbishop Bailey. The message is one of the series of experiences with the spirit enemies of Spiritualism published in MIND AND MATTER by its editor, J. M. Roberts. The quotation is as follows:

"It is a strange thing, but nevertheless a fact,

that men struggle for supremacy in the spirit life as well as here on earth. This is the great day of trial with this so-called Spiritualism ranged upon one side, and the might and power of Catholicism upon the other. Now is the day, now the time when the united forces of Catholicism in all its strength and power must crush out all heretical opinions. This must be done before that power becomes too weak, or its enemies will destroy it; and mind you, we will stop at nothing to achieve the overthrow of its enemies, great and small. Why should we allow that to grow which will upset our power here and hereafter. Truth is mighty and will prevail, and it is on the side of the holy Catholic Church. That is the kind of truth best suited for the masses to make them subservient to their leaders. What we want at this time is peace and not contention. This Spiritualism upsets all control and makes men too independent and therefore it must be crushed. As long as you know more than another man you have the advantage of him; but when he becomes your equal, there is great danger of his becoming your superior."

We also quote from another spirit giving the name Antonio DiVerni, from the same paper. He says:

"It is not every intellect that is fit to judge what is true. Therefore those who do see truth and are united in their opinions of it, have a right to compel those to acknowledge it who will not, and when they are so heretical as to refuse to acknowledge it then resort to violence must be had. What right have I to cause human suffering for the sake of my ideas of truth? I have this right, because I know it is true. The torture of heretics is then right because they deny truth. They make a hell for themselves here, they deserve one hereafter, with none to sing a chant or requiem over their graves. Our founder, St. Peter, drew his sword and cut off the ear of the servant of the high priest, and we draw the sword to compel heretics steeped in falsehood to acknowledge truth. Let the fight come and come soon, God speed it. We will fight it out in any way we can, to get and keep the upper hand of our opponents, for all things are fair in a religious war."

We might quote from very many spirits who have declared their intentions thus. These will answer however to show their purpose, which is, as they plainly state, to hold the minds of the people captive under their power, for they say if we allow the weapons of knowledge to be put in the hands of the masses, they will eventually destroy us. If this state of things were fully consummated it would be the death blow to freedom.

We have personally received communications of a similar nature to the above from yet other priestly spirits. We will now cite a case bearing testimony in earth life, showing the aggressive spirit of the Roman church and its magnates. Some years since in one of our principal cities, at the dedication of a Roman Catholic church, among other things that were said by a cardinal on that occasion in our hearing was this: "It is not the question, shall we have the entire control of this great country—but when?" Is it not significant how fully the testimony from the spirit plane coincides with the declared intentions of the leaders of this church in mortal life. They evidently move in the order and with the co-operation of a well drilled army in both worlds.

On the other hand we wish to call the special attention of our readers to the testimony of other minds from the spirit world who have testified against the church, its fathers and their teachings. Demetrius Phalonus, who lived 307 B. C., and who gave a communication through Alfred James, published in MIND AND MATTER, April 9th, 1881, from which we take the following extract, says: "I desire to say this: your world would never have been cursed with Christianity if the Alexandrian library had not been destroyed; for it contained the evidence that would have been fatal to Christianity."

In MIND AND MATTER of issue April 2, 1881, is published a communication from Cardinal Cieslar Baronius, in which he says:

"I was the author of an Ecclesiastical Encyclopedia, and librarian of the Vatican library. In my search for information amongst the books and papers of that library, I was sworn that I would disclose or publish nothing that did not agree with the Roman Catholic creed. In my investigation of the old manuscripts there deposited, I found that Christianity did not have a beginning until the first half of the third century. These manuscripts all show that one Papius, who was a priest in Syria about that time, was the originator of that religion. Christian writers have made it appear that he lived much earlier than he really did. The Christian story as borne out by the facts, was derived from a Grecian tragedy, the hero of which was a dying god; and the first man who taught such a doctrine, was Apollonius of Tyana, and he, according to his own manuscripts, got the idea in India, from the narrative regarding the Hindoo God Krishna, who is in reality the Christ of the Christians. In fact, you have through the spirits who are coming to you, the key to all that relates to the Christian religion, in the fact that Apollonius was the Apostle Paul."

These documents to which I allude, though opposed to their religion, the Catholics have not destroyed. Whatever originals they possess, are in the hands of the Order of Jesus, and no priest is allowed to read them unless he takes the oath of eternal secrecy. There is not a learned Catholic to-day, that is in the priesthood, or that has ever been at Rome, but knows that Christianity is

nothing more than an old Pagan idea revised. But as it gives them power, their lips are sealed, and thus evidence of the deep and awful deception that has been practiced upon the race, is presenting itself on every hand.

But notwithstanding the deep designs of selfish men, "the world moves," for in Europe the throne of Catholicism has been shattered, and the mother Church, once all powerful, has been compelled to yield to the slow, but steady advance of knowledge and progress. The supreme power of the Church and its potentates is broken, never to be reinstated in its former glory and supremacy. Europe breathes freer as she beholds the monster Roman Catholicism shorn of its strength, (which in the past has made countless thousands mourn). The stake, the rack, and the inquisition, all have joined in the awful requiem of the centuries, which has peeled forth from the mother of churches; nor has persecution yet come to an end. We know not the sufferings that are incurred by individuals to-day, who may have displeased the dignitaries of the church, and who are being persecuted by secret incarceration and all its attendant horrors; but we can take note of the injustice and persecution that occur in the rulings and decisions of our courts where the cases of defenceless mediums come up for trial both at home and abroad. We will only cite briefly two of the numerous cases on record, which are of recent date. First, that of Alfred James, of Philadelphia, where the court ruled that an individual who was a medium or channel through whom spiritual manifestations occur, could not be lawfully protected from assault and outrage in his own house; the other, that of Mrs. Fletcher, now being persecuted in England.

An action was brought against her in a trumped up case, upon which failing to convict, her persecutors brought a false charge of vagrancy and practicing sorcery. The latter is the old and well tried method of convicting innocent persons—a kind of legal lynch law practiced under the influence of the church. Doubtless, by its influence mediums would be equally deprived of life, as in times past, only for the advanced state of public opinion and what progress heretics and heresy have been able to make with mankind.

The above is the kind of persecution that the church and its minions have in store for its victims in this century. It will readily be seen that this kind of persecution is more mild than that of ages past, though emanating from the same spirit. Therefore we may take courage and realize that we are rising out of the darkness of ignorance.

We would here raise the question as to what the people are thinking of to follow such a lead, and when will they wake from their Rip Van Winkle sleep? Do those individuals calling themselves Spiritualists realize what they are doing, when they send their children, who look to them for guidance, to the various Sunday schools, where their minds are poisoned and they are led astray by the same false theories that have cursed their parents before them? Do so-called Spiritualists comprehend what they are trying to do, when they propose to fuse Spiritualism with Christianity? We hope those to whom these questions apply, will earnestly and seriously consider before they proceed further. The power of the Romish Church having been checked in the older countries, how natural that its once powerful leaders should look with covetous eye upon our land of greater freedom, as the forlorn hope in which to regain its lost estate; and how opportune in the providence of human events projected from the spirit plane, comes the young giant, Modern Spiritualism, holding a commission from the powers that be, of a "thus far." The conflict follows in rapid succession, in the midst of which we stand to-day confronted by a foe as subtle as it is powerful, in spirit as well as mortal life.

The masses are asleep while the enemy plots, and there are but few among the many who have had the necessary experience to awaken them to a knowledge of these facts; neither do they believe when the emissaries of the church state in so many words their deep and selfish purpose to crush liberty and stay the flood of knowledge among the masses.

Their motto is, first, "all means to control peacefully; that failing, all means to crush." And they evidently think the most effectual way to accomplish their designs is to crush the mediums, and thereby cut off communications between the two worlds; hence the persecution of the mediums. Nearly every day some new outrage is perpetrated in this direction, and comes to our knowledge. Only a few days since, we were called to the assistance of a medium who had been overcome by obsessing spirits, who caused the same to suffer in a fearful and brutal manner. They proved to be Roman Catholic spirits—priests whom the medium saw in spirit and had known in earth life. They would have severed this medium's spirit from the body if they had not been prevented from so doing; or have produced such an effect that the spirit could not have long remained in the form. The would be wise and prudent may sneer and pooh, pooh, at these statements, nevertheless the logic of facts is a surer guide to knowledge than their lack of experience. These enemies of truth are so shortsighted that they would destroy the channels of communication between this and the spirit world, hoping thereby to keep back the coming light. As well might they attempt to move the planets from their orbits, or the systems of worlds from the realms where the maker has placed them, as to prevent the coming down of spiritual light and truth that is breaking upon our world. The bigots

forget that Omnipotence has placed the lights in the spiritual heavens, and the puny arm of the creature may not remove them.

We wish now to call attention to the offspring of the mother church. Like wayward children, they have deserted her, notwithstanding she has in times past endeavored to retain them within her fold. We do not say that they should not have protested against the home rule, and remained within the fold; but it was quite inconsistent that these children should have recognized the great scheme of salvation, and accepted the creeds and dogmas (with a few exceptions) of the mother church, and then repudiated their ancestor. History informs us that the offspring were not less bitter in their persecution of their opponents than was the parent; and when we follow them to the time when the pilgrim fathers landed on our own New England shore, opposition to their Christian dogmas was met with bitter persecution even unto death. Heretics, so-called, were ostracised and driven into the wilderness, to be devoured by wild beasts, and mediums were put to death as witches. Still, as we glance farther back through the centuries past, we see that then, as now, the mediums and sensitives were persecuted without mercy, which shows conclusively that the progeny has inherited all the cruel traits of the mother; and to-day all that intolerance and persecution is manifested from both towards their opponents that public opinion will allow.

Our readers may inquire, "Who are the offspring of the mother church?" We answer, "All of the modern churches, sects and denominations having for their basis Christianity and the so-called Christian religion and scheme of salvation. Evidence is day by day accumulating, if more evidence were required, proving beyond a doubt that all of these, from the least to the greatest, are no more nor less than offshoots from the parent stem of Catholicism, notwithstanding they scorn the relationship, and look with contempt upon the source from which they have sprung. They are "bone of her bone and flesh of her flesh," so far as the religion of so-called Christianity is concerned. But notwithstanding the extreme difference that has existed between the mother church and her numerous progeny in some directions, who cannot but see that the partition walls are daily growing thinner between the different churches? The Roman Church stands as solid as a rock, while the others are gradually forgetting their former protests, and adopting the forms and ceremonies of the parent church. If this process continues, it can only be a question of time as to when they will stand or fall together. It is more than probable that the various beliefs and religions of the past were the best and highest that the human mind was prepared to accept at the various periods in human history when they were presented; but evil comes of it when a selfish and designing priesthood make a finality of parts of the ancient religions which have been preserved by them and brought forward to enslave the people of earth to-day, instead of setting forth the light and truth of the eternal present which would bless the race and advance progress.

The mind of man evidently has the natural inclination to cling to the past and worship at its shrine. To glance backward from time to time to study the history of our planet and its races is well; but to be ever delving in the past as most of our scientists, teachers, and scholars are doing, and thereby overlooking the truths and spiritual light of the ever glorious present we deem to be a mistake. If the offspring have arrived at a higher state of civilization; if they have become better citizens, or if they have come to a better understanding of human life and its uses, than those who cling to the mother church, it is not because they have established churches separate and independent of the original; but it is by virtue of the natural and innate tendency to progression implanted within man. The so-called Christian teachers tell us that to the church we owe the civilization of the world. Doubtless they think so; but what a great mistake. From the beginning the inspired thoughts from the best and highest minds from the spirit plane of life, have been to the human world as the beautiful star of progress lighting the way for mankind through inspiration. Then we point to the printing press as the right arm of civilization; the common schools, science, the arts, the drama, and last but not least, heresy. All have played well their parts thus far in raising humanity to its present state of civilization, while the church has forever been found behind the car of progression, and only slowly forced along by a power it could not resist.

The church in all its phases, and its blind, bigoted millions of devotees, now as heretofore, resist as far as possible, all that is progressive and true, and thereby prevent the uses and purposes of human life. How could we expect other results from so doing. The creators of the church were selfish and designing men; the priesthood have acted as the fathers—as they have been appropriately termed, the Roman Catholic church the mother, and between them they have generated the many religious errors that have caused the world to grope in darkness.

But, notwithstanding this, we have intelligent people among us to-day, who would neutralize the movement of Modern Spiritualism, if possible, by engraving it upon Christianity. Evidently such minds seek to apologize for accepting the truths of Modern Spiritualism, not having the moral courage to follow the light. Do such minds real-

ize where they are drifting when they propose to fuse Spiritualism with Christianity. Those who have accepted the mythical and dogmatic teachings of the church must in time come to Spiritualism and accept the light it brings; Spiritualism cannot blend with this monstrosity called Christianity, as it is a dead issue and never had life except in the selfish part of man's nature. The living and the dead cannot abide together, and though they may not be joined, Spiritualism holds out a standing invitation to the misled and priest ridden millions of the Christian Church to come up higher, and they are coming slowly but surely up the incline of progress. It is plain to be seen by the signs of the times that the mighty minds of the spiritual world have the cause of Modern Spiritualism fully under control and it appears to be their determination not to have things mixed. Spiritualism or Christianity is the word, instead of a combination of the two which would simply neutralize and pervert Spiritualism and the light it brings, if so combined and left to these mortal managers, who are governed and controlled by their cowardice and the influence of their church and its emissaries in both worlds.

Theodore Parker said twenty-five years ago, that "Spiritualism was the religion of the future;" if he should speak to-day he might predict instead that Modern Spiritualism would mould the religious views and ideas of the future. Doubtless all religious beliefs, as well as all Bibles, were founded on ancient Spiritualism.

Our readers may question why we press Spiritualism and its manifestations so much and so often for consideration. It is for the same reason that Thomas Jefferson and Thomas Paine and their fellow patriots a hundred years ago, pressed the question of human liberty, individual and national. They saw that there could be little progress of the individual or the nation, unless the bonds and slavery of church-craft and king-craft were overthrown. Hence they worked to that end, and the liberty we enjoy to-day as a nation is the result of the labors and struggles of the patriot fathers of this Republic who put in our hands the magic key of liberty which unlocked the door to progress and expansion of the human mind, and shall we do nothing in our day and generation to this end? The fathers of this Republic could only establish our freedom as a nation. Individual freedom is yet to be worked out. The church is to-day at work with all the means at its command to regain the power which it lost when our National Government was founded. However, those who carefully observe cannot fail to see that they are making some inroads from the original line.

Now, in conclusion, we see by the light that comes to us as the grey of the morning of the twentieth century is breaking over our world, that the minds of a large majority of mankind are enveloped by the dark pall whose warp and woof are ignorance and false teaching. This condition is the result of ages of diligent action and constant labor on the part of the priesthoods of all sects to the end that would subjugate all devoted to their teachings to their absolute control. This dark pall must be lifted before the truth and light which will redeem mankind can reach or affect them. While the mind is absorbed and possessed by religious views, beliefs and teachings that are false, impossible and unnatural, the truth that would redeem the world has no more chance to bring forth fruit by its teachings, than seed would have to spring up and yield an hundred fold when sown on a barren rock.

This is the reason we continue to press this matter for consideration. One more thought and we close. Humanity is rapidly generating offspring counter to the laws of nature (with a few exceptions). The child man is taken in the tender years of childhood, while yet the tablet of the mind is white and pure, without mark or blemish, and upon it are written the creeds and dogmas which cloud the life of the innocent and dependent child, causing it to assume a false position, and as it advances to years of understanding a selfish and hypocritical condition. This process begins, from generation to generation at the hearth and home of childhood, that sacred spot which should be the birthplace to the young mind of those truths which would be the true guide of its pilgrimage on earth. This false religious teaching is practiced in the common school to a greater or less extent, then comes the Sunday school with its baneful effect, and finally the church, with its influence, which is the first and last, as its influence begins to affect the life of each individual soul which takes on an organized form in earth life at its inception and follows it through that life and when it passes on to spirit life, and the curtain drops, the tragedy ends not there, the effects of these teachings which have perverted the mortal life follow the soul within the veil where it awakes to the fact that it has been misled and that the uses of earth life are in a large degree practically lost; or it gropes in darkness, still holding on to its delusions, knowing not what to expect or what will be its doom. In either case these benighted souls gravitate back to the primary school of life, to gain the knowledge of the necessary and proper uses of mundane life, and thus we are surrounded not by a majority of wise and advanced spirits, but by myriads of dark and undeveloped spirit minds who flood the earth plane, and rest upon humanity like a terrible incubus; and thus this fearful state of things acts and reacts, and the world in its ignorance suffers on, while selfish and designing minds in both worlds plot, toil, and struggle to enslave their kind still, for base and selfish ends. As we contemplate the situation, we are led to ask how long shall this condition last, and when will the world awake to a sense of its true state? The answer comes; not until the more advanced minds from spirit life, who are free from the effect of church creeds and their baneful effect upon the human mind, can come to our aid with the cooperation of the more enlightened minds of earth life.

This appears to be the question of the hour; shall the church and so-called Christianity, still lead the race on to failure and spiritual darkness, or shall we listen to spiritual truth, and accept the light that will lead us on to a destiny that is worthy of the best efforts of the human soul divine.

Springfield, Mass.

Mrs. M. H. Fuller, of Saratoga, Cal., writes, with renewal: "My husband and myself do not wish to lose a number, for we wait quite impatiently every week and very soon read it through, and we wish there were more that would battle for the truth and for mediums as faithfully as you do, and it is ever my earnest prayer that you may long be sustained by the kind spirits and kind friends on earth."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ZENODOTUS. (A Greek Grammarian).

I SALUTE YOU, SIR:—I was, in my mortal life, a grammarian in Alexandria, in the reign of Ptolemy Sotor. The philosophies that were taught at Alexandria at that time were intermingled with preconceived ideas and superstitions, on account of the lack of knowledge in the physical sciences. While this was true in relation to philosophy, it was also the truth in relation to religion. The man who then attempted anything like enlightening mortals was regarded with suspicion by the king, the priests and their followers. The only road to success in those days was by means of the sword. Military genius was alone appreciated. Upon my return to earth as a spirit, I find that you mortals have reversed this state of affairs. While in my day the sword was mightier than the pen; in your day the pen is mightier than the sword. Before that simple thing, the pen, kings and princes will be annihilated, for men are becoming readers on the mortal plane to such an extent that they are disposed to dispute the divine right of kings to rule them. But to return to religion. During my mortal life in Egypt, almost every family had their household gods, devoted to all the emotions of the human breast, such as love, hope, hate, fear and revenge; and they sacrificed to these gods to gratify one of these emotions. And just here comes in what you realize in Modern Spiritualism. If they invoked the god of love, it was simply that they expressed the desire to draw to them that class of spirits. If they invoked the god of fear and revenge, it attracted that class of spirits. Remember that whatever passions animate your nature, you are attended by spirits who are anxious to gratify those passions. I lived about 240 B. C. Not that I know anything of the Christian religion, but as they have taken upon themselves to make a calendar, I use it to prevent confusion. My name was Zenodotus.

[We take the following concerning Zenodotus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Zenodotus of Ephesus, a celebrated grammarian, was the first superintendent of the great library at Alexandria, in which office he was succeeded by Callimachus. He lived during the reigns of the first and second Ptolemies, the son of Lagus and Philadelphus; but as he was probably not appointed librarian till the reign of Philadelphus, he may be said to have flourished about B. C. 280. Suidas places him under the first Ptolemy, and says that he educated the children of Ptolemy; but it is more probable that these were the children of Philadelphus than of the first Ptolemy. Zenodotus was a pupil of the grammarian Philetas, who was probably also the instructor of Philadelphus. Zenodotus was employed by Philadelphus, together with his two great contemporaries, Alexander the Aetolian, and Lycophron the Chalcidian, to collect and revise all the Greek poets.

[We regard this communication as being as genuine as it is instructive. The communication settles the fact that it was under Ptolemy Sotor, the first of the Ptolemaic dynasty, and not under Ptolemy Philadelphus that Zenodotus flourished. The latter Ptolemy was a pupil, no doubt, of Zenodotus.—Ed.]

M. SERVILIUS NONIANUS (A Roman Historian).

I GREET YOU, SIR:—I lived in the time of Nero, about A. D. 68. I was the writer of a history of that emperor; but as he is well known in history I will not waste time in talking about him. I want to speak upon the subject of religion. When I was on earth, there was, at Rome, no knowledge of such a person as the Jesus of the Jews; but there was a religion and a man who was known there, also a code of morals consisting of parables, and what is termed mystical dissertation, among you moderns, which in our day was termed the style of the initiated, which meant the same thing as the full initiation in modern Masonry. The members of this religion were known by secret signs given to each other, the principal of which was the diagonal or Greek cross (thus X). The founder of this religion, as we Romans understood it, was Apollonius of Tyana, by some called the Mesopotamian god, and by others the Cappadocian. He established twelve different sects or stages, governed by twelve patriarchs or disciples. These were graduated by the colors of their vestments, commencing with black and ending with white. I went through four grades myself, but finding they could teach me nothing more than I knew without their help, I declined to be initiated any further. The whole arrangement of classification was nothing more than the application of the old twelve signs of the Zodiac to religion, disguised under some absurd superstitious conception. You have here, I think, the basis of the whole Christian system. Indeed, I have no doubt whatever of the fact that Apollonius is the true Christian Saviour and that Jesus is a myth. Any learned Christian who is not too bigoted or biased by interest, will acknowledge, from the evidence within his reach, that Apollonius and not Jesus should be worshipped by Christians, the latter being purely an ideal character based upon the life and teachings of the former. At least I know this to be so, because, on entering spirit life, I devoted myself to searching for gods. I never have been able to find one of them, whether pagan or Christian. I have found the spirits of some of the heathen deities, so-called, but they are in no sense gods. They have no more right to eternal happiness than the commonest beggar that ever lived. My name was Servilius Nonianus.

[This is the same spirit who communicated a few weeks since. We take the following concerning him from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"M. Servilius Nonianus was consul A. D. 35 with C. Sestius Gallus. (Dion. Cass. LVIII. 25; Tac. Ann. VI. 31; Plin. H. N. X. 43. S. 60.) In the passages just referred to he is called simply M. Servilius; but the Fasti give him the surname of Nonianus, and Pliny in another passage, speaks of the consul, Servilius Nonianus, who was, he tells us, the grandson of the Nonius, proscribed by M. Antoninus. His name shows that he was adopted by one of the Servilii. The consul of A. D. 35 was, therefore, the same as the M. Servilius Nonianus, who was one of the most celebrated orators and historians of his time. The Emperor Claudius listened to the recitation of his works; and Quintilian also heard him, and speaks with commendation of his works. Pliny calls him 'Princeps civitatis;' and Tacitus, who mentions his death

in A. D. 60, praises his character as well as his talents.

[It was this learned and eloquent Roman historian, who flourished at the very period when it is said the Christian religion had its beginning, who testified positively that no such person as Jesus was then heard of, and that no Christian religion was known at Rome at that time. His testimony is clear that Apollonius of Tyana did flourish at that period, and organized a formulated religion according to the older pagan methods, having twelve orders of membership, each under the government of a disciple. Further than this, he testifies that Apollonius and not Jesus was the originator of what has since become the Christian religion. That this spirit knew whereof he was speaking is evident, and his testimony, unless it can be impeached, is conclusive that the Christian religion is not what it has wrongfully been claimed to be.—Ed.]

PANTAENUS. (Greek Scholar and Writer.)

LET THE LIGHT SHINE:—The Christians during my mortal life were of this kind. They found that paganism had lost its charm, and so they sought to substitute something new for it; and as priests are ever ready to gratify their followers by pandering to their desires, they took that course. If Spiritualism should come to be popular in your day, you would see all these Christian priests and ministers, provided they could get large salaries, immediately go over to the new system. Very accommodating people truly. They have consciences that will stretch to suit the times. The truth in relation to the Christian religion is that it is all based upon the Hindoo gospel of Christna, and that gospel was well known and extensively read at Alexandria, 300 years before the Christian Jesus was said to have lived. It was remodelled, as the previous speaker, here to-day, indicated, by Apollonius of Tyana, afterwards modified by Potamon of Alexandria, and still later modified by Plotinus at Rome. I know not whether the Hindoo Christna ever lived, for I have never been able as a spirit to find him. Both stories—that of Christna and that of Christ—are identical in all the particulars of their lives from birth to death. So I was led, on the strength of the authority of that gospel of Christna, to show those rabid Christians that their religion existed before the time of their Saviour. And what do you think was their answer? They could not dispute the authenticity of my book, because the date was upon it. They said, however, that there had been many Saviours—that God had revealed himself many times in the person of his son, in all ages of the world. I answered by saying that if God has sent his son in every age to be murdered for the good of humanity, I was afraid that He had been tortured until he was too weak to do any more good for humanity. All this was only idle squabbling. The God that man must worship is the light of reason and experience, set up within his own spirit, and it is his duty, during the mortal life, to endeavor to give his spirit the best possible preparation so that when it is born into the spirit life, it may have a knowledge of that which is true and correct in relation to its changed condition. I lived about A. D. 254, and my name was Pantenus.

[We take the following concerning Pantenus, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Pantenus, the favorite preceptor of Clement Alexandrinus. Of what country he was originally, is uncertain. Cave endeavors to reconcile the various accounts by conjecturing that he was of Sicilian parentage, but that he was born in Alexandria. In that city he was undoubtedly educated, and embraced the principles of the Stoical school of philosophy. We do not find it mentioned who the parties were that instructed him in the truths of Christianity, but we learn from Photius, that he was taught by those who had seen the Apostles, though his statement that he had heard some of the Apostles themselves, justly appears to Cave chronologically impossible. About A. D. 181, he had acquired such eminence that he was appointed master of the catechetical school in Alexandria, an office which he discharged with great reputation, for nine or ten years. At this time the learning and piety of Pantenus, suggested him as a proper person to conduct a missionary enterprise to India. Of his success there we know nothing. But we have a singular story regarding it told by St. Jerome. It is said that he found in India, a copy of St. Matthew's Gospel, written in Hebrew, which had been left by St. Bartholomew, and that he brought it back with him to Alexandria. He probably resumed his place in the catechetical school, which had been filled during his absence by his pupil and friend Clemens. The persecution under Severus, A. D. 202, drove Pantenus and Clemens into Palestine; but that he resumed his labors before his death, appears from an expression of Eusebius, "We do not know the exact date of his death, but it cannot have been prior to A. D. 211, as he lived to the time of Caracalla. His name has a place in the calendar of the Roman church, on the seventh of July. He was succeeded by Clemens Alexandrinus. This with some other points, has been disputed by Dodwell, who makes Pantenus to be not the predecessor, but the successor of Clemens. He was a man of much eloquence, if we may trust the opinion of Clemens, who calls him a Sicilian bee. Both Eusebius and Jerome speak of his writings, the latter mentioning his Commentaries on the Scriptures, but we have not even a fragment of them. Cave states that he is numbered by Anastasius of Sinai amongst the commentators who referred the six day's work of the creation to Christ and the church."

[Here we have another spirit returning and correcting and explaining the errors of history. That this communication is authentic seems very certain. It is therefore of especial significance. That nothing is left of the writings of this eminent scholar and philosopher is readily to be accounted for from the tenor of the communication. It is very evident that the catechetical Christian school at Alexandria was presided over for nine or ten years by a Stoic philosopher, who was not only not a Christian, but was a direct opponent of that religion, so far as attributing to Jesus of Nazareth or Jesus Christ, its origination. In the communication he says: "The truth in relation to the Christian religion is, that it is all based upon the Hindoo gospel of Christna, a gospel that was well known and extensively read at Alexandria three hundred years before the Christian Jesus." It was undoubtedly that Hindoo gospel of Christna he referred when he said: "They could not deny the authenticity of my book because the date was upon it." It is undoubtedly to that same book that St. Jerome refers when he said that

Pantaenus "found in India a copy of St. Matthew's Gospel written in Hebrew, which had been left there by St. Bartholomew, and that he brought it back with him to Alexandria." Remember that Pantaenus was sent to India upon some missionary enterprise, and the Christian Church has preserved no account of the result of his mission. The biographer of Pantaenus well says of St. Jerome's story regarding his mission to India: "We have a singular story told of it by St. Jerome." Strange story, indeed, to suppose that the gospel found in India was in Hebrew, and had been left there by St. Bartholomew. The story is simply absurd and wholly incredible. But that Pantaenus did find a gospel in India, and did take it back with him to Alexandria, where he resumed his place in the Christian catechetical school, is all true beyond doubt; and it was equally true that it was the Hindoo gospel of Christna, no doubt in the Hindoo language, and the same gospel that was remodelled by Apollonius of Tyana, who no doubt obtained a copy of it two hundred and fifty years before Pantaenus obtained the copy of which he speaks, during his (Apollonius's) remarkable visit to the Brahmins and sages of India. That gospel of Christna, beyond all peradventure, was the original of the four canonical Christian gospels, the analogies between the narratives concerning the personal life experiences of the Hindoo Christna and the Christian Christ being absolutely identical. But is it not most remarkable that so perfect and conclusive an explanation concerning that perplexing question as to the original gospel of Matthew being in Hebrew? It was the fact that Pantaenus not only found in India the gospel of Christna, but that he returned to Alexandria, and "on the strength of that gospel of Christna, was led to show those rabid Christians that their religion existed before the time of their Jesus," that ended his career. Nothing is recorded as to the character of his teachings; nothing of the result of his mission to India, except the mention of his finding there the original gospel of the Christian religion; nothing is known as to the place of his birth, nor the time of his death; and yet he is a saint of the Catholic Church and has a day—the 7th of July—dedicated to his honor in its calendar. It would require a small volume to do justice to that single communication of Pantaenus; and if the time shall come when we can give it the attention it merits, posterity shall be made acquainted with its vast importance.—Ed.]

CARACALLA (Bishop of Nicomedia).

I SALUTE YOU WITH MY BEST WISHES:—It is astonishing to me in one way, and yet not in another, when, as a spirit, I look upon you mortals and see you in this liberal, enlightened and educated age, bowing before the superstition that such men as myself, during our mortal lives, endeavored to perpetuate for our own benefit. I do not believe that there were, at the Council of Nice, three persons present who believed in the truth of what was there set down. If there were, it was on account of their ignorance. There was one thing that took place there that I think has not been recorded for the benefit of humanity. It was agreed among the bishops there assembled, to destroy all books that threw any light upon the mythological origin of the Christian religion. The result of that agreement, it is easy for you to estimate, since you have been receiving these communications from the spirits of the priests who flourished in that day and since; as you must have seen for yourself that this has been carried out as thoroughly as possible. I cannot even plead in my own favor that I agreed to this through ignorance. I was governed by the desire for earthly advancement. In fact, one-half your priests, ministers and bishops are to-day materialists at heart, and they only advocate the Christian religion because it is popular, and yields them a happy temporal condition. Even in my day we resorted to bibliomancy to decide questions of church policy. That is, we opened at one page, then at another, reading the first verses our eyes met, and by that means decided who should be bishop and who not. But this was only subterfuge to cover the real object, for the priest who had the most gold to pay to the bishops, bought the best bishoprics. I will add, there was at that time nearly one hundred different versions of the gospels, so-called, and each writer interpreted them to suit himself, as did the bishops likewise. Therefore, enlightened persons, to-day, must be fools to follow the teachings of such dishonest barbarians as we were. If this communication causes one person to reflect on what I have said I am amply repaid. I was Caracalla, Archbishop of Nicomedia.

[Being unable to find any reference to Caracalla in any of the Biographical Dictionaries and regarding the communication as quite important, we were led to have a special sitting with Mr. James to see whether we could get any clue to the identity of the spirit. We were told by Wild Cat, the Indian guide, that the spirit himself was not within call, but he got the impression that the spirit Caracalla, that communicated had consecrated Athanasius bishop of Alexandria. With this clue we started out again in search of some mention of Caracalla, and after many hours spent fruitlessly in our endeavor to do so, we were forced to give the matter up. Curious to know what the meaning of the word bibliomancy was we resorted to McClintock and Strong's Cyclopaedia of theological literature, and, to our surprise, there found what we had vainly sought for in all other directions, as will be seen by the following quotation from that work.—Ed.]

"Bibliomancy, divination by means of the Bible; sometimes called, also, *sortes biblicae* or *sortes sacre*. It consisted in taking passages from Scripture at hazard and drawing thence indications of future things. It was used occasionally in the consecration of bishops and was evidently borrowed from the heathen, who were accustomed to draw prognostications from the works of Homer and Virgil. We find the practice condemned by several councils, and the persons adopting it were ordered to be put out of the church. But in the twelfth century it was so far encouraged as to be employed in the detection of heretics. In the Gallican Church it was long used in the election of bishops; children being employed on behalf of each candidate to draw slips of paper with texts on them, and that which was thought most favorable decided the choice. In the Greek Church we find the prevalence of the custom at the time of the consecration of Athanasius on whose behalf the presiding prelate Caracalla, Archbishop of Nicomedia, opened the gospel on the words: 'For the devil and his angels.' The bishop of Nicea saw them, and adroitly turned over to another verse, which was instantly read aloud: 'The birds of the air came and lodged in the branches thereof.' But this

passage seeming irrelevant, the former became gradually known, and the result appeared in considerable agitations and fatal dissections."

[Thus it will be seen that a mere accident apparently led to the identification of this spirit. Had no mention been made of the practice of bibliomancy, it would have been impossible to have identified the spirit. That Mr. James had any means of gaining a knowledge of the facts quoted, or the name of the spirit, we personally know was impossible. If it was not the spirit of Archbishop Caracalla that communicated, what spirit could it have been? We cannot imagine. Here we have a spirit returning, and testifying not only that bibliomancy was practiced by the Christian prelates of his day, himself included, but that it was only a subterfuge of Christian prelates to barter away bishoprics for gold, and to conceal the vile and corrupt object of those in authority as Christian prelates. Still more than this, that in the Council of Nice, it was agreed among the prelates there assembled, to destroy all writings that could show the mythological origin of the Christian religion. A pretty religion this to dominate the interests of humanity here and hereafter. We do not wonder that this spirit should feel contempt for the superstitious veneration of such a religion in the light of modern civilization and progress. How long? Oh! how long, must humanity be governed through superstitious fears? How important are these spirit disclosures of the soul debasing origin of a religion, impiously taught in the name of the great God-soul of the universe as infallible truth! Oh! that MIND AND MATTER could be read by tens of thousands where now it is read by one! Not long then would such monstrous deception, as is to-day practiced by the Christian priesthood, be possible. Friends help us all you can to extend the circulation of this herald of the wisdom spheres in spirit life.—Ed.]

ATILIA, (The King of the Huns.)

I'VE COME TO SEE YOU:—I was a bad man upon the Christians when here. "The scourge of God," as a spirit now sits here. I hated Christians because they were hypocrites—sneaking—fawning rascals. They came to your tent, to-day, when you were in power, and begged for peace like dogs; to-morrow, when they became strong enough, they would cut your throat without remorse. At one time it was Theodorus that was so friendly, at another time pope Leo I. And so these rascals, when I had gone to all the trouble to gather an army together to crush them, they came to me, begging on their knees, that I would withdraw, and they would give me gold. Their God was so much more powerful than mine! I flaunted this pretension on their part in their faces. The only God I wanted was that god that would give me power to wield this good right arm of mine and a brain to think. They may deny this but it is the truth, they brought their golden Jesuses, St. Peters and St. Pauls, to buy their wicked lives; and when I consented to their nonsense and withdrew, they turned to thanking their God when they ought to have thanked their gold; for, had it not been for that, I would have made an end of the Christian religion. They knew what hypocrites they were, and so they thought I was sent by God to be a scourge to them. And I have only one regret as a spirit, and that is that I did not make an end of the Christian religion. Sir, the spirit of Attila the Hun speaks to you—a man that never feared his enemies, and was never false to his friends."

[As this communication was given, the medium seemed transformed; and small and comparatively weak, as he was, he seemed to be animated by the spirit of a mighty warrior and king. Rising from his seat as he proceeded, he assumed the bearing of a great but barbaric chieftain. We take the following concerning Attila, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Attila, king of the Huns, remarkable as being the most formidable of the invaders of the Roman Empire, and (except Radagaisus) the only one of them who was not only a barbarian, but a savage and a heathen, and the only conqueror of ancient or modern times who has united under his rule the German and Slavonic nations. He was the son of Mundzuk, descended from the ancient kings of the Huns, and with his brother Bleda, attained in A. D. 434 to the sovereignty of all the northern tribes between the frontier of Gaul to the frontier of China, and to the command of an army of at least 500,000 barbarians. In this position, partly from the real terror which it inspired, partly from his own endeavors to invest himself in the eyes of Christendom with the dreadful character of the predicted Antichrist, and in the eyes of his own countrymen with the invincible attributes attendant on the possessor of the miraculous sword of the Scythian god of war, he gradually concentrated on himself the awe and fear of the whole ancient world, which ultimately expressed itself by affixing to his name the well known epithet of 'the scourge of God.' The word seems to have been used generally at the time to denote the barbarian invaders, but it is not applied directly to Attila in any author prior to the Hungarian chronicles, which first relate the story of his receiving the name from a hermit of Gaul. The earliest contemporary approaches to it are in a passage of Isidore's Chronicles, speaking of the Huns as 'Virga Dei,' and in an inscription at Aquileia, written a short time before the siege in 451, in which they are inscribed as 'imminentia peccatorum flagella.'

"His career divides itself in two parts. The first (A. D. 445-450) consists of the ravaging of the Eastern empire between the Euxine and the Adriatic and the negotiations with Theodosius II, which followed upon it, and which were rendered remarkable by the resistance of Azimus, by the embassy from Constantinople to the royal village beyond the Danube, and the discovery of the treacherous design of the emperor against his life. They were ended by a treaty which ceded to Attila a large territory south of the Danube, an annual tribute, and the claims which he made for the surrender of the deserters from his army.

"The invasion of the Western empire (A. D. 450-453) was grounded on various pretexts, of which the chief were the refusal of the Eastern emperor Marcian, the successor of Theodosius II., to pay the above mentioned tribute, and the rejection of the Western emperor Valentinian III., of his proposals of marriage to his sister Honoria. Its particular direction was determined by his alliance with the Vandals and Franks, whose dominion in Spain and Gaul was threatened by Ætius and Theodoric. With an immense army composed of various nations, he crossed the Rhine at Strasburg and marched upon Orleans. From hence he was driven, by the arrival of Ætius, to the plains of Chalons on the Marne, where he was

defeated in the last great battle ever fought by the Romans, and in which there fell 250,000 or 300,000 men. He retired by way of Troyes, Cologne and Thuringia, to one of the cities on the Danube, and having there recruited his forces, crossed the Alps in A. D. 451, laid siege to Aquileia, then the second city in Italy, and at length took and utterly destroyed it. After having ravaged the whole of Lombardy, he was then preparing to march upon Rome, when he was suddenly diverted from his purpose, partly perhaps by the disease which had begun to waste his army, partly by the fear instilled into his mind that he, like Alaric, could not survive an attack upon the city, but ostensibly and chiefly by his celebrated interview with Pope Leo the Great (Leo I.), and the senator Avienus at Peschiera or Governolo on the banks of the Mincius. The story of the apparition of St. Peter and St. Paul rests on the authority of an ancient manuscript record of it in the Roman Church, and on Paulus Diaconus, who wrote in the eighth century and who mentions only St. Peter.

"He accordingly returned to his palace beyond the Danube and there remained till on the night of his marriage with a beautiful girl, variously named Hilda, Ildico, Mycolth, the last of his innumerable wives, possibly by her hand, but probably by the bursting of a blood vessel, he suddenly expired and was buried according to the ancient and savage customs of his nation (A. D. 454)."

[Thus was Rome, and most probably the Christian religion, saved from utter destruction. Under the head of Leo, a writer in the American Cyclopaedia speaking of the celebrated interview between Attila and Leo the First, says: "Rome was saved by the personal mediation of Pope Leo I., who visited the barbarian in his camp, and is said to have awed him by his sacred character. The chroniclers say the spirits of the apostles Peter and Paul appeared to him with menaces, a legend immortalized by Raphael." While we pen this historical, or, if you please, dear reader, this traditional account of that memorable interview, we can hardly contain ourselves for laughing. That Attila, "The Scourge of God," should have been scared away from Rome from superstitious fear of St. Paul and St. Peter is too preposterous for one moment's belief. From Attila's account of that interview it would appear that it was not the spirits of Saints Peter and Paul who appeared there to menace Attila with the vengeance of the Christian God, but their golden images with that of Jesus brought there by the Christian pope, Leo I., to buy peace from the "Scourge" which his God had sent to chastise him and his people, for their hypocritical impiety. If the Christian Church was sincere in regarding Attila as "The Scourge of God," what are we to think of the pretended vice-gerents of that God, when they would sell the golden images of his Son and the chief apostles to shield their back from the "Scourge" that God had sent to chastize them. Who can read that remarkable communication and not see the perfect truthfulness of it. It is admitted that at the time of his death Attila was preparing for another invasion of the Roman empire. That does not look very much as if he feared the apparition of Saints Peter and Paul, but rather he was so pleased with the previous one that he concluded to try it over again at the first possible opportunity. Barbarian as Attila was, we feel he would have saved mankind an eternity of misery, had he been spared, by destroying the power of the Roman Catholic Church, and with it the formulated superstition called Christianity. The allusion in the communication to the attempt of the Christian Theodosius to have him assassinated in his palace, is of itself evidence of the cause of his hate and contempt for Christian morals. Barbarian as he was, he was a better man than either the Christian Emperor Theodosius or the Christian Pontiff Leo I.—Ed.]

SYLVESTER II. (Roman Pontiff.)

"I am here in the interest of truth, and try and keep as near to it as possible. I suppose it will be necessary for me to introduce myself first, and speak afterward. My name was Gerbert, a Benedictine monk; afterwards Pope, under the title of Sylvester II. I was the first priest I knew of who had a comprehensive view of Modern Spiritualism, and I learned it from the Moors, from whom I first gained a knowledge of mathematics, and introduced them into Italy in the Dark Ages, with such facts as I gained from the Moors in relation to astrology. I became a clairvoyant and trance medium myself, and was very much feared on account of my predictions, both before and after I became pope. I understood so much more in the way of learning, than I could make my people understand, that to me life was anything but happy; because I had no confidential friend—no person with learning and ideas who could associate with me on a par. My position was very nearly the same as would be that of a very intelligent modern scientist who should be wrecked among the ignorant natives of the South Pacific Islands. The only result of learning, in my day, was to make the possessor of it feared and avoided. Those who understood you not, looked upon you as something superior to man and shrank from you. Therefore, unhappy was the man who knew too much for his age to comprehend. I would also say that I had no faith in the religion with which I was identified. It was at variance with all my knowledge, and I would have repudiated it, if I had dared to do so, but I would have been destroyed had I attempted it. I give you this communication, to show you that there was one pope who never believed, nor had any faith in the religion which circumstances compelled him to adopt. I lived in A. D. 1000.

[We take the following concerning Sylvester II, from the American Cyclopaedia.—Ed.]

"Gerbert or Sylvester II, born at Aurillac, in Auvergne; about 920, died in Rome, May 12th, 1003. He was a Benedictine monk of St. Gerold, Auvergne, studied under Halto, archbishop of Vique, in Catalonia, and at Rheims, and opened in that city a university course under the patronage of the Emperor Otho II, which became famous throughout Europe. He constructed terrestrial and celestial globes to illustrate his lessons, and a steam organ to explain his lessons on music; and he is said to have introduced the Arabic figures in arithmetic, and to have invented the first wheel and weight clock. He was subsequently appointed abbot of Bobbio, by Otho II.; but being unable to agree with the monks, he returned to Rheims after the death of Otho, resumed his teaching, and became secretary to Archbishop Aldebaron of Rheims, and his successor through a contested election. He was deposed by Pope John XVI., and fled to the court of

Otho III., who made him archbishop of Ravenna, and had him elected Pope, April 2d, 999. He displayed uncommon zeal, talent and severity in his administration. His universal knowledge caused him to pass for a magician. His letters numbering 149, were published by Papire Masson 4 to, Paris, 1621."

[Milman in his "Latin Christianity," in closing the account of Gerbert, pope Sylvester II, speaking of his death says: "He is said to have lost his voice by poison which Stephania, (wife of Otho III) administered to him. All the magic art which fame attributed to Gerbert furnished no antidote. But Pope Sylvester, throughout the following ages, was remembered with a kind of awful misgiving, with shuddering horror, lest the throne of St. Peter should have been occupied by a necromancer, by one whose wonderful powers could only have been attained through a compact with the evil one." That is just what pious Christian ministers say of spiritual mediums. In a foot note Milman says: "William of Malmesbury is full on the magical arts and enchantments of Gerbert. He stole his book of glamour; his miserable death is the indubitable proof that the accusations of magic and doing homage to the devil are true. Such was the belief in remote Brittany. * * * But compare Histoire Litteraire de la France and Vincent of Beauvais in the Encyclopedia of the Middle Ages. Gerbert in Spain, the land of Necromancers, fell in love with the daughter of one of those accursed doctors; he stole his books. The magician, by the aid of the stars, pursued the robber. But Gerbert too had learned to read the stars. By their counsel he laid hid under a bridge, through the arches of which rushed the roaring waters. The devil descended, and bore him away on his wings beyond the sea; with the design of establishing at a future time, by an awful delusion, one of his own abhorred supporters on the chair of the chief apostle." All of which goes singularly to prove the genuineness of the communication of this most interesting and learned ancient trance and clairvoyant medium. Think of it! A wizard once sat in the chair of St. Peter. "Holy Moses!" what next?—Ed.]

AMOS LANGDON, (Breesport, Chemung Co., N. Y.)

GOOD DAY, SIR:—I could not believe I was a spirit, it feels so natural to me, if it were not that the surroundings were different. I could hardly help but think I was the same man and had come back here to look around. But then I was a little older than this man (the medium). I died to the good old tune of "I am going to see my Jesus." It is pretty easy to start to find a thing, but hard to find it when it don't exist. An old lady said to me, "You are bound for the happy land of Canaan." "Yes," I said, "but I have my doubts about the happiness." Nevertheless, the time came and I had to go; and I was terribly cut up about this new Jerusalem business. Why, yes, it is a sell—there is no such place that is like a New Jerusalem that I can find over here. There is the temple of truth, but there are a good many steps between the people who go over there and the gate where they may enter that temple; for there are few who leave this world with any correct idea of the spirit life. But I can say truthfully, that, thanks to Modern Spiritualism, there are more spirits going through the gate of truth now than ever did so before. What is this gate of truth? It is simply the line between that condition when you are miserable, and that condition in which you know how to make yourself happy. Those who know how to enter spirit life are sure to be happy. My name was Amos Langdon—60 years of age—Breesport, Chemung Co., N. Y.

KIND WORDS.

Benj. F. Stamm, of Detroit, Mich., writes, with renewal of subscription: "The paper has grown in favor with us. When I gave it up I thought I should never take nor read another spiritual paper; there was too much conflict in it that looked to me of a personal character. I think so still, yet there is so much to interest me that I am inclined to say, 'With all thy faults I love thee still.' I am searching, waiting and hoping for such information and developments as shall put me in accord (perfectly) with truth, whatever that may be. I am entirely indifferent as to opinions formerly held, and care very little for those of to-day. Facts from day to day must create or modify them; so that like the flowers of every successive season they appear fresh and new."

Mrs. E. P. Thorndyke, San Francisco, California, writes: "Your invaluable paper in my humble opinion stands foremost in the dissemination of advanced spiritual knowledge and principles. I receive it now regularly, and read it with joy and thankfulness, that one man dares to grapple with the foes of progress both here and beyond. 'Truth is mighty and must and will prevail.' A few souls on this side of the continent feel and know the grand work you are doing against such fearful odds, and send you a heartfelt benediction for your noble efforts toward the world's redemption from superstition and priestcraft that have too long held sway over the human soul, stultifying the higher and nobler attributes of humanity. And I am also happy to be able to inform you at this time that a few obscure and humble workers in the field, where you have planted your standard with the same object in view, have joined spiritual hands with you in the city of San Francisco, and send greeting, feeling that the same intelligences that are directing your work, have also guided us to the plane where we can comprehend the urgent necessity of banding together to educate our sisters to a true knowledge of their capabilities and powers. For this purpose meetings are held every Sunday afternoon at Redmen's Hall, Post street. We are meeting with the spirit enemies of Spiritualism from a woman's standpoint. I need not say to you that we are very unpopular, and the majority of the Spiritualists here, feel that we lead a forlorn hope; but we are not disheartened. I assure you, you but feebly comprehend the nature of our work handed down to us from the angel world; but we, too, are fighting a hard battle, but are trying to lay the foundation stone of the 'Spiritual Temple of Harmony.' Give us your sympathy, as I know you will when you fully comprehend the full measure of our purpose. We have no paper to help us to give our aims and objects to the world; yet, I am sure that beneficent spirits are throwing to our support, if we are true to the work intrusted to our hands. This we shall endeavor to be, and if they are with us, who can successfully stand against us. Another time I will endeavor to give you a clear idea of the work. Till then as ever your co-worker."



CHILDREN'S COLUMN.

MARJORIE'S ALMANAC.

[SELECTED.]

Robins in the tree tops,
Blossoms in the grass;
Green things growing
Everywhere you pass;
Sudden little breezes,
Showers of silver dew,
Black bough and bent twig
Budding out anew.
Fine tree and willow tree,
Fringed elm and larch,
Don't you think that May time's
Pleasanter than March?

Apples in the orchard,
Mellowing one by one;
Strawberries upturning
Soft cheeks to the sun;
Roses faint with sweetness;
Lillies fair of face;
Drowsy scents and murmurs
Haunting every place;
Lengths of golden sunshine;
Moonlight bright as day,
Don't you think that summer's
Pleasanter than May?

Roger in the corn-patch,
Whistling negro songs;
Pussy by the heath side
Romping with the tongs;
Cheerful in the nook,
Bursting through the rind;
Red leaf and gold leaf
Rustling down the wind;
Mother "doin' peaches"
All the afternoon;
Don't you think that Autumn's
Pleasanter than June?

Little fairy snow flakes
Dancing in the blue;
Old Mr. Santa Claus
What is keeping you?
Twilight and firelight;
Sha' ous come and go;
Merry chime of sleigh bells
Thinking through the snow;
Mother knitting stockings
(Pussy's got the ball)—
Don't you think that Winter's
Pleasanter than all?

The Bird Tamer.

One of Madame Dudevant's works tells of a lady and gentleman who were travelling in a carriage among the mountains of France; and one day, upon entering a little chapel, they saw a young girl, almost a child, poorly, but neatly dressed. She was not handsome, but her countenance was touchingly expressive, and her attitude betokened a singular nobility of soul. A ray of sun fell upon dewy neck and upon a magnificent tress of pale blonde, almost white hair, which was gathered up by a band of scarlet velvet, embroidered with tarnished gold, and trimmed with black lace, after the fashion of the country. Her skin was dark, notwithstanding the pale tint of her hair, and her soft, blue eye was rendered almost dazzlingly brilliant by the long and heavy golden lashes, edged with silver."

Leaving the chapel, the travellers entered their carriage and went up among the mountains, when presently they saw a most extraordinary spectacle. A young mountaineer was climbing the steep bank leading to the Roche Verte—and the child moved, literally, through a dense cloud of birds, who fluttered around her—some pecking at her hair, some planting themselves on her shoulders, and others, very young ones, hopping along at her feet, in the sand. All seemed to dispute the pleasure of touching or the advantage of imploring her, and filled the air with their cries of joy and impatience. When the young girl was near enough to be distinguished through her whirling crowd of attendants, Leonce and Sabina recognized the blonde, with vermilion cheeks and golden hair, whom they had seen in the church, an hour previous. When she perceived the travellers, she remained transfixed and motionless, while the birds, alarmed at the abrupt halt, flew off to the neighboring trees for refuge.

The lady and gentleman begged her to call her birds again, and she then took from her shoulders a small red, woolen mantle, and climbing a neighboring rock, higher than the "Roche Verte," she waved it like a flag in the air above her head. At the same instant, a throng of birds of every species—sparrows, fauvels, linnets, bullfinches, black-birds, ring-doves, and even swallows, with forked tails and large black wings, flew out from all surrounding bushes, precipitating themselves upon her.

She played with them a few minutes, repulsed them, gesticulated to them, shook the mantle as if to frighten them, caught some flying and threw them back again into the air. Then, when she had shown to what extent she was the adored and absolute sovereign of this free people, she covered her head with the mantle, threw herself upon the ground, and pretended to be asleep. Whereupon, these little winged creatures instantly alighted on her body, each struggling for a hiding place in the plaits of her garments, and appearing as if magnetized by her slumber. Finally, she rose, and sent them back to the bushes, where they disappeared, and ceased their chattering.

The whole pantomime was at once so graceful and poetic, her power over the inhabitants of the air seemed so truly marvelous, as to cause our travellers unmitigated sensations of delight at the little scene.

"She is really a little fairy," said Sabina, drawing the bird tamer toward her.

"Tell me, dear child, what is your name?" said the lady.

"I am called Madeline Meleze," said the bird tamer, "at your ladyship's service."

"What beautiful names! and in harmony with yourself. Come, take a seat here by me, and breakfast with us; provided, however, that your subjects, the birds, do not appear, like the plagues of Egypt, and devour our repast."

"Oh! have no fear, madam. My children never approach me when other people are near."

D. C. Gile, of Trinidad, Cal., writes, with remittance: "Please send to my address MIND AND MATTER, the paper of all papers that really charms my soul to the highest degree of excellence."

and villainies, than can be found in this or any other land. Thanks to the spiritual world who have brought to naught the iniquities of the miserable hypocrite and fraud, who fills that blood stained editorial seat. Thank God! Spiritualism is in no respect answerable for the vile editorial conduct of Col. Bundy, and the contemptible hypocrisy and treachery of his skulking endorser, Capt. H. H. Brown. Villains, defend yourselves, and you will have enough to do. No amount of dirt throwing on your part, at true and proven friends of Spiritualism, will serve to screen you from the scorching flame of public condemnation, which has consumed your disguise and left you naked to receive the lash of justice.

WHAT BUNDYISM IS.

In this city there is an association calling itself the First Society of Spiritualists of Philadelphia. It was at one time in a highly flourishing condition and its operations were conducted in the interest of Spiritualism. One of its most prominent members, and for a long time its president, was Dr. Henry T. Child. In an evil hour this prominent and influential Spiritualist, through his inordinate cupidity, sold himself to the Christian enemies of Spiritualism, and fell, to rise no more to have any place in the confidence or respect of those he had once so worthily led.

Since that time this association, under each succeeding board of trustees, has grown more and more inefficient, until finally it has passed entirely into the control of the Bundyite enemies of spiritual media, the King-bee among whom, is Edward S. Wheeler, whose Spiritualism begins with Edward S. Wheeler and ends with Edward S. Wheeler. This society has long refused to permit to be read, any announcement that would enable those who seek the evidence of the truth of Spiritualism to find it, and so far as its trustees, who rule its membership without let or hindrance are concerned, has resolved itself seemingly into an organization to avoid doing anything that looks like a decent regard for the rights and protection of spiritual media, upon whom alone the cause of Spiritualism rests, and against whom the whole enmity of those who seek its destruction has been persistently directed. That any association should call itself a spiritual association whose whole policy has become treachery to the very life of Spiritualism, is amazing. For two years past they have been in the heartiest accord with John C. Bundy, the dishonest foe of every true and faithful medium.

This association has now upon its rostrum J. William Fletcher, one of the grandest medial instruments of the spiritual world that has ever devoted himself, to the public advocacy and defence of Spiritualism. As shown in other columns of this paper, this young man, whose whole life has shown him to be exceptionally exemplary, and whose standing and influence was second to no one, was viciously assailed in the last number of the Bundyite "organ," as it calls itself, and charges of the most infamous character made against him. The ground for this wholly malicious and unwarranted defamation was the recent, so-called, trial and conviction of Mrs. Susie Willis Fletcher, in an English court, for a crime of which she was not guilty, and in which, if she had been guilty, Mr. Fletcher must have fully shared and participated.

In order to prevent any individual action on the part of the members of the association, in relation to asking for the release of Mrs. Fletcher, the officers assumed to speak for them, and sent a characteristic namby-pamby, wishy-washy, Bundyite letter to Mrs. Fletcher, a letter she will probably be permitted to read only when released from her present cruel and unjust confinement. A part of that hollow and heartless letter was as follows:

"We assure you we shall do whatever may be in our power to alleviate your sad condition, and we have every reason to believe that, notwithstanding you may seem alone, you will be aware of the presence of those who are able to sustain and strengthen you in your trying situation until release shall be obtained. * * *

"May the courage and faith, dear sister, which took you across the stormy Atlantic, alone, from home and friends, to meet your persecutors, remain with you until the heavy affliction shall be seen by you to be the divine method of outworking the best good of the cause you cherish, and have so effectually promoted."

If the unjust conviction and punishment of Mrs. Fletcher, "is the divine method of outworking the best good of the cause, that she has so effectually promoted" all we have to say, is, we hope the devil's method of doing justice, will soon take the place of the "divine method." A more heartless taunt and injustice to a fearfully wronged woman could not have been conceived. It is as much as to say that they approved of her conviction, as in accord with divine justice, and that they believed that the good of Spiritualism required her conviction and punishment. That is just what John C. Bundy says, that is just what Capt. H. H. Brown says,—that is just what Emma Hardinge Britten says,—that is just what every traitor and craven says, who professing to be a Spiritualist, seeks, as far as in him or her lies, the means, to degrade spiritual mediums and defame Spiritualism.

It was but consistent, that such people should show their hostility to spiritual media, by refusing to allow MIND AND MATTER to be sold at their news-stand, in order to force the reading of the R.-P. Journal upon those who attended their meetings. Our offence was that we protested

against the persistent war upon mediums, and the wholesale slandering of them from their rostrum. It was just as consistent for them to take no notice of the infamous treatment of Mr. Fletcher, who is now fulfilling a lecturing engagement with them to crowded houses, by that infamously slanderous sheet, the R.-P. Journal. The editor of that disgrace to journalism, charged publicly that Mrs. Fletcher was a disreputable woman—that she instigated her husband to seduce Mrs. Hart-Davies (heaven save the mark!)—that "the lecherous Fletcher" did attempt to seduce Mrs. Hart-Davies—that he connived at the adultery of his wife—that they were both guilty of practicing devilish art and cunning to ruin and rob Mrs. Hart-Davies—that Mr. and Mrs. Fletcher were either influenced by "irresponsible rascally spirits or are the essence of rascality themselves—that Mr. and Mrs. Fletcher, are of a party which contains an element ready to applaud prostitutes, pimps and confidence men, and to hold up the she Captain of the gang as a martyr to the cause of Spiritualism." This allegation as to the iniquity of having sent that hypocritical letter of condolence to Mrs. Fletcher; this Bundyite, lick-spittle, craven, dishonest association, dare not resent, but quietly submits to the chastisement of their master, and by their silence acknowledge their abject meanness. Mr. Edward S. Wheeler, the secretary of the association, had the effrontery to ask permission of his associates, to be permitted to occupy the time of an audience, assembled to hear the eloquent and able lecturer J. Wm. Fletcher, with a paltry excuse and justification of Col. Bundy's infamous insult to themselves, as well as of his iniquitous treatment of Mr. Fletcher. To call an Association spiritual, which is controlled and operated by such traitors to justice, decency and the commonest proprieties of life, is to mock truth and outrage the meaning of words. This conduct shows that Association to be given over to Bundyism, hopelessly and ruinously, and to have no place among spiritual organizations. We protest against the claim of its members to be Spiritualists, and appeal to the high court of public opinion, for its judgment in the premises.

But now we come directly to the issue which John C. Bundy, the editorial usurper, who, through blood and fraud, reached the seat he now occupies, has raised, as between the Journal on one side and MIND AND MATTER and the Banner of Light on the other; between him and himself; and between Bundyite Jesuitism and true Spiritualism. We welcome that issue, as with its settlement will expire the greatest evil, that truth has ever had to overcome. He says:

"Despicable as were the acts of the Fletchers, they are far surpassed by the shame-faced course of some of our contemporaries in endeavoring to secure these adventurers from public condemnation and righteous punishment. We reluctantly give much space to the lamentable case this week, but we do not propose to see without protest the great majority of English-speaking Spiritualists misrepresented by Spiritualist papers, whose course is only explicable by one of three words—venality, credulity, idiocy. When it becomes necessary for the Journal to cater to the prejudices of fanatics, fools or frauds, by espousing the cause of such an unprincipled creature as Susie Willis Fletcher, in order to live, we shall close up business and turn to some occupation compatible with self-respect and decency."

Let us see about that, you lying, "white-livered" scoundrel. Have you not, you base and infamous wretch, joined with Mrs. Hart-Davies, a confessedly adulterous, perjured and treacherous woman, and with Jim McGeary, a perjured fugitive from justice, and the paramour of the woman upon whose lying testimony Mrs. Fletcher has been cruelly and unjustly imprisoned, in their infamous schemes to injure Spiritualism, and ruin two grand and useful mediums? Could any infamy sink a man deeper than you have descended in your devilish misrepresentations of the facts in the case of Mr. and Mrs. Fletcher? Have you not placed yourself beside these poor bigoted slaves of the Catholic Church, and cursed your soul with crimes that would make a monster blush, in order to screen them from that public condemnation that will surely overwhelm them as well as yourself?—It becomes you, you charnel house of falsehood, corruption and venality, to prate of "self-respect and decency," don't it? Avaunt, you disgrace to manhood! and hide your shameless, impious face from the withering power of avenging justice. Your abuse of Mr. and Mrs. Fletcher is the highest recommendation they could desire. If they were what you have tried to make them appear, you would naturally laud them, as you are doing Jim McGeary, Madam Hart-Davies, and their English and American associate in the crime of slandering the innocent mediums that they are striving to hunt down. "Down, down to hell, and say I sent you hither," you polluter of the atmosphere you breath.

You may well congratulate yourself, you base hypocrite and fraud, on having with you the Herald of Progress and the Spiritualist, of London, as your companions in your work of slander and criminal falsehood, for no American Spiritualist journal, other than your infamous sheet, can be found, so lost to every principle of truth and right, as to engage in such dishonorable and criminal wrong. That those English papers are without influence, and limited, jointly, to a circulation of a few hundred copies, shows that English Bundyism is almost at as low an ebb as the Journal itself, whose thousands of circulation, when Mr. Jones fell by the hands of an assassin from its editorial chair, have, under the editorial regime of Bundy-

ism, dwindled to as many hundreds. This fact is coming to be more and more understood, and very soon must come that collapse so long threatened that will end Bundyism forever. Pope Bundy—the meanest, littlest pope that ever hypocritically wore the disguise of morality, says of us, and of our Banner contemporary:

"It has been left for the 'oldest Spiritualist paper,' the Banner of Light, aided by a Philadelphia sheet of similar instincts, more courage and less discretion, to make common cause with the criminals."

Oh! no, John C. Bundy, the papers that are making common cause with "the criminals," are the R.-P. Journal, the Spiritualist and the Herald of Progress. The criminals are the perjured adulterers Jim McGeary and Madam Hart-Davies—the innocent sufferers from their crimes are Mr. and Mrs. Fletcher—as we have amply shown in this and other numbers of MIND AND MATTER. You cannot escape sharing the miserable fate of your chosen models of Bundyism. It will come sooner than you imagine.

THE RESULT OF ENGLISH BUNDYISM.

In London, England, lives a spiritual medium, named Wm. Stainton-Moses, a man of education, who holds a professorship in a London institution of learning. Mr. Stainton-Moses, in England, lent all his influence to induce English Spiritualists to ostracise every medium who gave cabinet or dark seances for spirit manifestations. To such an extent did his efforts prevail, that the English Christian enemies of Spiritualism accepted his appeals to their prejudices, as true and honest, and they set about abating a nuisance which was thus acknowledged to be prevalent among spiritual mediums in that country. The result was the arrest and imprisonment of Dr. Monk, Mr. Mathews and other thoroughly tested and genuine mediums, under the act that had been previously used to effect the imprisonment of Dr. Henry Slade. The statute under which this was done, was enacted to suppress the practice of sorcery, necromancy and witchcraft, at a time, when Christian superstition sought to crush the incipient spiritual movement which has since carried honor and dismay to the hearts of priestly bigots. We well knew then, and so warned Spiritualists, that the outcome of this treacherous movement on the part of Wm. Stainton-Moses and his sympathizing associates in their war upon public mediumship, would result in the entire suppression of any public spiritual movement in Great Britain. The recent arrest and conviction of Mrs. Fletcher, for the "crime" of being a public trance medium, and as such giving spiritual sittings; and the cruel and ignominious punishment inflicted upon her has permanently, by the confession of Wm. Stainton-Moses, put an end to the spiritual movement in priest ridden Great Britain.

To show what kind of Spiritualist this English Bundyite is, we will state the fact that the authorities of the institution in which he is professionally employed, on learning that Mr. Stainton-Moses was a medium and Spiritualist, gave him the alternative of being turned out of his position, or giving up his public relations to Spiritualism. Being one of the "bread and butter brigade" in the Spiritualist ranks, he "bent the supple hinges of his knees, that thrift might follow fawning," and consented to discard his public identification with Spiritualism. To that end he assumed the sobriquet of "M. A. Oxon," and only as such does he dare to speak or write of Spiritualism. Of this faithless—time-serving Spiritualist, the last R.-P. Journal, under the headline, "A hard blow," says:

"Our esteemed friend and contributor, 'M. A. Oxon,' whom Epes Sargent regarded as the most promising writer among English Spiritualists, writes us from London: * * * 'This Fletcher trial has been a very nasty thing. It has dealt a blow at popular Spiritualism; but has not in the least touched the esoteric body. The effect will be, (1) to drive Spiritualists more and more into their shell; (2) to make it impossible to get any truth about Spiritualism into the ordinary press; (3) to create another raid on public mediums. After expressing his 'extreme disgust at the Fletcher's methods,' our correspondent says another effect of the Fletcher business, 'will be to make anything like organization an impossibility. Spiritualists will not come out, will not identify themselves with any public movement.' We should think not. Reputable people will be very slow to join a party which contains an element ready to applaud prostitutes, pimps and confidence men, and to hold up the she captain of the gang as a martyr to the cause of Spiritualism. Bah!! Spirits of our noble workers and all the grand galaxy gone before, forbid such prostitution of a noble cause; encourage the well disposed but timid, strengthen the strong and confound the evil disposed, that a new order of things, bright and glorious may come out of our humiliation."

Such are the brace of self-confessed cowardly traitors to Spiritualism, or rather spies and tools of Christian bigotry, who, in England and America, strike hands across the Atlantic ocean, with the purpose of surrendering the flag of Spiritualism. Spiritualists, spit upon and tramp down the infamous scoundrels who thus seek to destroy that Truth that has warmed them into life, and rendered it possible for them to commit the blackest crimes that spies and traitors were ever guilty of. We do not believe that there is one word of truth in Wm. Stainton-Moses's attempt to make it appear that "popular Spiritualism" is as nearly dead as he claims; nor is there any that the "esoteric body" has any vitality or utility in it, outside of the Catholic priesthood, who represent, run and control all there is of "esoteric" Spiritualism. Wm. Stainton-Moses is, in England, as much

a tool of the Jesuit power to betray popular Spiritualism as is John C. Bundy in America. None but a priestly Jesuit, or a subservient tool of the Jesuit power, will talk about an esoteric body of Spiritualists. The worst enemies that Spiritualism can possibly have, are those who are seeking to keep its facts from public knowledge, and securing the knowledge of these facts to those only who are willing to surrender every principle of their manhood, in order to keep their fellow-men in ignorance and slavery. Spiritualists, drive from your midst these sneaking traitors to human interests, and let them be buried from the sight of men in the caverns of darkness and fraud, in which they would bury, if they could, the truth that has found its way to the open light of day.

And here we pause, to protest against the false and wholly untenable pretence that Spiritualism is in any sense responsible for the mean, treacherous, cowardly, criminal or immoral acts of any number of persons who claim to be identified with it. Spiritualism is true, beneficent, moral and instructive, and cannot be rendered any less so by the individual worthlessness or villainy of any one or more persons. Those who claim the case to be otherwise, are traitors, who seek to drag it down, and place it beneath the feet of its enemies, or in other words, at the feet of the deadliest enemies of truth and humanity. This shall never be done so long as we hold the editorial pen. We realize the desperate odds against which we are contending, but we remember Leonidas and the three hundred Greek heroes at Thermopylae—we remember David the stripling youth of Israel—we remember Horatius the Roman hero at the bridge—we remember Joan the peasant girl of France—and from the remembrance of these great souls and their achievements, and under the inspiration of spirit guidance that has never led us wrong, we will press on to strike down every traitor and every foe to truth. Friends, come to our help, as you should do, and we, by our mutual efforts, will make short work of the treachery and enmity that now threatens Spiritualism both in America and England.

THE HARDINGE-BRITTENS.

Among those who have joined John C. Bundy, in his war upon mediums, and especially upon Mr. and Mrs. Fletcher, is Emma Hardinge-Britten's lackey, Wm. Britten. Writing to the R.-P. Journal, he says:

"I send you to-day some clippings from the Daily Telegraph, of the entire proceedings of the Fletcher trial. Were I to comment upon it, I should do so very much in the same terms as did the counsel for the prosecution, for who, with one grain of common sense to guide them, could do other than come to the conclusion that a most deliberate fraud has been committed, and I think the jury in this case may be the means of doing a little more good than they know of, by convicting rogues and assisting the R.-P. Journal in cleansing and purifying the ranks of Spiritualism."

All of which shows what a self-confessed fool and knave Emma Hardinge-Britten's lackey is. Mr. and Mrs. Fletcher are not rogues, and even the courts of England, prejudiced as they were against them, did not dare to pretend that they were guilty of any other crime than that of exercising their well known and thoroughly established gifts of mediumship, in a perfectly honest and truthful way. That was the only offence committed by them, as shown by the evidence, and for that alone Mrs. Fletcher is a condemned convict in an English prison. This is the whole of the matter, and any one pretending to be a Spiritualist who says otherwise, is a lying hypocrite and nothing less. But who is Emma Hardinge-Britten's lackey. He is a man, who falsely pretended that in building therapeutic galvanic apparatus with his own hands, he imparted to them an especial efficiency and value, not to be had, in similarly constructed machines when built by any other person. This preposterous pretence was fully endorsed by Madam Britten herself and many persons who were weak enough to trust to such charlatanism, were deceived and imposed upon by their false representations. It certainly ought not to lie in the mouths of these impostors on the credulity of the public to be so loud in their denunciation of others who are honestly self compared with such accusers of them.

Not satisfied with what her lackey had done, Emma Hardinge-Britten "comes to the fore" in the following manner:

"In addition to what my husband wrote and sent you yesterday, I now enclose you the leading article of the London Telegraph, April 13, the most widely read prominent daily journal in England. The writer of this article is Edwin Arnold [so much the worse for Edwin Arnold], a celebrated author, and a warm and devoted Spiritualist [devoted, we presume, to himself, as is Mrs. Britten and her lackey to themselves]. For the present, at least, these impudent and daring frauds, have completely killed the cause. Every one that respects a good name has retreated from it. The most I can hope for Spiritualism is, that such things as Fletcher and his infamous associates will stay in America, and reap the fruits of the Banner of Light's enthusiastic endorsement."

A pretty pink of moral perfection, is this brazen accuser of Mr. and Mrs. Fletcher. Who is Emma H. Britten that she should thus unsex herself in order to vomit forth the jealousy and chagrin at her total lack of influence in the spiritual cause. What mean dodge is it that she has not resorted to to swindle the public out of the ducaats she coveted? Upon this subject we claim a right to speak, having ourselves been deceived by her false pretences, and cheated out of several dollars by her shameful misrepresentations. We allude to

her conduct in relation to the publication of her book on Art Magic. Pretending most falsely that that book would contain information that could be obtained from no other source, and that the whole edition that would be printed would under no circumstances exceed a fixed number (if we remember correctly, 500), and that no copy would be sold, except to regular subscribers, at any price. She induced many persons to subscribe for her book at the exorbitant price of \$5 for a cloth bound book of three or four hundred pages, 8 vo. When the book came out it proved a perfect sell, containing nothing of especial value as information, and receiving little or no attention from any one. Having gotten as many to subscribe as she could, at \$5 a copy, she published a larger edition than she proposed, and sold many copies much below the subscription price. That a woman who could be guilty of such petty dishonesty, should show so much malevolence toward innocent persons, as she has done toward Mr. and Mrs. Fletcher, is natural, but nevertheless deplorable. In another publishing affair, Mrs. Britten acted even more falsely and hypocritically. It is well for Mr. and Mrs. Fletcher that they should have the enmity and hatred of such Spiritualist charlatans, for nothing can speak so loudly in their favor as just such denunciations as those Mrs. Britten has vomited forth against them. We congratulate them, that they are so uniformly denounced by those whose hypocrisy has been the standing reproach of Bundyism.

EDITORIAL BRIEFS.

PIERRE O. A. L. KEELER, arrived in Boston, Friday night, May 16th.

DR. J. WM. VANNAMEE, will hold public circles at his parlors, No. 8 Davis street, Boston, every Wednesday evening.

MR. AND MRS. ROSS left Boston suddenly for Newport Friday, May 16, to attend the deathbed of Mrs. Ross' mother.

MRS. POWELL having secured the commodious and comfortable parlors at No. 224 North Tenth street, will hold circles on every Monday and Friday evening.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 505 1/2 North Eighth street.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

THE Scientific Investigator, an eighth-page paper, devoted to science, art, spiritual philosophy and radical reform, is issued monthly by the Scientific Investigator Publishing Company, at \$1 per year in advance, sample copies free. All lovers of liberty in its broadest sense should subscribe at once for the Scientific Investigator. Address Scientific Investigator Publishing Company, No. 135 First street, Portland, Oregon.

Our friend, the wonderful and world renowned slate writing medium, Dr. Slade, made our city a short visit last week, and gave many very convincing tests of his medial powers to his numerous visitors at the Girard House. We were pleased to see the Doctor looking so well and blooming, and hope that his days of health and usefulness may be long continued in the land.

MR. J. O. RANSON, of Hammonton, N. J., has just called to see us, and speaks in the highest terms of Dr. H. C. Gordon, as a materializing medium. Dr. Gordon has recently given seances at that place of a most satisfactory character, the particulars of which we hope, to have reported for our next issue. Dr. Gordon gives his public seances every Monday evening, at 691 North Thirteenth Street.

A SPIRITUAL FEAST.—Under the above heading our neighbor, Mr. James A. Bliss, publisher of the new Quarterly Advance and Review, has got up in neat tract form, on tinted paper, the interesting account of an extraordinary seance held at Kansas City, Mo., by Mrs. James A. Bliss, by Peter Gannon, as published in MIND AND MATTER May 7. Persons wishing copies for distribution among the sceptical, can obtain them from the publisher, James A. Bliss, 713 Sansom street, Philadelphia. Price 8 cents each; \$5 per hundred.

MRS. ELSIE CRINDLE and her son Henry will for the coming week be established at the residence of Mr. Wiley, No. 1128 Vine street, where she will hold seances on Friday and Sunday evenings next for spirit form materializations and other physical manifestations. Mrs. Crindle and her son will both give daily private sittings to all who wish to witness independent slate writing, trance and other tests. We advise all who wish to inform themselves of the truths of Spiritualism to avail themselves of this unusual opportunity of setting their doubts at rest beyond question. Admission free to materializing circles \$1.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.—We have the pleasure of announcing that we have secured as speaker for our next quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers have been invited to participate; and there will be good instrumental music. The meeting will be called to order Friday at 10 o'clock A. M., sharp; so please govern yourselves accordingly. All lovers of truth are invited to participate. The Omro friends will entertain free as far as possible. Wm. M. Lockwood, President; Dr. J. C. Phillips, Sec'y.

By a LETTER in the R-P. Journal, from D. Edson Smith, we see that he has turned endorser of N. C. Buswell's insinuated falsehoods concerning the mediumship and honesty of Dr. A. B. Dobson. He thus shows himself to be an enemy of mediums, and willing to become their accusers whenever he can serve any personal end. We are sorry to know that the medium, Mr. France, has confidence in this Bundyite enemy of honest mediums, and allows him to speak for him and represent him. If he will take our advice, he will dispense with the services and friendship of so unworthy a representative of any true and honest medium. It is only a question when he will betray him. This we confidently predict, if he does not heed our advice. A man who has shown himself so ready to condemn an honest and thoroughly proven mediumship, upon the testimony of a self-convicted deceiver and fraud, is unworthy the confidence and esteem of any honest medium.

MRS. MATT. CLARY, Mrs. James A. Bliss, and little "Sunshine," left Kansas City last Saturday morning, by orders of Dr. Dooley, to save the life of the babe. She had a very severe attack of dyptheria, and it was the opinion of the doctor that unless she returned as soon as possible to this city she could not recover. The party arrived last Monday morning and all are at present in a fair state of health. Mrs. Bliss has been obliged to cancel a large number of engagements to hold seances along the route on account of this sickness. She will give due announcements in MIND AND MATTER and the Banner of Light of seances to be held in future. She contemplates holding seances in New York, Providence and Boston at some future day. Her visit to Kansas City has been very successful, in spite of the sickness and death that has seemed to follow her since her departure from Philadelphia. She has received the strongest endorsements from the secular press of that city, and was publicly welcomed to the hospitalities of the city by the Mayor at the close of the first seance. Hundreds of honest sceptics have been convinced of the truth of spirit materialization by the astounding manifestations that occurred at her seances. Her address will be, until further notice, Mrs. James A. Bliss, No. 713 Sansom street, Philadelphia, Pa., where all letters in reference to making engagements for seances should be sent.

MRS. ELSIE CRINDLE.—Mrs. Elsie Crindle, of San Francisco, Cal., who has so deservedly won the good opinion of all right minded persons who have witnessed the convincing manifestations of spirit return which take place in her presence, is again in Philadelphia, where she has given four of her interesting and highly instructive seances, at three of which we had the good fortune to be present. The power of the spirits to manifest through her seem greater than ever. Mrs. Crindle is accompanied by her son Henry, who is also a remarkable medium, he getting independent slate writing and flower tests in the open light in the most convincing manner. At the seance on Monday evening at Col. S. P. Kase's residence, no less than seventeen different forms appeared plainly before a circle of twenty or more persons. Among them was the form of our daughter, who came out of the cabinet fully formed, at the instant the medium entered the cabinet. She manifested unusual power, and walked up to those of the circle, and laid her hand upon the heads of several of them, and with the light shining directly in her face, looked them in the eyes, so that they could plainly see her features. Taking pencil and paper, she stood in full view writing while Mr. Gruff, the spirit guide of the medium, continued to sing through the trumpet, and spirit hands large and small, were at the same time extended from beneath a table that sat in front of the doorway of the cabinet. Next appeared the sprightly Indian captive girl, "Star Eye"—then followed a little child Effie Foster, or "Little Cobweb," as she calls herself. Next came two female forms distinctly at the same time, in quite a strong light. Next came a one armed female spirit, who gave her name to Mr. Fletcher, and whom he fully identified. Next came an old lady, calling herself "Aunt Peggy," who came out of the cabinet, and took a seat beside Mr. John M. Spear, where she remained for some time. Next came the grandmother of Mr. Fletcher, who was fully recognized by him. This spirit called most of those who were in the circle up to see her. She appeared as a woman of forty-five or fifty. Next came a lady giving the name of Annie Cole, not recognized. Next appeared a most remarkable beautiful spirit, who spoke with great ease and fluency, in a language we could not understand. She was exceedingly fair, and appeared to have been a lady of distinction in her earth life. She was most tastefully dressed, and her features and form were the perfection of female beauty. We saw the spirit at a distance of not more than three

feet, and closely observed her, while she was speaking to us. The next spirit to appear was the spirit bride, who came with her wreath of orange flowers, and thanked us most cordially for having relieved her last winter of the insanity which had attended her to spirit on account of the loss of her affianced lover. She came as a happy spirit, saying: "I have found him—I have found him." The spirit of the wife of a gentleman present was the next to appear for the first time. She was recognized by him, was called up to her and they conversed together. An intermission was had to recruit the spirit power, during which three gas burners were lighted and burning at full head. Under these circumstances a female form appeared. Every one could see her features distinctly, and that neither in form, features or size did she resemble the medium. The father of a gentleman present came distinctly, was recognized by him and conversed with himself and others whom he called up to him. The daughter of a lady came who was recognized. She was followed by the spirit of an old Methodist lady, who gave the name of Aunt Betsy, and sang, "Come thou fount of every blessing," in concert with the circle. The last spirit to appear was a female spirit. While she was yet standing in view Mrs. Crindle came out of the cabinet. In all seventeen different spirit forms appeared under circumstances that no sensible person could have doubted their spirit genuineness. At the other two circles we attended the manifestations were equally surprising and convincing. Our space and time do not admit of a detailed description of them. By all means go and see for yourselves, you who care.

[A CARD.]

An Attempt to Strangle "Advance and Review" at its Birth. Shall it be Done?

To the Spiritualists and Liberalists of America:

DEAR FRIENDS:—I am led to make an appeal to you for your assistance, by the recent decision of the Postoffice Department at Washington, D. C., which excludes my new Quarterly paper from being admitted to the mails at pound rates, upon the ground that it is an advertising sheet. I have done all in my power to have the decision reversed, but every appeal I have made has proven fruitless. I am satisfied that religious bigotry is the cause of the rejection of the paper, as it is no more of an advertising sheet than any other Spiritual or Liberal paper that is sent through the mails.

Thinking that there could not be a possibility of my paper being rejected, I ordered and paid for 25,000 copies of the first number and supposed that the mailing of the first edition would cost me not over \$50, but by the decision rendered I shall be obliged to pay \$250, or one cent on each paper. I cannot meet this amount, as I have already mailed 7,000 at that rate, which has taken all my available funds.

I regret exceedingly to be obliged to ask assistance, but assistance I must have, and at once. All amounts sent to me, however small, will be acknowledged in No. 2 of Advance and Review and credited as subscription to that paper. Shall I make this appeal in vain?

Fraternally yours, JAMES A. BLISS, 713 Sansom St., Phila., Pa.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

- Amount previously acknowledged, \$71 24
- Mrs. E. S. Sleeper, San Francisco, 3 74
- W. A. Mosley, S. New Lyme, Ohio, 1 00
- B. Chadsey, Rushville, Illinois, 1 00
- J. B. Campbell, M. D. V. D., 5 00
- J. M. C., 1 00
- J. W., 2 00
- C. G., 1 00
- Mrs. T. B. Hall, Charlestown, Mass 1 00

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

- Previously acknowledged \$62 65
- J. N. Seavers, Leavenworth, Kansas, 1 00
- F. E. Phelps, Newton, California, 1 00
- Charles Fix, Franklin, Pa., 1 00
- Mrs. M. A. Manley, Franklin, Pa., 1 00
- C. O. Thiel, Chicago, Ill., 4 00
- Mrs. C. A. Lucas, Haddam, Ct., 50
- E. S. S., San Francisco, Cal., 6 00
- S. B. Smith, Peru, N. Y., 1 00
- I. Griswold, Amsterdam, N. Y., . 68
- A. Friend, Minden, La., 1 00
- Mary D. Folsom, Normal, Ill., 2 00
- Leon P. M. Petit, New Orleans, La., 1 00
- F. D. Lyon, Yreka, Cal., 77
- Dr. Fetherolf, Tamaqua, Pa., 1 00
- Jos. Kinsey, Cincinnati, 3 00

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. Brown.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

Mrs. A. M. GEORGE, Rooms 14 and 15, 114 Mass Ave., Indianapolis, Ind.

A Vitaphic Physician's Kind Offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D., 266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D., 87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully, Mrs. MARY E. WEEKS.

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.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880. Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully, Mrs. DR. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880. Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. Dr. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

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. Circle at 8 o'clock by Mrs. Powell.

RYOBEN'S HALL.—Spiritual Headquarters, 505 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

PHILADELPHIA MEDIUMS.

- Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1298 Mt. Vernon Street.
- MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.
- Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.
- Mrs. THIEBE R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.
- Mrs. F. S. Powell, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 224 North Tenth Street.
- Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1211 North Front Street.
- 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, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.
- Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 North Broad st., Phila.
- Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.
- 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. 821 Edgeworth Street.
- Mrs. E. 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.

Pappus and the Nicene Council—An Addendum.

BY WM. EMMETTE COLEMAN.

When I gave answer, a short time since, to the query, "Who was Pappus?" I was not, at that time, aware of the source whence Pappus derived his statement concerning the inspired volumes's jumping on the communion table at the Council of Nice. Further research has enabled me to trace its source. In 1691, Pappus published in the original Greek, accompanied by a Latin translation of his own, a curious little work, by a Greek author of the olden time, called Synodikon Periechon, etc., in Greek; or, in Pappus's Latinized version, thus: Libellus Synodicus, omnes Synodos tam Orthodoxas quam Hæreticas; brevi compendioso continens quæ ab Apostolorum inde tempore usque ad octavum seculum. This book gives an account of all the synods or councils of the Church from the time of the Apostles to the eighth century; and it is published entire in the eleventh volume of Fabricius's Bibliotheca Græca, pages 185-258. This latter work is a collection of extant Greek writings, and was published by John Albert Fabricius at Hamburg, in fourteen volumes quarto, in 1705-1728. A revised edition in twelve volumes was published by Harles in 1790-1809.

The title page of the Libellus Synodicus bears the name of Photius, in conjunction with that of John Pappus. Photius was probably the name of the original Greek author, though the work is usually regarded by scholars as of unknown authorship. There is one Photius who would be likely to have written such a work. Photius, one of the most learned and one of the ablest of the Patriarchs of Constantinople, lived during the ninth century, being born early in that century, and dying about 891. Among the works published by him was the Nomocanon, a collection of the acts and decrees of the councils of the Church up to and including the seventh Council, which met in the eighth century. Now, the Libellus Synodicus seems a companion volume to the Nomocanon.

One treats of the proceedings of the Church Councils up to the eighth century, and the other consists of the decrees of the Councils up to the eighth century; and the two might well have been written by the same person. Both stop at the same Council, the seventh, or the second Council of Nice, held A. D. 787. No other general Council was held till the eighth, at Constantinople in 869, which Council deposed Photius from his patriarchate, and reinstated his rival, Ignatius. The proceedings of this eighth Council, therefore, are not found in either of these two works. These facts, with the identity of name (Photius) lend weight to the supposition that Photius, the Patriarch, may have been the author of the Libellus Synodicus. The work extending to the eighth century is proof that the writer must have lived in the latter part of that century or in a subsequent century.

In this work is found the source from which Pappus derived his information concerning the miraculous choosing of the inspired books at the Nicene Council. Pappus, in referring to it, quotes the original Greek of Photius's Synodikon Periechon; and this quotation is given in Greek in Robert Taylor's Diegesis, page 432, note, preceded by the remark, "Pappus, in his Synodicon to the Council of Nicæssæ, etc." The story, then, has been traced back to a Greek writer (possibly Photius of Constantinople) who lived in the ninth century. As to the source whence this writer obtained it, nothing is known. A complete edition of the extant works of Photius, of Constantinople, is found in Migne's Patrologie Curus Completus, in four royal octavo volumes. The Synodikon is not included therein; its real author, therefore, is still doubtful.

In addition to the facts previously given concerning John Pappus, I would now mention that he was appointed Professor of Hebrew at a very early age, and in 1581 was appointed Superintendent of the Ecclesiastical District in which Strasburg was situated; so Mr. Davis was not far out of the way in calling him the learned "Bishop" Pappus. He acquired a great reputation on account of his learning, and he had such a retentive memory that it was no unusual thing for him to repeat an entire page after giving it one reading. Among the works of which he was the author, not previously named, were these: Expurgatorius Librorum qui hoc sæculo prodierunt, 1699, 12mo; and Germaniæ veteris descriptiones ex probatis auctoribus collectæ.

Presidio of San Francisco, Cal.

A Sound Spiritualist.

CHATTANOOGA, Tenn., May 10, 1881.

Editor of Mind and Matter:

I am not a writer for a paper, but reading, as I do, the different papers on Spiritualism, I sometimes feel as though I must write a few words to you. Of course people differ, looking from different standpoints, and having different experiences; but how an intelligent Spiritualist can be a Christian Spiritualist, I cannot conceive, as there is no such thing as religion in the true sense of the word. It is fact, not belief, which is truth, and truth is what we are after. A person cannot progress without learning some new truths, some facts, as they pass along through this mortal life. Many sayings of the mythical Jesus are true now. "Except ye become as little children," etc., is a solid truth. "The first shall be last and the last first," as I told a Catholic priest last Sunday evening. I said to him: "The Irishman that comes with you is far, far ahead of you, as he has gotten out into the light—he has gotten beyond the one-idea of churchology." His answer was: "Hod carrier." I said: "Yes; the first shall be last and the last first; that applies directly to you, sir; and the 'hod carrier,' as you call him, has more than one idea, and you have but one—churchology. To keep the masses in ignorance, and under your thumb, is your aim, and all you are striving for; but you cannot do it—truth will come out."

I have had considerable experience with the spirit enemies of Spiritualism, which is in exact accord with your experience, and there is nothing surer than that the Jesuits are trying their best to get control of everything here. As one of my good spirit Indians says, "they are centering all their power to get people upon the Jesus platform." Well, they may get many, and I know of a number of mediums they have gotten under their control, in this part of the land; but there is one they never will get. I told the spirit priest, "I want you to distinctly understand, sir, that I will fight you and your principles as long as I stay on this green earth, and ever afterwards until you do right."

I used to read the R-P Journal, but have not seen a copy of it for years; have been reading the

Banner of Light for a good many years, but shall drop that. The only paper I can get that comes up to my standpoint is MIND AND MATTER, and I know you will come out right. I would like to write more, but you have so much, and better, than I can write, that I will let others have the floor. But one thing recollect. I am having considerable experience with the Jesuit enemies of Spiritualism, and I know, as far as experience goes) that you are right. Keep on, hold up the mediums, and you are bound to come out at the head. Truth must and will triumph.

No, Bro. Roberts, I do not want any Jesus or Jesuit in my Spiritualism, nor will I have it. The only way to break that damnable power is to keep hard at it. Try the spirits, come they whence or be they where they may. I personally know many of the band around you, especially Mrs. Hemans and Judge Edmonds. They will vouch for me. Yours for the highest truth. S. S.

Statuolence.

LANCASTER, Pa., May 7, 1881.

Editor of Mind and Matter:

Why is it, that statuolence is not studied and practiced by those who profess to be the seekers and lovers of truth? This question has been asked, but no effort has been made to study it by those most interested. A true knowledge of this condition, and the benefits to be derived from a thorough understanding of its nature and the powers of those who are in it, would no doubt add to their knowledge. Get at the truth of the powers of the statuolent, and you have a key, and a perfect knowledge of what is called psychology, mesmerism, magnetism, and all other isms, etc., that unfortunately have been conceived to be separate conditions.

When the fact becomes known that the power to do all that psychologists and mesmeric operators claim to effect, is possibly, an unconscious yielding, or an act of the subjects own will, the tables will turn in its favor. There is no disputing, that subjects can themselves do or not, as they please, all that others have claimed to effect. This truth can be easily demonstrated, and a study of the true nature of the condition, never fails to reveal the fact. Statuolence is the educated condition, and when perfectly understood by the subject, is caused by, and under the control of his own will, and not that of any one else.

It is the independent condition; and all who are in it, cannot be trifled with, or made to believe any of the idiotic pervasions, that are practiced upon those who are ignorant of the facts, or are in a rudimental or what is called a psychological condition. Most persons forget, that sensitive individuals can read the mind, and often do so unconsciously. Hence the senseless exhibitions generally given by psychologists—but when they are educated, or know the true nature of the condition and their powers while in it—they are in full possession of their senses and faculties, and consequently of their will power. They are perfectly independent, and can think, reason and can control themselves as well as when in a natural condition.

The account given in the Times and other secular papers some time ago of psychological exhibitions, was a terrible picture of what may be effected when perversion takes the place of truth. The secular press should pause, and learn the truth before they, too, mislead the public and be the means of turning the most useful science mankind has ever witnessed into disgraceful ridicule.

Sensitive persons frequently enter this condition naturally, and do not understand its true nature, nor their powers while in it, consequently, if not properly instructed, are liable to be imposed upon; and as they do not know they have the power to resist (and mostly have been taught the contrary), can be made to believe and ape out all the senseless and idiotic absurdities, that mistaken views can imagine. If, therefore, we desire sensitives to be rational, responsible and useful beings teach them the true nature of their capabilities, and humanity will reap the benefits that the science of statuolence is destined to confer upon a suffering world.

In conclusion, I will here briefly add—that if the whole body, or any part of it, can be rendered insensible to pain, etc., by an act of the individuals own will—what chance is there for disease to afflict those who are in this condition? and if they can render the body insensible or not, at pleasure, which has, and can be demonstrated to the satisfaction of any one, what use is there for a psychologist or a mesmeric operator, or for anything else? Quere!

WM. BAKER FAHNESTOCK, M. D.

One Who Knows Whereof He Speaks.

SAN JOSE, Cal., April 22, 1881.

Editor of Mind and Matter:

With my over twenty-five years experience in Spiritualism I know how to appreciate the mighty work you are doing, and know also the character of your enemies, as well as the character of all enemies to mediums. I have witnessed many of the innumerable variety of intrigues and deep-laid schemes of spirit enemies to Spiritualism, or to any kind of progressive movements, and the many varieties of servants they control, not only on their side, but on this, among the masses of high or low degree; and those who so delight in denouncing mediums, or mediumship, would find a fountain of amusement, sufficient to supply all their wants or demands, if they could but see themselves as others see them—the very tools of fraud. But such generally have too high an estimate of themselves, to realize what they are doing, and therefore are test proof against the approach of reason, or common apprehension. I believe that very many of the most promising mediums are destroyed or kept back by the Jesuitical spirits and their tools in mortal form. They watch and beset such mediums to prevent their development, and if many years of watching is needed they will give it and not tire.

TO MIND AND MATTER and its many able contributors, from the world of spirits and the world of mortals, I send my deepest gratitude for their endeavors to wipe out the greatest of all stains—Christianity.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES, No. 1119 Watkins St., Philada., Pa.

W. Harry Powell in East Liverpool, Ohio.

Editor Mind and Matter:

Our city has again been favored by the presence of the renowned test, clairvoyant, and independent slate-writing medium, W. Harry Powell, who was with us from Thursday until Tuesday; during which time he gave us some most wonderful tests in the way of descriptions of spirit forms present, giving their names in full, with age, day and date of death, etc., which in almost every case were recognized by some one present. In addition to these was the production of the slate-writing by the index finger of the right hand without any pencil. During this manifestation, Powell is totally unconscious. His appearance at first is of one in most profound slumber; then, as his control gets full possession of him, he becomes very feverish, the veins swollen, and his pulse increasing twenty to twenty-five beats per minute. His eyes are open, fixed and staring—never moving in the least, although he is frequently under the control for nearly an hour. This demonstration should be enough to satisfy any reasonable person of the genuineness of his mediumship, for it is a thing impossible for any one to simulate. Let any one just try holding the eye still without any movement whatever, for even a minute, and see how tired the eye becomes.

Mr. Powell is doing a good work for our cause by the exercise of his wonderful power. He has been travelling continuously for the last thirteen months, and in consequence is much exhausted physically. He expects to return to his home in the Quaker City about the middle of June for a rest, after which he thinks of going to Europe.

Spiritualism is advancing very rapidly in this place. I don't know of any better way to express a statement of our numbers than to use the words of an orthodox church member to me the other day: "It is just awful, the lot of Spiritualists there are in this place."

The ministry, although taking a most emphatic stand against it publicly, investigate it privately. One of our prominent ministers, during a conversation with a Spiritualist the other day talked quite differently from his talk in the pulpit; in fact, admitting that he was about three-fourths Spiritualist; and on learning of the probable return of Mrs. Bliss in a short time, was quite delighted, and asked permission to attend her seances. Another minister, when out of town, goes quietly and investigates for himself by attending seances. So the world moves.

Hoping to have some more interesting news shortly, I remain yours for truth,

W. A. CALHOUN.

Positive Tests.

I think, of the many kinds of spirit tests, that of sealed letters—a good one. I was happy at the perfect truth of two such received from Mrs. Stoddart Gray and son of New York, (Tribune building.)

I asked: is it you Caroline that makes that rattling sound? Answer: "Yes, myself and your 'band' working for your development; last Wednesday evening, I rapped on the window pane, did you hear me?" (Yes, truly I heard you, my dear spirit friend.)

"Carrie, will you meet me at death and help me?" Answer: "Will I? yes, I will, and bear you to my home." (Here the spirit gave a beautiful description of her home and its surroundings.)

When this Miss was in her body, we were only friends; now she calls me her companion, (seeing me in a better light.)

I asked: Do you now love me the best of all? Answer: It is true that I do. * * *

I asked: "How is your brother?" (He went out some time ago by being thrown from a horse.) Answer: "My brother is not getting along as well as we wish; he wants his wife to go to a materializing medium, and he will talk to her.)

This Miss wishes me to say to her sad mother, that she is very near to her often, and sends love. This Miss always answers, signing her name—even when I address others, she speaks for them.

I met Dr. Dobson, the independent slate writer, the other day, in New Sharon. He is a little bundle corporeally, but large spiritually. He told me, twenty-seven persons with Dr. Adams, were on their way to Mr. Mott's, materializing medium of Memphis, Mo. A. C. WILLIAMS, Granville, Iowa, May 12th, M. S. 34.

Letter From Salt Lake City.

I believe I have read very nearly all the papers you have issued since you commenced the publication of MIND AND MATTER. I am very much interested in those messages from the contemporaries of the so-called Jesus Christ, and want to follow them to the outcome. I am not fully decided whether those unseen intelligences and forces are not in a great measure controlled by the will of the mortal. For instance, in the overshadowing of J. M. Peebles at Terre Haute; whether it was not the result of his strong will or desire for the recognition of his favorite theme, Christian Spiritualism. On the other hand, are not the communications from those ancient spirits the outcome of your strong will to get occult evidence of the falsity of the person of Jesus of Nazareth. We will wait and see, if possible.

I learn from the Truth Seeker, that Bundy had had to retire; but I don't believe his successor has nerve enough to see a phenomenon, and say he saw it and stick to it, if some one else says he did not see it. These vascillating Spiritualists have brought on all the disgrace that has ever been attached to Spiritualism. This saying what they saw to-day and denying it to-morrow, is what's the matter. I read the Banner until I was convinced they dare not maintain the evidence of their own eyes, and then I quit it.

I have not been here long, but I think that Spiritualism is at rather a low ebb here at present. However, there was trance speaking last Sunday night by Mrs. Stevens. The subject was given to her by the audience: "What is life and its purposes?" She did very well. I heard some say that Orson Pratt could not have handled it so well, and he is the greatest speaker among the Mormons. Mrs. Hunt and Mr. Armstrong have kept the embers aglow, whilst the more prominent Spiritualists have held aloof, and only come to the front when such speakers as Mrs. Harding-Britten and other popular lecturers come along. The general drift of unsatisfied minds is from Mormonism to Materialism. Yours,

W. R. FRINK.

[We would say to our friend Frink, that he may well dismiss his doubts as to the spirit authorship of the communications to which he refers. We know, and most solemnly aver, that the action of our mind can have nothing to do with those communications, as nearly every thought imparted

and fact mentioned is as surprising and unexpected to us as they can possibly be to any other person. It has become a habit with us, when sitting with mediums, to be entirely negative to all approaching spirit influences, and neither to desire nor expect anything but just what the spirits controlling the medium may see fit to give. If those communications do not come solely from returning spirits, then is there no such thing as spirit communion with mortals.—Ed.]

Identification of a Communicating Spirit.

SAN FRANCISCO, May 7, 1881.

Editor of Mind and Matter:

In your issue of April 23d, under the head of "Spirit Communications," is one purporting to be from Monroe Ashbury, formerly of this city. I was personally acquainted with Mr. Ashbury, who for a number of years filled the honorable and responsible position of City Auditor of the city of San Francisco. He was highly honored and respected by Democrats and Republicans alike, and was universally acknowledged by both parties to be a man of probity and honor. His character, both public and private, was unexceptionable. I have not the date of his decease at hand, but I think he passed to spirit life about two years ago.

Very truly yours, J. F. MILLER.

KIND WORDS.

Mrs. S. E. Buell, Avilla, Ind., writes: "Thanks for package of MIND AND MATTER. Go on, Bro. Roberts, in the battle for truth and God and the angel hosts will be with you. They that are for you are more than they that are against you; with truth and justice on your side there is no such word as fail. When one battle is fought and won there is still another for those who love the right; and will continue to be for centuries to come, until the earth is peopled with true civilization."

E. G. Anderson, Redding, Cal., writes, notifying his removal to Ferndale, Cal., where he expects to locate and practice his profession of law: "And while I am writing permit me to congratulate you upon the mainly noble stand you take in behalf of persecuted mediums. Though not a public medium, I have felt the cruel hands of orthodox oppression, and can say, God speed any one who is battling against it. So far as my limited means and influence go, they are with you heart and soul."

Dr. D. Ambrose Davis, Chicago, Ill., writes: "If I have been very quiet, I have not been lacking in appreciation of your efforts, nor have the readers of MIND AND MATTER through me. Let me tell you, Bro. Roberts, that our "Ladies Union" is a charitable society of somewhat formidable dimensions, being an aggregation from the ranks of our earnest progressive thinkers and doers; now numbering some seventy-five members with efficient and competent officers, my little wife serving them as their president. Their head quarters are at our consecrated little temple at the corner of Wood and Walnut Streets, where they hold their weekly sessions for the benefit of all the needy within their reach, without regard to religious scruples, color, sex or nationality."

Special Notice from "Bliss' Chief's" Band.

[E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.]

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA, PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881. JOS. F. TOUNOIR, SEAL. N. P.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

Table with 2 columns: Name and Amount. Includes entries for Am't previously acknowledged in MIND AND MATTER \$119 90, Samuel Graham, Kingsbury, Ind. \$258 00, Mr. and Mrs. Geo. Dodson, Terre Haute, Ind. 2 00, J. D. Robbins, Terre Haute, Ind. 1 00, Mrs. Corbit, Malvern, Ark. 1 00, Mrs. Dr. J. Bull, Little Rock, Ark. 1 00.

Total Pledged.....\$263 50

Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.