

Mind



Matter

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

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

PHILADELPHIA, SATURDAY DEC. 4, M. S. 33.

{ \$2.00 PER ANNUM, PAYABLE IN ADVANCE;
Single Copies Five Cents. } NO. 2.

A GRAVE YARD SEANCE, OR, THE BORDER LAND.

BY T. P. NORTON.

When the belfry's dull vibrating
Wakes the lazy owl's complaint;
And the spectre at the grating
Breaks the bonds of death's restraint:
From a land of strange relations,
Where the gold is turned to dross,
And the dead of all the nations
Meet to estimate their loss:
With the myths of time have faded
—Like the mists at early dawn,
into Truth, whose glories ride
Death's bright resurrection morn.
Where the victims of delusion,
Freed from slavish mental rules,
And the puzzling world's confusion,
Seek renown in higher schools:
While the laggards in the turning
Of the mill grind slowly through,
And the scholars backward learning
Must commence again anew:
Where the Turk, the Christian heading,
Each in consternation stare;
Wondering at the dubious leading
Of the paths which brought them there;
Where the Christian's harp and tabor
Hanging at the entering arch,
Are exchanged for useful labor
In the grand progressive march:
Where the symbols of th' eternal,
Strange Egyptian deities,
Osiris, Isis, the supernal;
All his modern images,
Gods of human hands and scheming,
Glorying in human gore:
Juggernauts with victims teeming
On a dark benighted shore;
Serpents with their deathly twining
Round the hopeful path of youth,
Melt—beneath the fierce refining
Fires of everlasting truth.
Where old Hell's vindictive burnings
Cone to mock the Deity,
And pure intuitions yearnings
Open the passage to the free.
Where forgiveness grows on saplings
Fed from wisdom's healing tree;
Fruit for scientific grapplings
In an Eden yet to be.
Where our spirits often wander,
Thinking it a pleasant dream;
Never knowing when we ponder
That we cross old Jordan's stream,
Where love's brightest recollection
And the flowers for ever bloom,
And that this our close connection
Chases horror from the tomb.
There; beneath the dark unfolding
Of the willow's dreary shade,
Their sepulchral scenes holding,
Restless spirits come for aid,
Good and bad each other meeting,
With a mission to fulfil,
Bring to mother earth their greeting
While they hold her debtor still.
Memory's fervent incantations
Jarring on their spirit-scares,
Wake the fiercest lamentations
From the rudimentary spheres.
Where the miser's chuckle ringing,
Turns again to dark despair,
Disappointed with the bringing
Of a useless longing there.
Millionaires with empty purses
And no credit there to show,
Listening to the rising curses
Of their victims here below,
Puny offsprings, o'er the borders,
Keen reproaches growing there,
Stern innate recorders
Of neglected parent care.
Indians, their weapons buried,
Freed from persecutor's curse,
O'er the river back are ferried
Pleading justice for their race.
Wise philosophers, and sages,
Robed, and buried in their prime
Waiting through the plundering ages
For a compensating time.
Millions more of half-immortals
Visit at the school of Time,
Ere they pass the higher portals
To a wiser, happier clime.
Yet o'er all the dark revealing
Of that harvest of remorse,
Come those hoarser whispers stealing
With a sweet magnetic force;
Sweetly blending with the roses
Of the fragrant thoughts of love;
Forth from where affection's posies
Bloom for thirsting souls above:
Childhood's clear and loving prattle
Stir the sea and mouldy leaves
Ring through the graves dull rattles
Of the bones the mourner grieves.
Little cherub hands and faces,
Throwing kisses o'er the sword,
Where the bright and pearly daisies
Signal forth the meet reward.
Guardian mothers, sweetly smiling
O'er the cradles they have left:
There the painful hours beguiling
For the lonely, and bereft—
Angels, from the realms of glory
Stand there beckoning at the gate,
Charged with the inviting story
Of their own transcendent state.
Bringing words of recognition
From that ever radiant shore,
And of love's divine fruition,
Joy, and peace, for evermore;
Till the morning star is paleing
With the lustre of the sea,
And the midday tints unveiled
Close the spectres o'er the lea,
Leaving man to the entailing
Of a world of mystery.

THE OUTLOOK OF SPIRITUALISM.

BY B. B. HILL.

To properly elaborate this subject would require volumes, hence we can only touch it briefly here and there with the time and space at our command, leaving our readers to fill out the details by the thoughts our words may suggest. There are comparatively few among earth's millions who have any idea that there is a gigantic contest going on which deeply interests them; or that the result of such contest is of the most vital importance to the physical and spiritual worlds to which we belong. But such is the fact, nevertheless, that such a struggle is in progress and that the foes of truth have actually laid siege to its citadel, so at variance with our teachings and education that few can accept it as a fact. But there are those who have had such an array of evidence

that, with them, doubt is impossible. It is of great importance that we understand about this contest, not only for our own protection, but to better know how to assist and protect the victims. The question at issue is, shall human souls both in the physical and spiritual worlds be forced to continue in bondage under the influence of the damning creeds and dogmas, which are the outcome of the teachings of the dark ages? Or shall light be allowed to come to them and the great tide of individual life be liberated from the prison walls of error? It is quite obvious that the strife between truth and error has always existed of necessity, but the unfoldments of the last quarter of a century make it evident to all who can and will read the signs of the times that a fierce and unusual contest is in progress and that the forces of truth and right are making fearful inroads in the ranks of error, and are pressing on from conquest to conquering. Bright truth and dark-browed error have grappled in a decisive contest for the mastery. The physical world being the world of effects, and the spirit world that of causes, much greater evidences of the contest under consideration are found on the spirit plane, and we are advised of the condition of affairs in that part of spirit life pertaining to our earth, by those individual spirits who are taking part in the present struggle. By way of illustration, we will give an extract from a communication bearing on the subject, received on the 19th of September last, from one of the old pioneers of Spiritualism, and a lecturer when on earth, at a time when it was considered a crime almost to speak in public upon the subject of Spiritualism. We have been frequently in communication with this spirit for many years. Her statement was substantially as follows:

"I have been engaged for the past two years with a large number of others in spirit life, in defending mediums from the power of the opposing hordes of dark undeveloped spirits who come in legions, led by priests, Roman Catholic as well as Protestant, for they have joined forces on the spirit plane and are marshalled in battle array under the title and banner of so-called Christianity, even as they were wont to do when on earth. Their weapons may not be of steel and brass, but iron wills are brought into requisition instead, as this is a struggle in the realm of mind on the spirit plane, and from the spirit plane through the mental it is projected to this earth plane. The leaders under the banner of so-called Christianity in spirit life hold under their psychological control unfold millions of poor ignorant souls, who have been duped and led through false teachings and priesthood to accept the dogmas that hold them as with chains of iron in spirit life, as they firmly held them while on earth, as tools to do their bidding. Thus organized, they lay seige to every mediumistic channel, and thus bring to bear all the strength and power they can generate to crush mediums, as well as all others who are engaged in uncovering the hideous theological and religious errors of the past, that the light of truth may shine and the children of earth go free. The dark forces begin to weaken, and, notwithstanding, many mediums for manifestations, as well as inspired speakers, have been turned aside for the time, and the struggle is yet fierce and desperate, she thought the hardest part of the struggle would be over in the year 1880, and that in 1881 we should witness a wonderful influx of light on things pertaining to Spiritualism, as the flood gates of spiritual light and truth were to be lifted, and the spiritual conditions of the entire planet would be changed for the better, as a new era was about to dawn on the world."

In the issue of MIND AND MATTER of June 26th last, will be found an account of an interview we had with a priest through a medium, which presents a vivid aspect of the true inwardness of this struggle and the movements of the blind bigoted leaders engaged therein. Very likely most of our readers remember the communication, or can readily refer to it, therefore we need not re-write it, and only allude to it as pointedly bearing on the question under consideration.

The present outlook of Spiritualism brings us face to face with this battle for truth. One or the other of these mighty powers must give way. Which shall it be? We must all answer that question individually by our words and deeds. The fact that this great conflict exists in spirit life is positively denied by many would-be progressive minds. We ask why it should not exist? Has not the earth been pouring its millions of human beings into that life for ages beyond computation, and a very large majority of them by reason of their partial or entire lack of spiritual unfoldment go there, in a greater or less degree, all prepared to progress—ignorance and bigotry reigning supreme over their benighted minds, amidst spiritual darkness that no human language can depict. There are, however, many among them who, though they have not spiritual unfoldment, have great intelligence and powerful intellects, which gives them great strength, and they delight to enslave those below themselves, and are in no sense prepared to progress in spiritual things, preferring to hug their false theories and gratify their perverted minds in opposing the truth and right, because by their natural tendencies they love darkness rather than light. This latter and more powerful class of spirits, who lead and wield the dark mass of ignorant and spiritually weak minds held under their psychological power, hurl them against every object and movement, as well as every individual through whom light and spiritual truth may come to the earth plane; for the obvious reason that just so long as they can keep

the children of earth under perverted conditions and as a dark shadow between them and the truth they are able to utilize our earth lives to a greater or less degree, or in proportion to our susceptibility to their control, to their own aggrandizement and the gratification of their gross and perverted natures. In the meantime, the higher intelligences on the more elevated planes of spirit life are not idle, but pressing on in the struggle for truth against error—not with weapons of human warfare, but borne on by the great love that brings them from their supernormal homes in the high heavens to labor to the end that human souls may be led from darkness into light, both in spirit and in earthly life.

Wherever these forces meet there is antagonism, hence the conflict. It is useless to deny that this conflict exists in face of facts, as do the Bundies, Colemans and others. Possibly it may not have occurred to them that they are on the side of this question which would not cause them to feel the forces which are opposing truth. If we carefully observe the signs of the times, we can see most positive evidences of the struggle; furthermore, spirits engaged on either side of this conflict corroborate the fact. The denial of the same is as a rope of sand, unless the witnesses to and the evidence of the fact can be set aside. We dwell on this point at some length with a view if possible to impress our readers with a truth that is most evident to one who has had years of experience in the matter under consideration, all of which has tended to verify these conclusions. In considering the outlook of Spiritualism, we would say that from the fact that the great and good of spirit life have been able to inaugurate and perpetuate Spiritualism on the earth plane, it shows conclusively that they have gained much ground or the effort would have failed as in the previous history of mankind. Spiritualism has evidently come to stay, and is the entering wedge that will rive asunder the false teachings of a bigoted priesthood, as well as the institutions of learned ignorance, casting off the shackles which hold the mind enslaved in spiritual darkness and degradation. Is the outlook for Spiritualism favorable? Most assuredly it is! From the tiny rap more than a quarter of a century ago it has left its impression in all the walks of life, in the church; among the scientists; in music and literature; on the stage and the rostrum; all are deeply imbued with its spirit; and last but not least, at our homes and our firesides we commune in various ways with the dear departed. There its altars are erected, and there lies its strength, in the hearts of the common people, to whose minds its truths have been demonstrated. Hence, from its inception, thirty-three years ago, it has become a great power in the land. Spiritualism is the electric light of the nineteenth century, by which we readily see the errors of the past, as well as the false theories of the present. While its piercing rays cut right and left, causing materialism and bigotry alike to disappear, and afford a never failing light which burns brightly on the path of progress, guiding the soul of man in the ways of truth in this mundane sphere. But what of the outlook of Spiritualism in spirit life? If it has produced great changes with us, and brought light, hope, and truth to millions of human souls in this life, its effect, we are credibly informed, has been far greater in spirit life. Millions have received light and been released from the prisons of spiritual darkness, and ignorance, and have passed onward and upward in the great life march of progress. The spirit world has sown the seeds of Spiritualism, but what shall the harvest be? Shall it be for the good of a special few? Nay; all humanity will eventually be gathered into its fold. As many suppose, its mission does not end when it is demonstrated that our friends, gone on before, still live and can impart to us the evidence of that life. But its mission is to lead mankind up from the physical plane of sense to the plane of spiritual truth, in all things. To us the outlook and prospects of the cause of Spiritualism is not only very encouraging but glorious in its results thus far.

There will come a time in its onward march when the physical and spiritual worlds shall blend, and the change called death be known as a form of life. The truly good and great of earth shall join with the heavenly hosts, to labor for the enfranchisement of every human soul; not through nor by a scheme of salvation which resembles a lottery, whereby we may draw a blank, or a prize; or like our plans of insurance, by which another bears our burden. These plans of salvation, about which so much discussion is had, and which are so diligently taught in the churches, are of the earth, and on them are written in deep lines of darkness, "The mistakes of man's childhood." But there is salvation from ignorance and spiritual darkness for every child of man—noble in its nature—and which commands the respect of every soul. Its motto is written in letters of light everywhere—in the spirit realms, as well as in the mind of every truly progressive being—"Thy deeds are thy salvation."

Spiritualism was sent on its mission from the highest realm of spirit life, and so far, notwithstanding the powerful opposition of a prejudiced and ignorant world, it has worked wonders in elevating human thought. In a great measure the world is revolutionized by reason of the truths it has brought to light. Never before in the world's history did any movement have so great an effect in so short a time. Millions have been rescued from the blight of materialism, and been lifted out of a state of darkness—bewildered

by conflicting creeds and dogmas, and now stand on the heights of knowledge, where the sun of truth lights the way.

Then, brothers and sisters, all who have enlisted for the war, or until the struggle is ended and truth is victorious, close up the ranks as the veterans fall at their posts—called higher by a commission from above. While many faint by the way, and others choose to shirk their duty for unworthy reasons, let us hold firmly on our way, bearing the banner of truth and liberty, co-operating with the bright legions from above, who are pressing forward to our aid, and whose mission it is to liberate us from the conditions of materialism and spiritual darkness, through which we are passing. The veil between grows thinner day by day, as the morning of spiritual light dawns upon us.

Oh! Spiritualism, thy commission of light and knowledge from the high heavens, spiritual, to our race, comes as a bright messenger to our spirits imprisoned within the walls of material darkness. Thou art leading us out into the broad fields of progress, the light of thy countenance ever lightening the way. May we who have received of thy light, so far as in us lies, impart the same to others, kindly sowing the seeds of truth, that thou hast brought us, and may the present glorious outlook from thy gracious presence encourage and strengthen us to press on against the dark foes of truth, that light may overcome darkness, truth annihilate error, and all earth's children finally, in one great universal brotherhood, gather in the unexplored fields of endless progression, in the embrace of Infinite goodness, on the bosom of eternal life.

Springfield, Mass.

Letter From Harry Bastian.

No. 4, Heeren Strasse,
Hamburg, Germany, Oct. 31, 1880.

MR. ROBERTS:—DEAR FRIEND:—I have become possessor of a few facts which you perhaps may see fit to make use of. No doubt you read of the so-called expose I had when I first arrived in London. The account (as with all such) had not a bit of truth in it as published in the papers. Had there been, I should not have been allowed to continue my seances every night for nearly three months afterwards. Forbes Winslow, a bitter enemy to Spiritualism; and his tool Stuart Cumberland, were the actors in the little farce. As soon as Bundy heard of it, he mailed all the numbers of his paper containing the different falsehoods he published about me, Mrs. Stewart, Mr. Mott and Mrs. Richmond, to this Doctor Forbes Winslow, who every one in England knows is a bitter enemy to the cause, marking all the passages that were for his notice. If you choose to use these facts you are at liberty to do so. I can substantiate them. I am now illing an engagement here, in Hamburg, then I go to Paris to fill another engagement there. I am meeting with good success wherever I go, and notwithstanding Bundy has tried to do his best to injure me, I find more work than I have strength to accomplish. I expect soon to return to my native land again. Wishing you success in the great work you are doing, I remain your co-worker.

HARRY BASTIAN.

[What justification has John C. Bundy for thus seeking to create prejudice against and hunt down three of the best and most thoroughly tested materializing mediums that are now or have been in the public field? It is certainly high time he should get up his "Church of the Future" hobby or something else that will keep his Spiritualistic satellites a little longer hood-winked as to his deadly hostility against spiritual mediums and Spiritualism. The man who strikes hands with the Jesuits, Hutchinson, Higgins, Harrison, Diesinger and Megargee of the United States, and the Forbes Winslows and Stewart Cambellites of England, in their hunt after mediums, is as much an enemy to Spiritualism, as those lying sneaks are, and even a more dangerous one, because there are Spiritualists simple minded enough to believe there is a spark of honesty and truth in him. Spiritualism never was cursed with a bigger fraud than in the editorial career of Col. Bundy. Indeed the aggregate of fraud inside and outside of Spiritualism, hardly exceeds, in its injurious effects upon the spiritual cause, that which Col. Bundy has thus far accomplished.—E.P.]

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,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	50
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00

[Continued from the Eighth Page.]

nal phenomena of the sky, and especially the moon, as personified by the wandering Io whom she placed under the surveillance of Argus, a being with numerous eyes, and apparently a personification of the story system."

The three children which Juno bore to Jupiter were Vulcan, Mars and Hebe. There are namely the Heat of Nature, (see article on Vulcan), Manly Vigor (see Mars), and the Bloom of Youth (5); a very pretty family from the conjunction of Instantial Existence and the Vicissitude of Time and Change; the admixture of the "Invariability of Law" and the "Modifiability of Phenomena." (6). The Invariability of Law asserts its governing supremacy, in the family squabbles on Olympus. The hands of phenomenal Vicissitude are bound with golden fetters, it is true (seemingly free), but they are bound still; even though the earth and the sea, the major features of cosmical reality, may appear to depend on the mere chance variety of events.

Io is, I think, a worn-down stump from the same name as Ione and Juno (jam-non). The myth of her being a rival of Juno would then readily ensue. The clouds were called cows, in the mythology of India. We have probably here a remnant of the same idea. A white cow would then be a light or diaphanous cloud; whence it was that Juno saw through the disguise. Jupiter said she was born of the earth, as the clouds are by exhalations. The cloud was placed under the charge of Argus, i.e., of the star-spangled sky. He had a hundred (i.e., *hekaton*, an infinite number) of eyes, or stars, of which only two, the one about to rise and the other just set, ever sleep. She was fed only on the insipid and malarial matters (the essence of "insipid leaves and bitter herbs") which float in the exhalations from the earth. But Jupiter the Day God sends his messenger, his early and advanced rays, to gradually, at first, and then suddenly, one by one, extinguish the stars in heaven, (the eyes of Argus), and release the cloud from their inspection. There then remain, by day, and on earth, only the semblance of the star-spangled sky in the star-spangled tail of the gaudy peacock. But the cloud was still hemmed around by the horizon, Erinyes; "tormented by the furies," until restored to its former shape, i.e., descending as rain and water on earth, it manifested its supremacy, especially in Egypt, where the Nile, fed from the clouds of Heaven, is virtually the presiding divinity of that country.

In all respects, Juno, embodying the feminine principle of Vicissitude, Changeableness, and Twinity or Duplicity of Presentment, is still the type of matronly maturity and severe feminine judgment. It is Venus who represents youthful female beauty frailty of her sex. See Dionysos under Bacchus; St. John; and Jonah.

(5) *Vanicet, w. Hebe*, p. 355.

(6) *Argo le Conte*.

THE BUNDY CRUSADE ON MEDIUMS.

BY Z. T. GRIFFIN.

I do not desire to vent any petty spite, nor am I actuated from a feeling of jealousy, in what I write in regard to the contest among Spiritualists in Chicago, during the past few years: but only to fairly present a side of the question that has not been as yet fully given to the public. It is in this city that the pseudo-spiritualistic element has come to a head and suppremated in the form of the *R.-P. Journal*, since it has been controlled by the Bundy's, who happened to become its possessors by reason of the assassin's bullet. Years ago, I was a reader of that paper and always admired the courage and zeal manifested by S. S. Jones, as a Spiritualistic editor. I was slightly acquainted with him, for only a short time previous to his death, which occurred suddenly, by the means before referred to, on the 15th of March, 1877. Spiritualists throughout the country were shocked at the foul murder. The secular papers blackened the name of S. S. Jones, and everybody interested, was wondering who was to be his successor. Who was "the one?" was a question for several weeks, as no name was hoisted in place of that of Mr. Jones'. At that time I was not acquainted with Col. Bundy; and when a medium came back from the *R.-P. Journal* office, I asked what kind of an impression was received of the new fledged editor. The remark was, "a dirty fellow," and how vividly has this remark come up since, as I have witnessed the doings of this "fellow" Bundy, as the editor of a Spiritual paper! This occurred in March, 1877, and for a year the *R.-P. Journal* went along quite smoothly, the cloven foot only occasionally appearing. But the first grand *coup de main* was an article headed "The Fraud Crop of 1877," in which several propositions, rather preposterous for a Spiritualist to make, were set forth. It is evident now, although it was not so at the time, that Col. B. intended to "come down" on several mediums then giving seances for physical manifestations, unless they came forward and helped him with the *Journal*. This they did not do, and the *Journal* was turned against those mediums—not openly, but by intendo and insinuation; at which, any one who has noticed his course, will readily admit Col. B. is a master. The mediums, Bastian and Taylor, were giving seances as usual, and accounts of successful seances at their rooms were published, until an occurrence narrated in their statement happened, after which an order was given that nothing more should be inserted in their favor in the *Journal*. Mr. Bastian, of course, felt considerably wronged, when a paper which had received so many dollars of his hard earned money should turn upon him as a viper. It has not been known, publicly, but it is a fact, that the *Journal*, for two years or more, received one-third of the proceeds from the seances, held by Mr. Bastian, and which money helped to keep the paper alive at a critical period.

But nothing very violent was said in the *Journal* against Mr. Bastian until about the middle of May, 1878; after the First Society of Spiritualists of Chicago had moved into the Third Unitarian Church, and Mr. Bundy had written the following beautiful account of the first service of Mrs. Richmond. I give this article in full from the *R.-P. Journal*, so that people can judge, from what has been said of the real character of the ubiquitous Colonel, who, by the way, pledged himself for several hundred dollars towards supporting said society, and when called upon for payment, told those who called upon him he would not pay it and they could not collect it of him. Col. Bundy to-day stands indebted many dollars to the First Society of Spiritualists, which he refuses to pay. But here is the article—which, on account of its worth, and sweetness, might be taken as part payment of the money pledged and wrongfully withheld.

"IT IS GOOD FOR US TO BE HERE."

"Such was the enthusiastic expression from each of the six hundred attendants on the services of the First Society of Spiritualists last Sabbath morning. According to previous announcement in the *Journal*, the Society took possession of the Third Unitarian Church, and every available seat was filled. Kind friends had furnished flowers in profusion, and even the sun, which had kept hidden for a week, burst the barrier of cloud and shed his inspiring rays through the stained glass, adding to the pleasure of the occasion; and when amid these beautiful surroundings the graceful form of our gifted speaker appeared, the conditions were most complete. Mrs. Richmond and her control seemed to absorb new inspiration, and gave the expectant audience an unusually fine discourse both morning and evening. Indeed it is only reasonable to suppose that the better the preparations and more harmonious the environment, the finer will be her efforts, and the more perceptible the spiritual growth of the society."

Then follow copies of favorable notices from the secular press of Chicago, after which Colonel Bundy thus lectures the people of Chicago:

"Now that the new movement has been thus happily inaugurated, we trust every one of the thousands in this city who are interested in Spiritualism, will come out like true men and women and do their duty. [Col. B. and wife were at this time pew-holders and contributors to a Unitarian Church on the north side, and still continue to be.] The great law of compensation demands, where so much is given to develop and improve our spiritual nature and increase our knowledge of the future, that we shall do our part with cheerfulness and alacrity. This new movement involves new obligations, [Will Col. B. come forward with the balance subscribed?] new cares and responsibilities. We cannot have a commodious, pleasant church, a fine organ, and a highly gifted lecturer, [Mrs. Cora L. V. Richmond] without a comparatively large outlay of money, and this money ought to be forthcoming without any begging or even soliciting on the part of the officers of the Society." [When the secretary solicited Col. B. for his subscription he refused to pay it.]

Every objection heretofore raised by timid "twilight" Spiritualists and fastidious investigators has now been obviated, and the officers of the Society, the lecturer [Mrs. Cora L. V. Richmond] and above all, the spirit world, have the right to demand that those for whose good [Col. B. did not accede to the demand for his written obligation made by the secretary] all this has been wrought shall bear their share of the burden. This great city has become the grand spiritual centre from which the powers of the spirit world are carrying forward their carefully perfected plans for the advancement of the inhabitants of earth. We cannot shirk the responsibility devolving upon us, and would not if we could. [It seems Col. B. has shirked the payment of his written obligation to the First Society of Spiritualists, as well as the amount pledged to the *Banner of Light* Editor-at-Large fund.] The committee who have superintended the new departure of the First Society, have proceeded with due caution, [but they made a mistake in taking Col. B.'s subscription.]

"The finance committee is made up of shrewd successful business men who feel that with the financial aid they have every reason to expect, the organization will go forward increasing in strength from year to year."

This was written by Col. Bundy and published May 11th, 1878, in the *R.-P. Journal*. This man, then, was pledged to pay the rent of many hundred dollars with others, who supposed his financial ability was what he represented it to be. But at the very time, in an attachment suit at the instance of Mrs. A. H. Robinson, he was swearing he was not worth a dollar in the world—that he worked for his wife at a salary, and thus got the attachment dissolved on that ground.

I will give another item in the same paper com-

mendatory of Mrs. Richmond, because, since the utterances of the *Journal* have had a different sound, it may be pleasant to read by those who have only read the *Journal* since. This article is under the head of

"FLOWERS."

"Living within a few hours' ride of this city (Chicago) are very many warm-hearted Spiritualists, some of whom have listened to the teachings of the spirits as they have been given through the medium power of Mrs. Richmond, and retain grateful memories of the pleasant and profitable hours thus spent. These kind friends can confer a favor upon the gentle, flower-loving medium, [How refreshing!] and gladden many a weary eye in the audience, by sending flowers on each Saturday, to be used to beautify the speaker's stand on the Sabbath, and after being thus honored, distributed among the children of the Lyceum, many of whom are too poor ever to buy a flower. They can be sent in by some friend, or for a trifle, the express company will deliver them. We will receive them and see that they reach their destination."

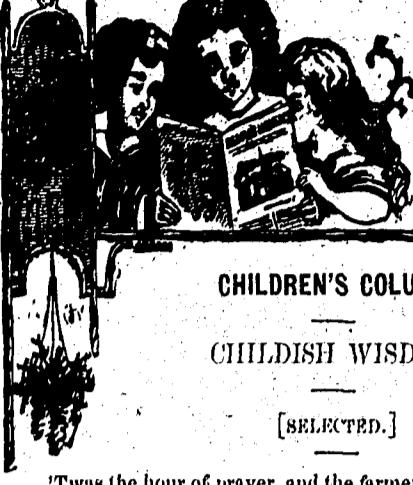
Who could imagine that the man who had penned the above lines would descend to the following brutal treatment of a medium he never saw, because said medium refused to submit to blackmail. Hear Col. B. again; I quote from the *R.-P. Journal* of April 11, 1878:

"I. MATTHEW SHEA, M. D."

"Such is now the name of the burly Irish materializer, who has so delighted the simple-minded people that have swallowed the spirit materializations in his rickety factory the past year. The Chicago Homoeopathic College had the honor of conferring the title upon this broth of a boy, and now, alas! we can no longer designate him as 'Dr. Matthew,' with impunity. How handy to have the legal right to attach the M. D.; it can be used in each of his 'regular' professions, viz.: Doctor of Medicine and Dabster in Materializing. His success is insured from the start, as he can administer both to the physical and spiritual wants of his patrons. Should a patient die on his hands it will be no loss to the relatives, as the accommodating doctor and dabster can materialize the deceased forthwith. As the *Journal* is making the spiritualistic field an unprofitable one for mountebanks, the field of medicine will probably now have a zealous recruit."

The above is a direct insult to the society which granted Dr. Matthew his diploma, as well as to many Spiritualists who have attended the wonderful seances held by this celebrated medium. It is true that Dr. Matthew's has not exacted fees at many of his seances, and many poor people nightly throng at his rooms, but Col. Bundy should not allow his temper to run so violently against

this class of people, who are so unfortunate as to be poor in this world's goods. But I will defer further comments until the next article, when I will continue to follow the crooked trail of this pseudo Spiritualist and plunderer, Bundy and his co-conspirators, in their attempt to crush out all mediums in this city (Chicago), and other places as well.



CHILDREN'S COLUMN.

CHILDISH WISDOM.

[SELECTED.]

Twas the hour of prayer, and the farmer stood
With a thankful heart and lowly mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless His creatures with raiment and food;
That the blessing each day and night be renewed;

That every want might find relief,

And plenty for hunger, joy and grief

Be measured out by the Merciful One,

To all that suffered beneath the sun.

That prayer, concluded, the godly man
Went forth in peace to inspect his farm;
And by his side delighted ran,
Glowing with every healthy charm.
A little son, a sprightly boy,
Whose home was love, whose life was joy.

They rambled over the golden fields,

And the father said: "The harvest yields

A plentiful crop, my son, this year;

My barns are too small for the grain, I fear."

They wandered on through row upon row

Of plump sheaves, and at length the child,

With earnest look and a rosy glow

On his shining cheek, looked up and smiled,

And said: "My father, do you not pray

For the poor and weary, day by day?

Thou God, the Good, would the hungry feed?"

"I do, my son," "Well, I think as you plead—"

His eye waxed bright, his soul shone through it—

"That God, if he had your wheat, would do it."

Cheerful Jimmy.

BY M. M.

His grandmother always called him, "Poor dear Jimmy," his father and mother said: "Oh Jiminy!" while the rest of the community called him "Naughty Jimmy."

I will tell you why. You may rest assured the spirit of mischief was in him. He had a sister who was two years older than himself, and her name was Isabella. No little girl ever suffered more on account of her name than did Isabella, and many a time she told her father and mother that if they had only named her Mary, or Clara, or Jane, or almost any other name than the one they did name her, that she would have had more peace, for Jimmy never ceased teasing her about it. He would jump out of bed in the morning and run to his sister's room screaming, "Is! Is! Come get up! How is you? Is you up?" and the rest of that day he would call her Is. The next day he would greet her with "Abel," and all day long he would talk to her as if she were a boy, and insist upon her joining in all his plays. One day when she was "Abel," one of her little friends called to see her; Jimmy opened the door, and when Susy said, "Jim is Bella at home?" Jim said very decidedly, "No, Bella is out!" And then when Susy had gone, he ran upstairs to tell Abel that Susy had called to see Bella.

"You good-for-nothing, naughty boy!" cried Bella, "run after her right away and bring her here." And then with a bound Jim ran down stairs and chased along the street, shouting, "Hello, Susy! I say Susy! Halt Suse Ann! Abel wants you!" And Susy, in confusion at being hailed in such a boisterous manner in the street, turned around and scolded Jim well for making such a noise, and shouting her name in that way.

"Jim, you are a very, very rude boy, and everybody says so, and you might have told the Bella was home when I asked you."

"But I say she is not home! It is Bella's day out, but Abel is in, you can see him."

"Oh, do hush, you are too silly to live; if I were Bella, I would not allow you to call me Abel, and I want to tell you once more my name is not Suse-Ann, and I will not answer you when you call me by such an ugly name."

"Wheew! Suse Ann! you didn't stop and turn around till I yelled, Suse-Ann; that brought you round, so I think that is the name you recognize."

"Recognize!" mimicked Susy, contemptuously. "I think you'd better study the dictionary, so as to use large words properly. You don't know the meaning of half the words you use."

"Suse-Ann, I think you don't know the definitions of the big words I do use, or you would not complain so much about my using them. Walk in, walk in, Suse-Ann!" he said politely, as he opened the door for her, and then running to the stairs he shouted: "Halloo! Abel! Suse-Ann's down here, and wants to see you!" and then walked off whistling.

Another day he would call her "Bell," and on that day he would carry a little bell in his pocket, and the moment his sister came near, he would ring it furiously at her. At Christmas and on her birthday he always made her a present of a little bell, so that she had a large collection of them; one of them was a very small silver one, and it was so pretty that she wore it on a ribbon round her neck. At such times Jim said she was a dear little dog, and whistled for her to come to him; when she would run laughing to him, and pretend to bite his cheeks; then kiss him and say he was a dear old Jim, after all.

One day when Bella came home from school, she exclaimed, "Oh, mother, I wish you could see Susy's water proof cloak; it is longer than her dress, and it has long sleeves, and a pretty hood, so she cannot get wet, even if she has no umbrella; won't you get me one?" And Mrs. Kingley, for that was the name of Bella's mother, said she had been thinking about it, and would get her one very soon, just as soon as Miss Mills could come help make it. In a few days the waterproof was bought, and Miss Mills came to make it. Bella was so delighted with the prospect of having her new cloak that she talked about it constantly, and insisted upon every one in the house admiring it.

"You needn't tell me," said Jim, "that that cloth will keep out water, for it won't. It's all nonsense

to say that you can wear that cloak and not get your dress wet."

"But it is true, Jim; it is truly waterproof, and the rain can't get through it. No rain nor water can hurt it."

"Well see," said Jim.

"Yes, we'll see," said Bella, "and you'll see that I am right."

The cloak was at last made; Bella had tried it on one dozen times, she said; Jim had tried it on almost as often, and assured them all that he was going to wear it the first rainy day, to take it on its trial trip.

But after it was made and ready for use, the rain would not come. Bella watched the sky, but it was clear; she asked her grandmother every day if her knees, or her toes, or her corns did not ache, for they were a sure sign of stormy weather, but they did not ache. At last Jim began limping around, he said he had the rheumatism in his legs, and it was going to rain; but his grandmother said no, his lameness was all pretence, for she had no signs yet from her rheumatic limbs, and she thought there would be fine weather the remainder of the week. The day after Nancy ran into the sitting-room in great alarm, saying, "Sakes alive! Mrs. Kingley, and will ye come inter the yard?" Jim's went and gone and made big bag of the new cloak, and tied it ter the hydrant and turned the water onter it ful blast! And before Nancy had finished her sentence, Bella had rushed from the room and downstairs, to find it all too true; there, indeed, was the pretty new waterproof cloak all gathered together it made a large bag, and in some wonderful way it was fastened to the hydrant, and was now nearly full of water. Mrs. Kingley had quickly followed Bella downstairs. "Oh, Jim!" she exclaimed, "how could you?" While Bella regarded it in mute despair, "No harm done, mother," cried Jim, cheerfully. "Bella needn't look so frightened, she's been telling me every day for a week that its waterproof, and I thought I'd just try it and see for myself. I'm satisfied now, for you see it holds water nicely; so Bella, you were right after all."

"Jim, this is too bad," said his mother, "I don't see how you could do such a thing; you must take it down right away and let Nancy shake it and hang it up to dry."

But Bella told him she thought he was a very naughty boy, and if she were his mother she would send him to bed without any dinner or supper.

"Come, come, now, Abel," said Jim, in a coaxing tone, "be a man, and bear it out like one, and don't be angry about such a trifling joke; your cloak will be as good as ever by night, see if it won't."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ST. VALENTINE.

SIR.—You will hardly believe it when I tell you a saint stands before you, and that his name is Valentine; but when you come to analyze our lives, motives and actions, you will find that we were just as frail as other mortals. It only requires time to sanctify villainy. I was an Egyptian. I understood the identity of paganism with Christianity. The one had innumerable gods, but as there was confusion in worshipping so many gods, it was necessary to formulate a religion that had but three gods, so as to give men a chance to concentrate their minds. In bringing this about it of course led to bloodshed; and many people died in defence of Christianity. The object of all this was, in progress of time, to bring the human mind to bear clearly upon the god-idea. In one sense, I think the Father, Son and Holy Ghost business enabled reasoning minds to emerge from those conditions that I term absolute idolatry. But the time has come when the foolish idea regarding a redeemer of men must die, everlastingly, to give a chance for modern progression. At this time you need thinkers—not believers. You need facts—not superstitions. You need truth clear and unadulterated. All life is the outgrowth of a central Intelligence. That intelligence upon taking form in matters, must think for itself. If it thinks wisely, it will be rewarded by spiritual happiness; if it thinks contrary to known facts—the mind clouded by prejudice or superstition—then it will be unhappy as a spirit. There are no gods that can effect the present state of man, but there are millions of spirits that can; and each and every one of these spirits will either enlighten mankind or prey upon their weaknesses. The one 'Universal Intelligence' set out with certain laws, the operation of which is to bring perfection. It is impossible for this Intelligence to alter anything that it has thus far accomplished. It goes on revolving. Some are crushed, others are happy; but in the end all will be indemnified because these laws operate for the happiness of every creature living upon a planet. No creed—no dogma—can ever accomplish this, and there is nothing of benefit in any of them. What, then, will accomplish the salvation of man? I answer, each individual acting—thinking—for the best advantage of all. This will accomplish human happiness, and nothing else will. This communication is due from me to my mortal brethren, because I aided to propagate a delusion which has misled them. I did this, as I have said, to break the force of error in my day; because, as long as mankind had so many gods, they could not think upon all of them. But when the number became reduced they could concentrate their minds upon the reduced number. It was, therefore, with the hope that they would in time cut loose from all superstition, that I was prompted to help onward the progress of Christianity. I died or passed to the spirit life about A. D. 216.

[We take the following sketch of the life of Valentine from the *Biographie Generale*.—Ed.]

"Valentine, a celebrated heresiarch, was born, according to the common opinion, in the first years of the second century, at Ptolemais or Pharaon, a city situated on the coast of Egypt. He frequented by turns the schools of Alexandria, and became very skillful in the literature and sciences of Greece. Joining to much learning a powerful and brilliant eloquence, he soon made himself known to great advantage. Having sought episcopal honors, he had the mortification to see himself made a confessor; and his pride humiliated made him, it is said, form the project of establishing a new sect. Imbued with the principles of Plato and Pythagoras, he mingled the doctrine of ideas and the mystery of doctrines with the theogonies of Hesiod and the Gospel of St. John; the only one that he regarded as authentic; and built up a system approaching that of Bassiliades and some other of the Gnostics. The disciples of Valentine took the name of Gnostics. This was the title taken by all those who pretended to be more enlightened than the vulgar and unlearned. Notwithstanding the absurdity of his doctrine, Valentine soon counted in Egypt a great number of followers. He came to Rome towards A. D. 140, under the pontificate of Hygin with the design of making proselytes; but after having been twice excluded from the assembly of the faithful, he was definitively excommunicated, about the year 143, according to the *Chronicles of St. Jerome*. Valentine, far from admitting his errors, only deplored his time more zealously in propagating them, and his sect already extended into the greater part of the Eastern provinces, where he died about 161. There still exist some homilies and letters from his pen, cited by St. Clement of Alexandria, which display much pride. There are also attributed to him some psalms; but Tertullian jeers those who believe him the author of them. After the death of Valentine, his disciples divided into several sects, among which they cite the Sethians, the Cainites, the Ophites, etc., and they extended into Gaul, where they met in St. Irenaeus, a formidable antagonist. Tillemont finds that it would be an exhausting and thankless labor to give in details the errors of Valentine and his sectaries. According to Beausobre, the Valentian theology is too obscure to venture to undertake to develop it. It is said, he is an accumulation of mysterious enigmas, which were alone well known only to the chiefs of the sect, even supposing that they clearly understood what they said. A synopsis of the doctrines of Valentine, such as could be given in this biography, would be insufficient for learned men, and would offer no interest to readers who wish to amuse and instruct themselves. We, therefore, prefer to refer those curious on this point, to the authors who have specially treated of these matters." [In a note is the following in reference to Valentine.—Ed.]

"Valentine is the object of extended details in the work of M. Bunsen's, 'Hippolytes and his Epoch.' * * This erudit man expresses himself in these terms: 'The system of Valentine, disfigured in the confused expositions of St. Irenaeus and St. Epiphanius, is better known to-day, thanks to the efforts of modern criticism.' Clement of Alexandria had, on his part, given details which had not sufficient attention paid to them. Notwithstanding numerous difficulties some erudite writers have discovered the treasures of thought hidden under the mystical terms of those theories. Neander was the first who re-established the historical existence of the Valentian doctrines, and the sagacity of Baur contributed powerfully to dissipate the darkness that covered them. Another German, taken from us by an untimely death, Herman Rossell, has dedicated to the ideas of

Valentine, in his "Theological Schriften," a notice which presents the most enlightening exposition of his doctrines. M. Bunsen adds: 'As far as we can judge, Valentine was one of the most elevated, the most noble, and the most religious mind that ancient Christianity presents, and after all the efforts that have been made to disfigure his doctrines, and destroy his writings, the philosopher who studies the histories of the human mind, will find in their fragments the germs of a considerable portion of the philosophy and wisdom of ancient and modern Christianity.' There is inexistence over the name of Valentine, a work which appeared to be the work of his school, and of which is preserved, only a Coptic translation of which the manuscript is deposited with the British Museum. A German Orientalist, M. M. G. Schwartz, had prepared an edition of it, joining thereto, a translation in Latin, filled with Greek words. He died before being able to print the work, which has been given to the public by the care of M. J. H. Peterman."

[It was the spirit of this "Most elevated, most noble, and most religious mind, that ancient Christianity presents," who returns and testifies to the pagan identity of Christianity. What would become of the Christian religion to-day, could the writings of Valentine and other learned Gnostics be obtained, to throw light upon its origin and nature? That Valentine was a Christian no Christian writer has dared to dispute, but the pregnant fact connected with his doctrines and teachings is, that he rejected the Three Gospels of Matthew, Mark and Luke, and only accepted that of St. John. Is it not plainly evident that the pagan analogies of the three first Gospels, were too manifest for Valentine, who sought to win mankind from the idolatrous worship of the various pagan systems of religion? Does it not become more and more apparent with the spread of knowledge, that the grandest misfortune that ever befel humanity was the fact, that the founders and advocates of dogmatic Christianity gained the ascendancy over the more learned Christian Gnostics and Neo-Platonists of the first four centuries of the Christian era, so-called. Had the work which they inaugurated prevailed, what a train of calamities would have been saved to humanity, and what a mighty state of progress and development would have been attained long ere this! For full eleven centuries dogmatic Christianity enslaved the mental world, until through spirit inspiration, Martin Luther, John Calvin, Erasmus, Melancthon, Ulrich Zwinglius and others, broke the spell, and gave rein to free and unrestricted thought and inquiry; since which time the march of mind has been on and on, until to-day, in the light of Modern Spiritualism, the age of dogmatism has ceased. Schism and heresy in every religious body has become the order of the day. Well may the spirit of Valentine say, "The time has come when the foolish idea regarding a redeemer of men must die, everlastingly."

If Valentine was ever sainted it was by the consecration of his own Christian sect, and not that of the Roman Catholic Church. We cannot account for the date given as the time of his death, being some fifty-years later than history assigned him. We do not feel at liberty to question the correctness of the spirit's statement.—Ed.]

SOCRATES (A Syrian Historian).

GOOD AFTERNOON.—There seems to be more sense in your modern salutations than in our Syrian jaw-breaking one, "God bless your beard," was our salutation, and it meant a good deal; for he who did not possess a full and flowing beard was despised. There is a mistake in history in regard to myself. I was set down by some as a Latin historian, and by others as an Arabian, but I was neither. I was a Syrian, and born at Damascos. What I wrote was translated in the fourth century by a monk whose name was Carmel or Karma. At the time I lived, in A. D. 370, I pursued the even tenor of my way in my inquiries into history, while others spent their time in fighting about gods that never existed. My opinion of gods is, that they are totally useless to man, and that he does not need them. It appears to me that as long as mortal man is dependent on three things for comfort, namely, food, shelter and clothing, just so long he will be bound to be a deceiver, and it becomes necessary to place matters so that every man will get these wants supplied before you will ever have harm among you. I am opposed to religions of all kinds, but I am not opposed to that which any one thinks benefits him or her. These followers of religions never think for themselves. They are born under such circumstances that they regard their gods as all powerful, and they do not take time to pause and reflect. It is that which deceives them as mortals. As a spirit, I never remember that, during my mortal life, I ever believed anything that was not supported by reason. But I ran into strange notions in regard to life. At one time I leaned towards the monkish system, that is, that men should be celibates; at other times flew to the other extreme in regard to concubinage. The real reason of this was, that I was a medium and subject to whatever surroundings I was thrown into. I am sorry that I acted thus, but I was not responsible, being easily psychologized. I would say to every sensitive, beware of this psychological influence, for it is the real devil of the mortal life. I was the namesake of the great Socrates.

[We take the following concerning Socrates from the *Nouvelle Biographie Generale*.—Ed.]

"Socrates, called the Scholar, a Greek historian, born about 270 at Constantinople. He died about 340. According to all appearance his entire life was spent in his native city, where he received a literary education. His parents are not known. He had as his masters, Ammonius and Helladius, both of whom had officiated in the temple of Jupiter at Alexandria, and perhaps also the Sophist Troilus, of whom he speaks with some detail. We add that he chose the career of an advocate, and he owed his title of Scholar to his calling, which had an analogous meaning in common Greek. His life was prolonged until 437, the date which marks the end of his history; because a little later he made a new edition of this work,

in a manner enriched with authentic documents, and retouched in part the two first books. As to knowing whether he was orthodox, or whether he inclined to the Novationists or to the Arians, or whether he belonged to the Catholic Church, is a question difficult to solve. [He certainly has solved that question. He says he inclined to no religion.—Ed.] The impartiality he observed as to the parties that then divided the Christian world is not a sufficient reason to accuse him of indifference. Baronius censures him for having spoken too well of the Novationists bishops of Con-

stantinople, and it was enough to justify that charge without troubling himself with the silence of his contemporaries, to hold him suspected of heresy. Socrates appeared to be a truthful and prudent man, and prided himself on his impartiality to the point of not allowing his own views to be discovered. He also professed to love peace, and to have a horror for all religious inquisition, under whatever form it was hidden. There exists an *Ecclesiastical History* by Socrates, divided into seven books, and comprising a space of one hundred and thirty-three years (306 to 439), one of the most active and fertile periods in the annals of the Church. It is highly esteemed for its correctness and for the spirit of moderation it displays. The author borrows from Rufinus or other writers all that which relates to the reign of Constantine, of Constance II., and of Julian; but as to the remainder, he relates what he witnessed himself, or that which he obtained from eyewitnesses. As to the style of his book, he attempted only to be clear and simple."

[We regard this communication of unusual value, as elucidating the fact that ancient spirits can and do return to earth, and, through Mr. James, communicate the knowledge acquired by them in spirit life. It corrects the erroneous history regarding Socrates and his religious views. No one seems to have questioned his Christian convictions, and no one has referred to his views as to the social question. Not the least singular fact is that Socrates could write so fully upon the religious questions of his day, and give no sign of his utter contempt for those religious squabbles. The "food, shelter and clothing" consideration, of which he speaks in his communication, was what governed him as an author, and yet he managed, while serving himself, to confer a lasting favor upon posterity by his impartial pen.]—Ed.

MOSCHUS (A Greek Poet).

GOOD DAY, SIR.—To express yourself clearly and concisely, in poetry, was considered by the ancients as the best evidence of a true poet. But we did not then have the license of expression that is allowed to modern poets. The least word in your poetry that looked like sedition against the king or his absolute authority, ended in death to the poet, for his rashness. Any censure of a tyrant, living or ruling in your own time, was certain death, and this is what dwarfed the sublimity and fire of ancient eloquence. Man, in order to express all he feels, must have liberty. If I could have animated the hearts of my countrymen, I would have struck against tyrant king and tyrant priest and left all free to think for themselves. I do not doubt that if all the Pagan gods could have been upset when I lived, you never would have been troubled with that scourge of modern times, Christianity. The age of reason would have come long before it did arrive; but the priests swayed the king and the king was absolute over the populace; and if you escaped the one you fell into the snare of the other. This is truly a country of reason—America—because you have a right to express your thoughts. As you value your future happiness, never let it retrograde into a monarchy; for kings and priests are the curses of humanity. My name was Moschus, a Greek poet at the Court of Ptolemy Philadelphus.

[We take the following from the *Encyclopédia Britannica*.—Ed.]

"Moschus, a Greek bucolic poet, flourished at Syracuse about the close of the third century B. C. His genius was fostered by a study of the works and probably by the friendship of the pastoral poet, Bion. He was also, according to Suidas, acquainted with the grammarian Aristarchus. Theoderitus was his great model; but instead of the exquisite simplicity of that celebrated poet, he often displayed an excess of ornament and an over-refinement of style. His four extant idylls are *Fugitive Love*, *Europa*, *An Elegy on Bion* and *Megara*. They have been usually edited with the works of Bion. Many modern writers of different nations have imitated and translated them."

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet explains why he confined his poetic efforts to the illustration of the pastoral life. Had he had the liberty to express what he felt, he would have written in heroic numbers the death knell of king-craft and priesthood, and sounded the tocsin of human liberty, instead of warbling the strains of rural peace and quiet, to kill the higher and nobler aspirations of the soul, then almost dormant in the peasant's breast. How perfectly consistent is the opening sentence of the communication, with the chief character of the poems of Moschus. "To express yourself clearly and concisely in poetry was considered by the ancients as the best evidence of a true poet," says Spirit Moschus. The biographer complains of a display of his over-refinement of style. This communication, and the two preceding ones, came from historical characters wholly unknown to the medium or myself. The name of Moschus was wholly unknown to either of us, and in the giving of it, so new was the sound of the name that we supposed the name was Marcus, and as we wrote down that name, repeated it. Immediately the controlling spirit corrected and attempted to spell the name. Instead of spelling the name as pronounced, it was spelled Mochus. On our remarking that spelled Mochus and not Moschus, the spirit again repeated the name correctly, but also repeated the incorrect spelling of the name; thus showing with what difficulty spirits sometimes utter their names. Indeed, we have been frequently told that it requires more psychological power over the organism of the medium to give a date, a place, or a name correctly, than to give a long communication on general matters. This will explain why it is so difficult for spirits to give perfect tests to cautious and exacting investigators of spirit phenomena.]—Ed.

[Here we have the Greek poet Moschus, after twenty-two hundred years, stating the fact, that was no longer known in history, that he was attached to the court of Ptolemy Philadelphus who reigned in Egypt from 385 B. C. to 233 B. C. If a native of Syracuse, he was most likely called to Alexandria, by Ptolemy, to adorn that central seat of learning of the world. This poet

MIND AND MATTER.

PHILADELPHIA, SATURDAY, DECEMBER 4, M. S. 33,

Entered at the Post Office at Philadelphia, Pa., as second-class matter.**PUBLICATION OFFICE,**
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS

PUBLISHER AND EDITOR.

RATES OF ADVERTISING.

Each line of nonpareil type, fifteen cents for the first insertion, and half this rate for each subsequent insertion.

Business Cards and Continued Advertisements inserted at special rates.

Electrotypes and plates will not be inserted.

Payment strictly in advance.

Advertisements intended for insertion, must be left at the office by noon of each Wednesday.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.00 per annum; \$1.00 for six months; 50 cents for three months, payable in advance.

Single copies of the paper, five cents—to be had at the principal news stands.

CLUB RATES FOR ONE YEAR.

Five copies, one year, free of postage	\$ 8.00
Ten " " "	15.00
Twenty " " "	30.00

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise expressed.**DR. J. V. MANSFIELD,****THE WORLD RENOWNED WRITING MEDIUM,**

will answer sealed letters at No. 61 West Forty-Second St., New York City. Terms, \$3.00 and four 3-cent stamps. Register your letters.

Instructions to Those Who Desire Answers to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stiffly, as it defaces the writing matter. The letters, to secure attention, must be written in the English language.

Office Regulations and Requirements.One cent of an hour, with one person in his presence, \$5.00
One " 1/2 hour. " " " 3.00**IS PSYCHOMETRY A DISTINCTIVE SCIENCE?**

It has been claimed by Dr. J. R. Buchanan, Wm. Denton, Charles R. Miller, and others, that what has been termed Psychometry is a distinct science the scope of which is limitless. The time has come when this claim must be thoroughly tested and the question of its validity settled. This issue has been forced upon public attention by facts that have been for some time past occurring through what are termed psychometric sensitives, and which will not admit of further indifference on the part of those who claim for Modern Spiritualism, that it is the only intelligible solution of psychic influences. If, what is called, Psychometry, be true, then much that is called spiritual manifestations through media is not what it purports to be, to wit: the manifestation of the power and intelligence of spirits. On the other hand, if spiritual phenomena are what they purport to be, then much that is regarded as foreign to spiritual mediumship, under the designation of psychometry, is in no respect different from such spirit control.

To show to what an extravagant extent those who have been most prominent in asserting the scientific value of psychometry, as a reliable means of acquiring knowledge, have carried their theories, it is only necessary to refer to a few facts of recent occurrence. Dr. Buchanan and Mr. Charles R. Miller have recently sought to apply psychometry, to determine the identity of certain photographs, purporting to be those of Jesus Christ, the Virgin Mary, Mary Magdalene, St. Peter, etc., procured through the intervention of spirit power, at the seances of Mrs. Anna Stewart, of Terre Haute, Ind. Two of those photographs, those first mentioned, are not photographic presentations of spirits at all; but one of them is a copy of an engraving, representing Jesus Christ, on which the line shading is so manifest that no sensible person could be mistaken as to that fact. The other one is a photographic copy of the statue of a young girl, standing upon the pedestal which supports it in an erect position. The originals of the picture and the statue are in existence, leaving not a particle of ground for any doubt as to those facts. Dr. Buchanan has subjected those photographs to psychometrization, and through James A. Bliss, Alfred James and other mediums has obtained readings which, although more or less vague and indefinite, may be regarded as relating to the mythical Jesus and Mary, of the Bible story. He has had the same results through psychometrizations of those photographs by professed psychometers. What do these facts show?

We answer; one of two things. First, that the several psychometric readings were but a reflection of Dr. Buchanan's preconceived views, and were influenced by his psychological control of the sensitives; or second, that the several sensitives were controlled and influenced by spirits who caused them to give the readings which Dr. Buchanan accepts unquestioningly as the certain identification of the genuineness of the photographs, and the spirits who stood for them. In either case the result can have no other legitimate effect than to show the unreliability of psychometry as a source of correct knowledge. It is the height of

absurdity to pretend that there was anything about those photographs that could in any way impress the minds of the several psychometers to give one and the same reading of their purport. How could an engraving or a statue impart to those photographs any psychic influence that could be perceived by the most sensitive professional psychometer. It is not necessary to strain matters to any such far-fetched theory, to account for the concurrent readings of those photographs. We will show that this is readily accounted for on a theory entirely consistent with indisputable facts.

No one who is cognizant of the circumstances attending the procurement of those photographs, will doubt that they were produced by spirit power, and so far as that fact goes, they may be regarded as spirit pictures. At all events we shall for the sake of our argument, concede that to be the fact. The question next arises, as to what spirits were instrumental in producing them, and why they were produced? That neither Jesus Christ nor the Virgin Mary had anything to do with the matter, is very evident; for neither of them, had they been present and standing for the pictures, would have appeared, the one as an engraving and the other as a statue. That photographic feat was, then, performed by other spirits than those who were to be represented. Why did they do this? They did it with one of two motives, and, perhaps, with both of those motives. First, they sought to discredit Mrs. Stewart as a medium for form materializations, and supposed this could be done in no more effective way than by making her appear to seek to deceive the public, by producing fraudulent spirit photographs; or second, failing in that intention, they sought to deceive those who would accept the spurious photographs as genuine, and induce them, by insisting upon the genuineness of so transparent, a deception, to create a strong popular prejudice against all who were in any way concerned in seeking to establish the genuineness of the pictures. In either case, the spirits who were engaged in the deception, were not truthful nor honest spirits, and took all necessary measures to render their deception successful. To do that they formed such spirit connections with Judge Lawrence, Dr. Buchanan, Mr. Miller and others, who most readily fell in to the spiritual trap set for them, as enabled the deceiving spirits to follow the movements of those prominent Spiritualists, and to be on hand to direct those several psychometrizations by influencing the sensitives. This theory is fully borne out by the experience of Alfred James, while psychometrizing the photograph of the statue of the young girl, as it was held to his forehead by Dr. Buchanan. He said so long as Dr. B. held the photograph in that position, he was both clairvoyant and clairaudient in a most unusual degree. He said he could see two groups of spirits present. One group consisted of Catholic spirits, all dressed in black, among whom was a Catholic priest, who stood beside an Eastern spirit, who controlled him, the medium, to speak. The spirit priest dictated to the latter what he wanted him to make the medium say. Mr. James says, the other group consisted of spirits arrayed in white, one of whom speaking for the rest, pronounced that to be false that he was made to utter. He further says, he had no power to speak differently than he did. We have every confidence that Mr. James has correctly stated the facts as he realized them to be. That being so, it is very certain that Dr. Buchanan is attended, to a vastly greater extent than he imagines, by Catholic spirits, who are deceiving him to do their work. We cannot dwell upon the absurd length to which Dr. Buchanan has carried his psychometric hobby, and will therefore briefly pass to the parallel Psychometric absurdity of William Denton.

For months there has been running through the columns of the *R.-P. Journal*, a serial work entitled, "Sideros and its People as Independently Described by Many Psychometers," by Prof. Wm. Denton, which for unscientific assumption is without an equal. Mr. Denton somewhere obtained fragments of an aerolite or meteoric stone, which he has been submitting to psychometrization by various sensitives whose respective readings he has been reporting. Mr. Denton has introduced a new feature of psychometric investigation, and that is to question the sensitives in order to elicit specific replies, thus throwing a new element of uncertainty into this otherwise most uncertain means of obtaining knowledge. No one can read those various readings without seeing that the readings are not in the slightest degree influenced by contact with the substance submitted for psychometrization. The sensitive no doubt sees, or otherwise realizes the existence of what is described, whether objectively or subjectively; or neither; or is influenced by some mind independent of his or her own as what no one seems to have thought it worth while to inquire. Nothing, however, could be more absurd than to suppose it possible that a piece of meteoric stone could impart to any psychometric or mediumistic sensitive the incidents which these various psychometers relate as having attended the changes of the matter of which that fragment is composed. Especially absurd is it to suppose, as is claimed by Mr. Denton, that so small a portion of an exhausted or destroyed planet could possess any property that would impart a knowledge of all things which existed or occurred on that planet during its development and death.

The only rational way of explaining these curious figures, is to suppose that mischievous spirits who are infinical to the spread of spiritual knowledge, avail themselves of the unconscious egotism of Dr. Buchanan and Mr. Denton, have used them to render mediumship as absurd as possible in the estimation of thoughtful people. These gentlemen claim that they are trained scientists, and that their methods of investigation are such as enables them to form scientifically correct opinions upon those subjects to which they turn their intention. It is because they make this claim and because many thoughtless people concede it to them that we have felt constrained in the interest of truth to raise the issue we do with them.

Nothing is more calculated to injure Spiritualism than to saddle it with the misrepresentations of spirits or mortals, and this has been the constant work of the enemies of truth both on earth and in spirit life. If Spiritualism is ever to meet with general acceptance, it will be necessary to keep it free from the vagaries that are calculated to bring just reproach and contempt upon those who are its advocates. Hence the time has come when everything of a questionable or a doubtful nature should be removed from Spiritualism. Such a thing is Psychometry, as it is explained and applied by Dr. Buchanan and Mr. Denton.

Our investigations of that subject, thus far, lead us to think that psychometric sensitives are nothing more nor less than mediumistic sensitives, who are alike most susceptible to the mental influences of both mortals and spirits.

If those gentlemen have any positive facts to show that that is not the case, they owe it to the public to give those facts to the world.

In closing this notice of a most serious subject, we respectfully caution Dr. Buchanan, Mr. Denton and Mr. Miller to direct their attention to determining how far their psychometers are influenced in their readings by controlling or psychologizing spirits; and especially would we protest against a continuance of the practice of testing psychometry by the loose methods that have been thus far observed by those who claim to be masters of the subject.

FOUND HIS PROPER LEVEL AT LAST.

We have from two or three sources recently received a public hand-bill, issued by Wm. F. Jamieson, who, like all charlatans and mountebanks, dubs himself *Professor*. What right he has to that title we are not told, but infer that he claims it on the principle that he is a master of the art of swindling. Here is the circular *verbatim et literatum*. We are willing to advertise this swindling scheme in order to make plain to the dullest comprehension "the nature of the beast."

"Spiritualism Exploded by Science. Prof. W. F. Jamieson, of Chicago, will give a course of three lectures upon Modern Spiritualism. Gross Deceptions practiced by Spiritual mediums fully explained. Twenty-five years investigation of Spiritualism! The gigantic delusion of the World. He will endeavor to show why a person may spend a quarter of a century, and even a life-time, under the fascinating spell of the most astonishing Mania of any age, without discovering that he is the victim of Hallucination! To a superficial observer it appears as if any one could fathom a fiction in a fortnight; but the fact is that some of the best minds and most honest thinkers will go down to their graves in the full conviction that Spiritualism is true. Neither genius, talent, nor even science itself will always emancipate a mind that has once yielded to the vagaries of Spiritualism. There is some hope for those who will listen to the voice of common sense to extricate themselves from the *The Snare* and especially that worst form or all imposition, SELF-DERISION. Spiritualists pride themselves on the fact that some of the most illustrious Scientists of our day, Varley, the electrician; Wallace, the naturalist; Flammarion, the astronomer; Crookes, the chemist; Zehner, and many others, are Spiritualists. This fact will be explained. For more than thirty years Spiritualists have challenged the world for debate. Why should they now shrink from meeting Prof. Jamieson? They acknowledge that he was one of the best posted lecturers in their ranks, and who converted three clergymen in debate. Why do they not now bring forth their debaters? Mediums are invited to be present, free of cost. They will be paid cash to hold a circle in presence of the audience, the Professor reserving the right to 'Try the Spirits!' Prof. Jamieson will introduce a number of interesting Electrical Experiments. Are there any spirits? Scientific Tests. By means of a delicately balanced lath, the presence of an invisible power will be demonstrated; but it is not spirits. The insulated age. The whole spirit world, and all the mediums of this, cannot, without contact, move the balance resting upon it. After calling upon the mediums and spirits, the Professor will do by science what balks the powers of 'millions of spirits that walk the earth' unseen. 'Katie King' in all her glory. How 'spirits' materialize! Ropetting Frauds! Dark-Circle Deceptions! Confessions of Fraud by leading Spiritualists, who admit that their best mediums sometimes cheat. The Rapping Rogues. The mass of Spiritualists honest but deluded. They flatter themselves that they are free from superstition, while theirs is a monstrous wholesale Superstition! They charge the Christian world with fostering what Mosheim, the able ecclesiastical historian, designates 'pious frauds,' but Spiritualists, eager to believe the pleasing fiction that our departed friends return to earth and hold daily and familiar converse with human beings, are wading in a flood of fraud chin deep. Their leaders and editors of spiritual papers profess to favor free discussion; and then, as a rule, carefully close their publications against the other side! They ridicule lecturers and clergymen because they receive compensation for services; while their own most successful mediums charge from one to five dollars a message from the supernal spheres! A pretty high rate of postage! They publicly invite investigation; and privately interpose every conceivable obstacle to a full, free, candid inquiry, under the specious plea

of 'conditions.' CHURCH MEMBERS who wish to be posted on the *Follies of Spiritualism* should not miss these lectures, by one who earnestly believed them for over a quarter of a century; and who Renounced Spiritualism because he became fully satisfied, after close investigation, and scientific study, that it is not true and therefore cannot bear the light of day. 'Any system which shuns investigation openly manifests its own error.' Let Spiritualists asperse his motives as they choose, the fact remains that Prof. Jamieson abandoned Spiritualism, the hope of his boyhood, reluctantly. Who is there that would not gladly accept the idea of endless life and happiness for mankind if it could be proved? The Professor deals unspuriously with the false system; but has no unkink or uncharitable word for the people he has every reason to believe are dupes, not deceivers. There is a horde of unprincipled frauds scattered over the continent who practice to deceive in the name of Mediumship and Spiritualism. No mercy will be shown them. It is every one's duty, who can, to expose them, and deliver Spiritualists from the coils of what is admitted to be a charming delusion!"

After thus laying before our readers this testimony of Wm. F. Jamieson—a 'Fool Professed,'—he will hardly say, that we, at least, are very much alarmed at the consequence to Spiritualism of his last most desperate, mean, contemptible, hypocritical, dishonest and untruthful attempt to 'raise the wind' peculiarly at the expense of truth. We propose to strip off the cap and bells of this professional fool, and allow the world to see the poor hypocrite in his true light. If we want to judge of a man's character, we must look at his antecedents and whatever those show him to be, he is; without a chance of misjudgment. Having found out what he has been, in the past, and become correctly informed as to his present attitude, we can very readily judge as to what the future may be.

We have been informed by this Jamieson, that after reaching years of manhood, he pretended to be honestly converted to the truth of the Christian religion, and sought a clerical position as a teacher of that religion. This he obtained, which, by the by, was no very brilliant attainment, and for ten years or more taught the monstrous falsehood of salvation from sin by a belief in the atoning blood of a crucified God. His clerical occupation proving not sufficiently remunerative to satisfy the worldly requirements of this embodiment of egotism and selfishness; he cast about to find some field in which he could cut a more prominent figure, with the prospect of larger gains. At that time Spiritualism having gained a firm foothold on public attention, seemed to promise a sure field for success to a man possessing the ambition for notoriety, which has been the most marked feature of Jamieson's career. He, therefore, with the gyrating suppleness of a "Jim Crow," and with the greatest possible ease, "wheeled and jumped" out of the monstrous delusion of salvation by a crucified God, into the still "more monstrous delusion" of salvation by personal merit alone. For a quarter of a century Jamieson managed to delude Spiritualists into the belief that he was honest and sincere in his professions of being a friend and advocate of Spiritualism. So believing, some of them were induced to provide a very large sum to found a spiritual weekly paper in the city of Chicago and Jamieson and another of the *same stripe* of Spiritualists, was put in charge of the enterprise. The result was just what might have been expected from such men. At the end of a year the whole capital of the concern was sunk, and but for the determination and business pluck of S. S. Jones, the paper (*the Religio-Philosophical Journal*) would have ceased to exist at that time. It is now a very serious question whether its resurrection was not a calamity rather than a help to Spiritualism. Jamieson and his associate were kicked out of their official positions in the *Religio-Philosophical Journal Publishing House*, in ignominious disgrace, and from that time he steadily lost caste as an advocate of Spiritualism. Spiritualists everywhere had become heartily sick of him, and Jamieson again cast about for some new field in which to turn his "Jim Crow" abilities to account.

He could see no other place into which to "wheel and jump," then into cold and dead Materialism, with any hope of eking out his professional role. Accordingly, without ever having assigned a single reason for his change of position, he abandoned all that he had been teaching for twenty years and more as the positively demonstrated truth of Spiritualism, and unblushingly denied that there was any truth, sense or reason in anything that he had taught as positive truth for more than twenty years of his most mature life. We think Jamieson will hardly blame any one for taking high at his word, and judging him to be the knave, or fool, or both, which his conduct shows him to have been. It required less than two years to make the Materialists as heartily sick of him, as the Spiritualists and Christians had previously been, and the "pot could not be kept boiling" with such godden and lifeless fuel as Materialism furnished, and again he was forced to cast about for another field wherein he could "wheel and jump." Unless we are far from prophetic Jamieson will find, like Sam Patch, that he has made his "last jump," and the waters of oblivion will hide him from the view of all except that of his own spirit and the spirits of those he will meet him in the life, which he would feign escape, but cannot.

The last leap of Jamieson is, into the slime, filth and mire of falsehood, deceit, fraud and moral depravity, that constitutes the stock in

trade of those, who, with such slush, expect to so begrime Truth that even her most faithful friends will not recognize her. Poor fool! that he of all others should be so self-deluded, and impotently demoralized, as to hope to effect such an impossibility. Spiritualism owes Jamieson nothing but the sheerest contempt and pity, and has no reason whatever to fear harm from his festering malignity. The desperation of this last movement, of this Professor of Charlatanism, is made manifest by his appeal to the curiosity of the three classes of persons that he has for the past thirty-five or more years, been deceiving and cheating by his hypocrisy and dishonesty. We allude to Christians, Spiritualists and Materialists. We infer Jamieson has had a consultation with Col. Bundy of the *Journal*, and that he intends co-operating in founding that "Church of the Future" which the latter, with insane and inane complacency, announced through his paper two weeks since. Materialists are invited, at twenty-five cents a head, to witness a mountebank performance by Fool-Professed Jamieson, to have demonstrated to them that they are as soulless as the dead and rotting carcass with which they enrich Mother Earth; Spiritualists are invited to witness the same performance of humbuggery to have the scales removed from their eyes that they may see and know what fools they are; and Christians—"Church Members," as Jamieson calls them—to post themselves how to prevent Spiritualism from playing "Ballyhoo" with their pleasure of feasting on the flesh, and revelling in the blood of their Crucified God. There may be Materialists, and Spiritualists and Christians that will sit down at that feast of humbuggery, and go away filled with the diet of fraud, falsehood and deception with which he would feign cram them, but we know little of mankind, if they do any such thing.

Jamieson does not seem to realize the sorry figure he will cut in his new role when rivalled by the Fays, Bishops, Baldwins, Warrens, Lincolns, and other stars in the line in which he has ventured upon. If any one is deceived by the mountebank knave, it will be their own fault, after reading this exposition of Jamieson's claims to public confidence.

In closing our notice of Jamieson, we ask him to point out to us any spiritual medium, any Spiritual lecturer, any Spiritualist anywhere, who can show a worse record for dishonesty, fraud, deceit, hypocrisy, falsehood and contemptible meanness, or which can in the least compare with that of Wm. F. Jamieson? When he attempts this we will have something more to say upon the subject; until then we have said and shown enough.

OUR MEDIUM CENSORS.

In the last *R.-P. Journal*, M. L. Sherman, of Adrian, Mich., shows his good will towards ourself in the following manner. Writing to Col. Bundy, he says:

"We have taken the *Banner of Light* and *Mind and Matter* [Col. Bundy had not the editorial honesty to italicize the title of our paper] and some other spiritual papers occasionally, but we have come to the conclusion that we like the *Journal* the best. [Nothing more natural than that.] One thing I say, my friend, I would not say so many hard things about mediums. [Wise advice! truly], not that I care so much about it, but it has hurt the sale of the *Journal* in these parts. [It would seem that Mr. Sherman's measure of honesty is as the pecuniary advantage it may bring. He has no objections to the abuse of his fellow mediums by Col. Bundy, but advises him to cease that abuse only because it does not pay. Is Mr. Sherman not a chip off of the Bundy block?] I have done all I could to induce people to take it; cannot as yet get one. [That is just as it should be]. . . . We have taken *Mind and Matter* [title not italicized] as long as we shall. I cannot believe Roberts knows all there is to be known in the broad universe yet."

Mrs. Mary M. D. Sherman shows her kind and gentle feeling towards us by writing to Col. Bundy as follows: "I take pleasure in sending the *Journal* to near and distant friends, but *Mind and Matter* I am ashamed to send, for it is so filled with vituperative language against a brother man." As Mrs. Sherman is an ardent admirer of Col. Bundy's continuous flood of slander against unoffending and persecuted mediums she has done well not to let her friends know the extent of his editorial dishonesty, by sending them *MIND AND MATTER*. It would seem, however, that her friends fully appreciate the position of Col. Bundy without the help of *MIND AND MATTER*, for, as Mr. Sherman admits, with all their joint efforts they have not succeeded in getting a single person to subscribe for it.

As Mr. and Mrs. Sherman have seen fit to speak disparagingly of *MIND AND MATTER*, we feel it due to them and our readers that we should show exactly how matters stand between Mr. Sherman and ourselves. A short time after starting *MIND AND MATTER*, Mr. Sherman proposed to send us some dozen copies of his book, entitled "The Hollow Globe," to be kept on sale by us. He proposed that we should take one copy in exchange for a year's subscription of *MIND AND MATTER*. To his proposition we assented. We advertised the work for weeks without receiving any call for it and at length discontinued the advertisement. Mr. Sherman wrote us several times, and we published his articles, although we did not consider them of much practical value. Being greatly crowded for space we were at last forced to pigeon-hole one of his effusions, which gave him great umbrage.

Last July he wrote us demanding a settlement for the books he had sent to us, most uncourteously

alleging that we had sold them and used the money. Having all the books then on hand, and they being worth no more to us than the paper on which they were printed, we packed up the whole lot and sent them back to him, telling him if we were any further indebted to him we would settle the claim, if just, on presentation. For this Mr. and Mrs. Sherman seem to have assumed a hostile attitude against us. We are sorry for this, but will try and survive it. So long as they were getting the paper in exchange for the "Hollow Globe" we heard nothing of that shame that has so disgusted Mrs. Sherman. We feel to thank Mrs. Sherman, the extoller of Col. Bundy and his paper, for the compliment she pays us, in condemning our course. If we did not feel our course to have been perfectly right, the adverse criticism of Mr. and Mrs. Sherman would convince us of it.

THE NARROWEST KIND OF SPIRITUALISM.

Will Mr. Henry Kiddle explain what he means when in replying to Hudson Tuttle through the *R.-P. Journal*? He says:

"Christian Spiritualism recognizes a communion with pure spirits that come acting in harmony with the divine will, such harmony being the essential condition of spiritual purity and progress, as Jesus, in common with every other Messiah or Christ, has most clearly taught. Christian Spiritualists do not narrow their principles to any one personality. They recognize both principle and personality. The former is universal, and based on divine law, call it Christ, or 'Divine Arabula.' It has been personified variously, in diverse times and places, in Spitana, called Zarethnstra (Zoroaster) or the Messiah, Gautama, called Buddha, or the enlightened, and Jesus, called the Christ or Messiah, the son of God. In each case the personal name is to be distinguished from the official or functional title, which has the same import, signifying the highest order of spiritual influence; for every Messiah seems to have had a spirit influx, which may be called divine, since it emanated from the exalted spheres of purity and love—that is from spirit intelligences far advanced in spirit life. This high 'sphere' has been called in spirit communications the 'Christ sphere,' from which influence will ever descend upon all whose lives in any degree assimilate with it."

Again we ask, What does Prof. Kiddle mean by his attempt to limit and confine the spiritual movement only to those spirits who are in the "high sphere" or "Christ sphere"? Is he so wanting in the commonest incentives of human sympathy as to desire or to seek to limit the spiritual regeneration of mankind to those alone who need that regeneration the least? Spiritualism has not been brought to earth for any such one-sided and contrite purpose, or we have an entire misapprehension of its object and scope.

Mr. Kiddle tells us he is a Christian Spiritualist and that "Christian Spiritualism recognizes a communion with pure spirits that come acting in harmony with the divine will, such harmony being the essential condition of spiritual purity and progress, as Jesus," etc. Now, we would have Mr. K. to tell us what spirit is not pure in every sense that every other spirit is pure; and what spirit "comes acting" not in harmony with the divine will? The same divine principle is held in common by the human race, and no spirit can come acting otherwise than in perfect harmony with the divine will which governs with unvarying impartiality the whole human race.

There is not a human spirit however advanced on the road of human progression, nor however enveloped in misery and darkness, that can act inharmoniously with the divine will; and when Mr. Kiddle attempts to make it appear otherwise, he certainly shows a want of knowledge of the true relations which exist between different members of the human family.

If the facts of Spiritualism teach any one thing more than another, they teach that the great mass of the human race, owing to their want of knowledge of their natural relations as members of the human family, are in a wretched condition of hopeless stagnation and despondency. Those facts further teach that high and advanced spirits have no power to penetrate the thick and dark clouds that envelop their less fortunate brethren, and that the only hope of the regeneration of the latter lies in their being taught, by spirits who can reach them, that which they were never permitted to know when in their mortal forms. Those facts further teach that, for competent spirit teachers to perform this mighty and pressing work, they must avail themselves of our mundane influences to obtain the power to carry out their beneficent mission. These truly god-like spirit benefactors come from no "Christ sphere," nor from any spirit sphere, that is not the common inheritance of every human intelligence.

By a more fortunate train of circumstances they have been enabled to gain a lead in the march of human progress, and that is all. They cannot cut loose from their less fortunate brethren leaving them behind them, even if they would desire to enact such mean selfishness; but blessed as they have been by a sight of the glorious prospect before them, their whole desire is that all should enjoy the bounteous happiness.

In the first place, there is no evidence of any value whatever that there is a Christ sphere; and even if there was, it would be of the least importance of all, to the human race. The spirits of Swedenborg, Bacon, Franklin, Washington, Lincoln, and others of that practical class, are of more importance in the work of spiritually regenerating the human race than all the personified fictions of all the religions that ever existed. Why must the ear of human

progress be impeded at this day with the debris of the institutions built up by priestly selfishness and cunning at such a ruinous cost to the happiness of the human race?

Let there be no more of this insensate and ruinous nonsense. Throw wide open the avenues for spirit return, and join with a will in helping on the great work of spiritual regeneration in which the spirit workers are leading. Those who want to confine the movement to "Christ sphere influences," are hindrances and not helps in the great work. Some men are so pure and good as to be good for nothing in the work of lifting up their fallen fellow-men. We are not in sympathy with such persons. We are more closely bound to those who are willing to go into the highways and byways of life, and, without regard to the soiling of their hands and garments, stoop to raise and hold up the lowest human brother or sister. In that way, and in that way only, can the great law of human brotherhood be fulfilled.

Come, all ye that are weary and faint, and share in the healing of the pure waters of spiritual truth. It matters not how soiled or tattered your garments, or how unsightly your afflicted forms, the cleansing power of truth will make you whole. Come when you can, to whom you can, and through whom you can, and learn the lessons of life which you must learn before you can be truly happy.

PSYCHOMETRY FURTHER CONSIDERED FROM CHARLES R. MILLER'S STAND-POINT.

In replying to Mr. L. M. Gunn of St. Louis, Mo., Mr. Miller in the *Psychometric Circular* supplement, of November 1st says:

"We avail ourselves of this opportunity to call the attention of Mr. Gunn, General Robert's (ourselves) and all others to a volume just out entitled, 'History of the Prehistoric ages.' Here is a book of about 400 pages, written through the psychometric process, and carrying with it a certain amount of authentication in the fact: That Dr. Nason, of Chicago, while in trance condition wrote the book in a language (mostly symbols) one page of which could be interpret or understand. While this was a 'sealed book' to Dr. Nason, Dr. James Cooper, a psychometric instrument of transcendent power, placing his left hand on Dr. Nason's manuscript, writes page after page (400 printed pages) of this 'History of the Prehistoric Ages.' The Ancient Spirit Band who controlled Dr. Nason, the trance medium, and Dr. Cooper the psychometer, lived on this earth many thousands and years ago, and whatever other defects may appear, the volume we are commenting upon is conspicuous for detail and direction, and the absence of generalities or any approach to vagueness. The following quotation, in reference to the life and history of Jesus is a fair sample of the psychometric method of dealing with controverted topics:

"The God that Jesus taught the human race to worship, was a God of Love, the father of all mankind, and not the God of the stiff-necked and rebellious Jews alone, but a father whose nature was made up with sympathy for his suffering children. The mistake made by the Apostles and early Christians was in confounding the God of Moses and the God of Jesus—in making the two one, when they are separate and distinct individuals, a fact that each person can satisfy themselves of if they will but analyze the ancient record for themselves.

"The confusion of ideas arises from the ignorance of the race regarding spirit influences. If they were conversant with it they would understand that in neither case was it the Infinite that controlled these individuals, but bands of spirits, which, in the case of Moses, were but little more advanced or progressed than he was himself. But in the case of Jesus, exalted spirits—angels—had been for centuries preparing for his coming. They presided at the conception of his father and mother, as well as of himself, having thus prepared him for the exalted mission he so grandly filled, and now this same loving and noble spirit is presiding over and directing the Spiritualistic movement, which is the second coming as was prophesied.

"But he came unto his own, as the churches call themselves, and they received him not, thus doing just as the Jews did. For the most part he was received by the poor and ignorant, then by the unbelievers and scoffers at religion, converting them to a belief in the immortality of the soul, thus doing for thousands what all the teachings of the churches had failed to do. Yet with the evidence before them, they still remain so perverse that they either deny or cry 'it is the devil,' if they admit that the manifestations are really of a supermundane origin."

We have given the whole of Mr. Miller's exposition of the "transcendent" psychometric power of Dr. James Cooper, in order that the reader can see for himself, or herself, the amount of inconsistent nonsense that passes for psychometric wisdom. We are pained and mortified beyond expression to see Spiritualism made the foot-ball of deceiving spirits in the manner which that specimen of Dr. Cooper's psychometric performances displays. Can it be possible that there are any considerable number of persons who have so taken leave of their ordinary senses as to accept that inconsistent twaddle for truth? We know that it is not to be expected that Dr. Cooper, the unconscious trance psychometric sensitive should realize the humiliating use to which he is applied by untruthful spirits, but it is amazing that he had no friend who could show him the folly of publishing such manifest nonsense as truth. Moses and Jesus are alike theological myths, the one of Jewish, the other of Christian invention, as every person, making any pretence to critical learning knows. This is manifest in the pretence that the God of Moses and the God of Jesus, were two different individuals, and that they were not individuals, at the same time, but bands of spirits. This is enough to show the character of this whole specimen of "transcendent, psychometric" wisdom. It is the work of untruthful spirit influences beyond all

question. Dr. Cooper has one thing to learn, and he cannot learn it too soon. He is a badly obsessed psychic sensitive and is made to cut such antics as make high heaven weep. We have known little of Dr. Cooper, except as he was connected with the identification, or rather the alleged identification, of the twenty-six most wonderful and interesting pictures of ancient spirits painted by the gifted spirit artist, Wella Anderson. Dr. Cooper was used by deceiving spirits to name and describe those ancient spirits, in such a way, as to destroy their value as one of the most remarkable manifestations of spirit control that was ever produced. The spirits using him for that grotesque purpose were not a whit more truthful nor interested for the good name and fame of their victim, in that instance, than in the work referred to by Mr. Miller. It shall not be our fault if they accomplish anything by their attempt to deceive. We insist that Spiritualism shall not be made to carry the load of nonsense and deception which hostile spirits are laboring night and day to fasten upon it. Do not understand us as blaming Dr. Cooper. We do not. If he knew the truth, he would soon call a halt to that kind of nonsense.

Mr. Miller, alluding to the book in question, says:

"Dr. Cooper's interpretation of the Chicago symbolic writing, authenticates the Terre Haute and Astoria materializations, and corroborates and endorses the psychometric readings of the photographs—Mary and St. Peter—which have, from time to time, appeared in the circular. Not only is the testimony uniform—cumulative and corroborative—as to the identity and personality of those grand historical characters; but Dr. Cooper's 'readings' exactly parallel—fully sustain—the teachings on this and kindred subjects of the grandest of our trance and inspirational orators, such as Mrs. Richmond, Mrs. Hyzer, Jennie Leys and Wm. J. Colyille.

"As to the disposition and ability of manifesting spirits to simulate, or make fraudulent representations at materializing circles, we have no more doubt of the power of Psychometry to detect, and characterize such manifestations, than we have that this searching and relentless power can tell the difference between a rogue and an honest man."

All of which goes to show to what lengths of absurdity a sensible man can go when once he mounts a hobby and rides it without regard to consequences. It never for a moment occurs to Mr. Miller to stop and note the fact that the same class of spirits are engaged in the work of deception which is manifested through the various sensitivities in all parts of the world. How long would they be able to deceive any one if they did not act in concert, everywhere, in their programme of deception? It is this simple and natural fact that Mr. Miller loses sight of, when he looks to psychometry to "detect and characterize spirit deception. When Mr. Miller speaks of Mary and St. Peter as "grand historical characters," we ask him to get down off his Psychometric hobby, and tell us where there is a line or letter of authentic history that such persons ever existed. The three first Gospels are not regarded as having any historic value, outside of those who regard them as the inspired Word of God, and by the latter, all the value they have as history is owing to the supposed plenary inspiration that produced them.

Until Mr. Miller or some one else, attempts to point out some particle of historic evidence of the existence of Mary and Peter, it is wholly out of place to call them historical characters at all. We have over and over again demonstrated the absolute identity of Mary, the Virgin Mother of Jesus, with the zodiacal Virgin and her son as Ies or Jes, the God Bacchus of the Phoenicians, who was none other than the Sun personified. As proof of this, we will mention but one religious rite that was common to the worship of both.

The Phoenicians instituted a sacred feast in honor of Bacchus, their God-personification of the Sun, at which they eat bread and drank wine, as an expression of their gratitude to that benevolent luminary for conferring upon them the grain and wine which was so necessary to their earthly comfort and sustenance. Symbolically they considered the bread as the body, and the juice of the grape as the blood, of the great orb whose light and heat produced them. As symbolic of Sun worship—the only worship that has ever prevailed upon the earth—there was an appropriate significance in that Phoenician religious rite.

That Bacchus was the Sun personified, no well informed scholar will deny, and his name was abbreviated into Ies, meaning I the one and es the fire, the one fire or source of light and heat. That word was pronounced Yes, afterwards Latinized into Ies with the suffix us. That this is the origin of the name of the hero of the Christian legend is manifest, from the fact that the Greek tetragrammaton I H S is to be found upon the altar-piece of all Christian churches, which is interpreted, by the Christian clergy, to mean the Latin sentence, *Iesus Hominum Salvator*, when in fact the three letters constitute the Phoenician name of the Sun, expressed by the three Greek letters iota, eta and sigma, the supposed Latin H being the Greek eta. The identity of Jesus with the other personations of the Sun in the Pagan religions is unmistakable; and yet notwithstanding that fact we have learned Christian divines imitating those Pagan numeraries, and regaling their followers on bread and wine, alleging that Jesus Christ, the man-god of their religion, commanded his worshippers to partake of bread and wine, as if eating his flesh and drinking his blood. The blasphemy of attributing such a doctrine to the Great Uni-

versal Spirit is too horrible to contemplate. If Christians are Sun-worshippers, as were the Oriental Pagans, then there is some show of sense in their zeal, or symbolic church ceremony of the Eucharist, but not otherwise. That Jesus Christ was but one of numerous personifications of the Sun in his annual course is well known to the Catholic priesthood, and would be by the Protestant clergy if they dared to look the truth in the face.

Our space and time will not allow us to follow up the evidence that demonstrates beyond all question the mythical nature of Mary and her alleged son. We must here be content to assure Mr. Miller, that if he has no better provider for his psychometric hobby than the myths Mary and Peter, he may as well make up his mind that the psychometric animal is doomed to an early death. We will have more to say upon this subject in our next.

EDITORIAL BRIEFS.

MRS. SUSIE WILLIS FLETCHER sailed for London from New York November 20th.

MIND AND MATTER is on sale at the office of the *Banner of Light*, Boston, Mass., every Saturday morning.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

The Herald of Progress notices the movement in this country to establish a home for wornout mediums, and suggests that the Spiritualists of England do something of the kind.—*Banner of Light*.

MRS. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

The Banner of Light of the 27th ultimo contains a very interesting account of a materialization seance held by Mrs. Andrew Bigelow, No. 3 Hancock street, Boston, Mass., at which eleven spirit forms appeared. The seance was considered a success, and is strongly endorsed by Mr. Colby in a leading editorial.

We would call the attention of our readers to the advertisement of Dr. C. E. Watkins on the seventh page. Mr. Watkins is a remarkable medium, especially for independent slate-writing. He will remain in Springfield, Mass., during the coming winter, as his health will not permit him to travel. We would urge our Springfield friends to keep him busy.

WELLA ANDERSON, the noted spirit artist now located in this city, is prepared to send out magnetized paper solely for developing mediumship. We have witnessed some of the remarkable effects of this paper at this office, and can recommend it to our readers. Price, six sheets for fifty cents; twelve sheets \$1. Address Wella Anderson, 2027 Columbia Ave., Philadelphia, Pa.

THOMAS R. EVANS, the well-known spirit photographer, has resumed his sittings at No. 74 Fourth Avenue, Louisville, Ky. (See adver. on 7th page.) This is the medium through whom we received the photographs of Franklin and Paine, under circumstances that constituted a perfect test of the power of spirits to impress their likenesses upon the sensitized plate.

We specially invite the attention of our readers to the able article from the pen of B. B. Hill, Esq., on the first page of this paper. We know of no one who has a clearer and more comprehensive view of the teachings of Spiritualism than Mr. Hill; and of few who can more succinctly and forcibly express his thoughts. We regret that he does not more frequently give rein to his vigorous pen.

Truth, *The Rising Sun*, published monthly by Lucy L. Browne, of Portland, Oregon, has now reached its fifth number in volume 1; and shows that its worthy medium editress is determined to make her paper a success. Each department is conducted with great care and we trust that in the near future this journal will become the "Noon Day Sun" for Spiritualism on the Pacific coast. We feel it our duty to urge our readers to sustain the efforts of Sister Browne in making this journal a perfect success. Send for a sample copy to Lucy L. Browne, No. 224 First street, Portland, Oregon.

At the Northern Wisconsin Spiritual Conference, James Kay Applebee, of Chicago, will be the principal speaker at the quarterly-meeting, Dec. 10, 11 and 12, 1880, in Oconto, Wis. Mr. Applebee is one of the most talented orators in the free thought ranks. The C. M. and St. Paul Railway will give those paying full fare to the meeting, return tickets for one-fifth fare. Prof. Lockwood will give an illustrated lecture on the "Structure of the Brain," during the meeting. Let all be present the first day. Please notify the secretary of your intention of attending. Usual courtesies to all. Dr. J. C. Phillips, Secretary.

C. L. SYLVESTER, writing to the *R.-P. Journal*, says: "Go on; you have sifted out some of the frauds, but there are many more, etc." Will Mr. Sylvester please name the "frauds" that the *Journal* has sifted out? We have called upon Col. Bundy a half a dozen times to name them, and he does not dare to do so, simply because every medium that he has attacked are still in the field and doing good work for Spiritualism. It is

now a common saying among Spiritualists that no stronger endorsement can be given a medium than to have Col. Bundy attack their character as mediums. It shows that they are in the front rank and doing good service.

Physical manifestations of a remarkable character are occurring in many circles in this city. Last Monday evening, at the developing circle of Mr. James A. Bliss, No. 1620 South Thirteenth street, every person seated in the circle felt the influence of the new power. A guitar was taken from the table and carried around the room while the hands of the circle were joined one to the other. Voices were heard speaking to their friends. A little girl of nine years, was powerfully controlled by an Indian spirit and forced into the cabinet by the controlling spirit, and while there gave several remarkable tests to different persons seated in the circle, giving full names, etc. The indications are that several new materializing mediums will be developed in Mr. Bliss's circle. Such circles should be formed in every town and village in this country. Who will labor in this direction?

In the *R.-P. Journal* appears an article from the pen of D. E. Smith, of Community, N. Y., strongly endorsing Mrs. Mary Andrews, of Moravia, N. Y., as a materializing medium. Mr. Smith claims that Mrs. Andrews gave sixteen sittings under "frank proof conditions," but fails to state what those conditions were. He closes by advising all sceptics, "to engage good, reliable mediums—those recognized as such by the *R.-P. Journal*—to come to their homes, from circles of your own choosing, and be convinced 'there is no death.'" It is a well known fact that Mrs. Andrews never submits to test conditions proposed by persons in her circles. Now, why does Col. Bundy allow Mr. Smith to give to the world such "unscientific phenomena?" What would Mrs. Andrews say to Mr. Bundy, if he would present his code of "test conditions" to her for her to observe in her seances? Consistency! thou art a jewel.

Mr. H. S. Johnson, of Tioga, Pa., in a recent private letter says: "No person or persons on this earth could convince me that I did not see my spirit wife at a public seance held in Philadelphia by Mr. and Mrs. James A. Bliss, last Sunday evening. I stood within ten inches of her, and once was so near that she imprinted a kiss upon my forehead, just as she was wont to do when in the form. I also had the satisfaction of seeing what purported to be my spirit daughter, who passed over some twenty years ago. She breathed but a few hours on this side and left us; of course I could not recognize her except by a striking family resemblance. She was a beautiful spirit, and said distinctly that she was my daughter; every feature was perfect and did not in the least resemble the medium; she stood very close to me and told me her mother had done the best she could to make herself visible to me." The mediums through whom such positive manifestations come are the ones that Col. Bundy and the *Philadelphia Times* sought to crush out by falsehood and misrepresentation. Mrs. Bliss's seances are well attended by honest investigators and only these will find a welcome there.

The "Mediums' Home" Movement Taking Definite Shape—Organization Perfected.

In the last issue of this paper we urged Mrs. Annie C. Rall and associates to organize themselves into a society, and we are happy to inform our readers that they have acted upon our advice, and by the letter published below from the secretary it will be seen that the movement has now taken definite shape and will be a success, provided every true Spiritualist will do his or her duty by contributing to the funds of the society and using their influence with others to do the same. Mediums should take an interest in a movement that is made in their behalf by giving benefit seances to swell the fund. Societies everywhere should take up a contribution for the benefit of the fund, also hold fairs and entertainments for the Home. There are thousands of ways that earnest Spiritualists can devise to help the movement along. Who will be the first to speak?

LETTER FROM SECRETARY KINSEY.
Cincinnati, Ohio, Nov. 24, 1880.

To the Editor of *Mind and Matter*:

At a meeting of the Association for the purpose of founding a Home for Mediums, held at the residence of George Rall, Esq., No. 482 West Liberty street, Cincinnati, Ohio, Nov. 22d, 1880, it was resolved that the Secretary address you a communication, informing you that an organization was effected on November 15, and the following officers elected: President, Mrs. Annie C. Rall; Vice President, Thos. P. Hughes; Secretary, Charles S. Kinsey; Treasurer, George Italy; Trustees, Benj. L. Fagin, Annie C. Rall, Thomas P. Hughes, Chas. S. Kinsey, George Rall; Legal Advisor, Judge A. G. W. Carter.

Articles of incorporation under the laws of this State are drawn up and in process of completion through the various county and State officers.

CHARLES S. KINSEY, Secretary.

LETTER FROM THOMAS MIDDLEMIST.
Yreka, Siskiyou County, Cal.

Editor *Mind and Matter*:

Not knowing Annie C. Rall's address, I send enclosed \$5 for fifty "bricks" in the Mediums Home stock. If a fund could be raised for sick and helpless mediums to draw from I would give ten dollars towards it. Wishing you every success, I remain a friend to all mediums.

THOMAS MIDDLEMIST.

Wm. H. Bauer, of Baltimore, Md., writes: "My subscription for your paper expired with the last number and I do not feel like giving it up, for it has afforded me much real pleasure in its perusal. Enclosed find \$2.00 for its renewal for the coming year."

J. L. Davis, of Princeton, Ill., writes: "Please renew my subscription for another year. I am interested in those old philosophers. They will show up the bogus religions of Christ and all of the creeds of our day. Yours for the truth, and MIND AND MATTER for all time."

BLACKFOOT'S WORK.

CURE SORE LEG.

Springfield, Mass., Nov. 27, 1880.
Bro. Bliss Sir:—The last sheet of magnetized paper you sent my husband cured him of a sore on the leg. It is now all well and I am so glad. Now I am sick—have a fever and other troubles—please send me two sheets.

MRS. CLARISSA DAVISON,
No. 177 Hancock Street,

FEELS THE INFLUENCE.

Plymouth, Michigan.
Dear Sir:—The sheet of magnetized paper I received in due time, and applied it to my body when I went to bed; and about one o'clock I awoke and felt a strange influence, as though I was being magnetized. Find stamps for a further supply. Yours respectfully,

M. W. BRADNER.

EXPERIENCE WITH BLACKFOOT PROMISED.

East Liverpool, O., Nov. 10, 1880.

Dear Sir:—Find enclosed thirty cents for three sheets of Blackfoot's paper. It has proved to be of great benefit in our family, both as to healing and developing. I will write to you again in a week or ten days and tell you of an experience with Blackfoot, as he is a frequent visitor here; I have not time to day. Red Cloud comes too, and two others, that Blackfoot says are his sons. We have two mediums in our family. May the good angels guard you and your loved ones is my wish.

Yours truly, M. E. CALHOUN.

JOINS HANDS WITH A SPIRIT.

Planters' Hall, Breckenridge Co., Ky., November 19th, 1880.

Jas. A. Bliss:—I received the sheet of magnetized paper, and felt the influence for about three days, and felt much better since. I have some trouble about my heart. The first night I applied the paper I was suffering very much, and after applying it I became sleepy and was soon asleep. In about two hours I awoke and my side was easy, and my left hand felt as though some one was holding it between their hands. I do not know whether it was Blackfoot or not. I enclose ten cents for another sheet of magnetized paper.

Yours truly, W. T. OWEN.

CURES NEURALGIA OF TWENTY YEARS STANDING.

Charleston, Ill., Nov. 22, 1880.

Mr. Bliss:—I have been using your magnetized paper for some time and it has been a great help to me. It has cured me of neuralgia in my head that I have suffered with for over twenty years. I have never been free from it over two weeks at a time and very seldom one week! I have not had a return of it since the first of September, and my friends are beginning to make inquiries about the paper, they all see how much good it has done me, for I had been in very poor health for over two years, seldom able to walk across the street; I am not strong yet, but can attend to my housework and walk several blocks. I am so thankful that I saw that advertisement in the Charleston Courier. I believe my brother in spirit guided me to it last April. Yours truly,

Mrs. J. P. GRAY.

SEE BLACKFOOT.

Ashville, Ala., Nov. 20, 1880.

Dear Sir:—I take the pen to inform thee that my dear husband is under the impression that Blackfoot called on him night before last. Just after we lay down for the night, his eyes closed, but not asleep. He saw a cloud or vapor before him presently, that parted, and then a round, faced, plump and full Indian appeared; and my husband involuntarily exclaimed, "Here is Blackfoot." Since that his face is better; he keeps the paper bound to his face day and night. A day or two before he saw this, he was somewhat discouraged, as the disease seemed so stubborn to yield to remedies, so much so, he said to me, "Oh, if I had no family, I would be glad to be laid away to rest." I am glad to give thee this much favorable information, and well do I rejoice in the anticipation of a cure by thee and thy faithful band of spirits. Mayest thou, with thy excellent wife and precious babe Sunshine, be spared many years to further enlighten this benighted world with the glorious privileges with which you are undoubtedly so highly gifted. Oh, what an interesting age of the world we now live in. May it be truly appreciated by every thinking and investigating mind. If it was possible to ascertain whether it was Blackfoot that appeared or not, we should be grateful for the information; and if it was so, consider it a rare treat now in our old age.

My dear husband is now in his 73d year and I am near 70. I do not like to tax thy time and patience with a lengthy communication, but just as it presented I penned it. Accept our heartfelt thanks for favors, and believe me to be thy sincere friend.

SARAH ANN ENGLE.

[Red Cloud gives me the impression it was Blackfoot.—J. A. B.]

Passed Over.

Frank Johnson, of Darien, Wis., left his earthly home for one in spirit life on the 26th ult.

Mr. Johnson had been a firm believer in Spiritualism over twenty years and was a medium. His wife and three children mourn the loss of his bodily presence. While they know he will be with them in spirit and ready to give them greeting when the pale boatman shall take them over the silent river to the brighter shore beyond. His funeral was held in the Baptist Church, which was crowded to its utmost capacity, many failing to gain even standing room. The discourse was duly delivered by Dr. Juliet H. Severance, of Milwaukee, and was full of philosophy and consolation. The church choir rendered pieces suitable for the occasion from the spiritual heaven in a very acceptable manner.

S. H. J.

J. L. Davis, of Princeton, Ill., writes: "Please renew my subscription for another year. I am interested in those old philosophers. They will show up the bogus religions of Christ and all of the creeds of our day. Yours for the truth, and MIND AND MATTER for all time."

A Chicago Medium's Generous Offer.

No. 7 Laflin 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 Vitapathic Physician's Kind Offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

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 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.

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.

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

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 ELECT

SPIRITUAL MEDIUMS.

WOULD YOU KNOW YOURSELF?

CONSULT WITH
A. B. SEVERANCE,
THE WELL-KNOWN

PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair; or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faults to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage, the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINATIONS.

WE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE
TERMS.—Brief Delination, \$1.00. Full and Complete De-
lination, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and
Prescription, \$2.00. Full and Complete Delination with Di-
agnosis and Prescription, \$5.00. Address A. B. SEVERANCE,
19 Grand Avenue, Milwaukee, Wis.

J. V. MANSFIELD.

TEST MEDIUM, answers sealed letters at 61 West Forty-
Second Street, New York. Terms, \$3.00 and four 3-cent
stamps. Register your letters.

JAMES A. BLISS.

LETTER MEDIUM.

Communications by letter for persons at a distance. Terms
\$1.00 and three 3-cent stamps. Office, 713 Sansom St., Phila., Pa.

POWER is given John M. Spear to delineate character, to describe and prescribe for disease of body and mind. Persons desiring such aid may send handwriting, stating age and sex, enclosing stamped and addressed envelope, with one dollar. 2210 Mount Vernon St., Philadelphia, Pa. [U.S.]

HEALING MEDIUMS.

MISS C. W. KNOX, Test and Medical Medium. Sittings daily from ten to four. Can give a correct diagnosis of disease by letter from lock of hair. Enclose \$1.00 and stamp. Address MISS C. W. KNOX,
v3-1
85 Indiana Place, Boston, Mass.

C. J. RICHARD, 262 Longworth Street, Cincinnati, Ohio, will until December 1st, send two sheets of his power! Magnetized Paper for the cure of disease, for twenty-five (25) cents.

DR. ROXILANA T. REX'S
UTERINE PASTILES AND COMPOUND TONIC,
FOR DISEASES OF WOMEN.
Consultation free, by letter three 3-cent stamps. Pastiles \$1.00 per box, by mail postage prepaid. Compound Tonic sent to any address by express \$1.25, charges prepaid. Send stamp for pamphlet to 446 York Ave., Philadelphia, Pa. v3-27.

MRS. M. K. BOOZER,
Medium for Medical Diagnosis and Psychometry, 415 Lyon Street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sitting or Psychometry, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco as a specialty—the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE.
Magnetic Physician. Office and residence, 147 Clifton St., Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. LIZZIE LENZBERG,
Successful Healing Medium. Relieves in most cases. Communications will be returned. Will visit patients. References given. Hours 9 A.M. to 5, or later by appointment, 310 West 30th street, between 8th and 9th Avenues.

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, Madison, Connecticut. Examinations made from lock of hair \$1.00. Pyrometric reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

SPECIAL NOTICES.

A SURE AND NEW WAY TO BECOME A SPIRITUAL MEDIUM, in any phase you wish. Full direction given, Send age, weight, and temperament. Enclose \$1.00 and postage stamps, and direct to PROF. WM. ALPHONSO, Dixon House, Syracuse, N. Y.

BOOKS. BOOKS.

A complete catalogue and price list of all the Spiritual and Literary Books and Pamphlets published in the United States will be ready by December 20th. Send your name and address on a postal card to JAMES A. BLISS, 713 Sansom Street, Philadelphia, Pa., and receive one free of cost.

MAGNETIZERS WANTED.

A Philadelphia physician of large practice wants two Magnetizers, a healthy woman from 20 to 40 years of age—gentlemen from 30 to 55 years of age. Address "Doctor" MIND AND MATTER office.

NEW THEORY OF LIFE AND SPECIES,

Gives a new idea as to how men, animals and plants, got to this planet. Price 15 cents. Address J. PACKARD, West Pittsfield, Mass.

FOR SALE

A Brief History of the American Revolution in pamphlet form, written by THOMAS PAINE. Price 20 cents; also portraits of PAINE, DARWIN, TYNELL, and BENNETT, Price 5 cents, and Mrs. Lucretia Mott 10 cents.

E. HASKELL,
620 Locust Street, Philadelphia, Penn.

POWER has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANLEY, Post Office 668, Haverhill, Mass.

JOHN WETHERBEE has a safe and profitable position of a syndicate to make to those having some floating money to invest. Will explain on application by letter or otherwise. No. 18 Old State House, Boston.

READ! READ!

BLISS'

Collection of Spiritual Hymns, especially designed for Camp Meetings.

Circles, Seances,

and Home Use.

Contains 27 of the most popular spiritual hymns, that are familiar to all, will be sent FREE to every purchaser of a sheet of Blackfoot's Magnetized Paper. (See Special Notice from "Bliss' Clef's" hand on another page.)

Societies, Circles and Seances will be supplied with these Hymn Books at the rate of \$1.50 per hundred. Send two 3-cent stamps for sample.

Address, JAMES A. BLISS,
713 Sansom St., Philadelphia, Pa.

SOMETHING NEW AND RELIABLE.—By sending me one dollar I will answer twenty questions, by independent slate-writing, on love, courtship, marriage, or business of any kind or nature. Ask your questions plain, and I will guarantee the answers to be reliable. Send lock of hair, stating age and sex. DR. A. B. BOHSON, Maquoketa, Iowa.

THE FAMILY HAND BOOK:

Or, Recipes and Facts for the Million. (Illustrated.) A perfect mine of information. Worth \$10 a year to any one. Just the book for you. Sent free during the next thirty days, afterwards 10cts. a copy.

Address, J. H. MOSELEY,
141 S. Eighth St., Brooklyn, N. Y.

ALL MEDIUMS, HEALERS, and PHYSICIANS, should learn the great Vitapathic system of Health and Life and Power and get the Diploma of THE AMERICAN HEALTH COLLEGE. Legal in all States and Countries. Send stamp for book of particulars, to PROF. J. B. CAMPBELL, M. D., P. O. Box 266 Longworth St., Cincinnati, Ohio.

MIND AND MATTER.

NEW OFFER WITH NEW PICTURES!!

JOSEPH JOHN'S WORKS OF ART
WITH "MIND AND MATTER."

The continued demand for the works of Joseph John, has induced us to make our readers the following offer. We will send to any address in the United States and Canada,

"Mind and Matter," three months, and choice of One Picture,.....	\$1.00
" " six " " " "	1.50
" " one year, " " " "	2.50
" " two " " " "	3.00

And 50 cents additional for each of the following pictures ordered.

Postage on both Paper and Pictures will be prepaid by us, and the latter safely enclosed in paste-board rollers.

The Dawning Light.

This beautiful and impressive picture representing the

BIRTH PLACE OF MODERN SPIRITUALISM.

In Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its onion bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic shades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mounted horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

The Orphans' Rescue,

Engraved on Steel by J. A. J. Wilcox, from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful eddy shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution, this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given. Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

The following magnificent work of art is a companion piece to the "Orphan's Rescue."

AN ART POEM IN ALLEGORY.

Life's Morning and Evening.

Engraved on Steel in Line and Stipple by J. A. J. Wilcox. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing William Cullen Bryant. An Angel accompanies the boat, one hand rests on the helm, while with the other she points towards the open sea—an emblem of eternity—and admires "Life's Evening," to live good and pure lives, so, "Then when their banks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," and depart peacefully. "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds, which, from their descent, assume the form of letters and words, that whisper to the youthful Pilgrims on the shore, "Be Kind!" Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is Love." Just beyond sits a humble wif, her face radiant with innocence and love, as she lifts the first letter of "Charity"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," and Longfellow's poem, "A Psalm of Life." Lifts the veil, and we read beyond the limits of the picture; "all remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" is fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers. "We'll gently waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment, the passing scene. This is a masterly work, restful in tone, hallowed in sentiment. Size of sheet, 22x28 inches. Published at \$3.

"Nearer, My God, to Thee."

Engraved on Steel by the Bank Note Engraver, J. R. Rice. This picture represents a woman holding inspired pages, her hands clasped, and eyes turned homeward. It is a night scene. The moon shining through the partially curtained window, does not produce the flood of light which falls over the woman's face. This light is typical of that which flows from above and dispels the clouds from the soul in its moments of devotion. Size of sheet, 22x28 inches. Published at \$2.50. Reduced to \$2.00.

Homeward; or, the Curfew.

The curfew tolls the knell of parting day.
The lowing herd winds slowly o'er the lea;
Now fades the glimmering landscape on the right."

An Illustration of the First Lines in Grey's Elegy.

The Following is a companion piece to "Homeward; or, the Curfew."

Farm Yard at Sunset.

The scene is in harvest time on the banks of a river. The farm house, trees, water, hill, sky, and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting endings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that is drinking at the trough. The milk maid stands by her best cow. Among the feathered tribe, a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the fodder shed is preventing the cat from preying upon the doves. Cattle, sheep, lambs, colts, ducks, geese, doves, and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent "Art Poem," of thrifty and contented American farm life. Competent judges consider it by far the best Farm yard illustration ever produced. The publication of this work will gratify thousands who have desired an appropriate companion piece to "Homeward." Stolen copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sunset effects. Size of sheet 22x28 inches. Published at the low price of \$2.00.

In ordering be particular to state which of the pictures you desire, sending your name, with County, Town and State. Address,

"MIND AND MATTER,"

713 Sansom Street, Philadelphia, Penna.

SPIRITUAL PUBLICATIONS.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY.

At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSISTANT EDITOR.

Aided by a large corps of able writers.

"LIGHT FOR ALL,"

A Monthly Journal devoted to the interests of Modern Spiritualism. Terms, \$1 per year; 10 copies, \$9. Published by the "Light for All" Publishing Company, A. S. Winchester, Manager, 414 Clay St. Address all communications to P. O. Box 1397, San Francisco, Cal. Being the only Spiritual paper on the Pacific coast and circulating in Idaho, Montana, New Mexico, Arizona, Colorado, California, Oregon, Washington, Nevada and British Columbia, it is an admirable advertising medium, reaching the most intelligent portion of the population of this section of the United States.

ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENMORE, Pub. Voice of Angels.

WESTERN LIGHT.

A weekly paper published in St. Louis, by MRS. ANNIE T. ANDERSON, devoted to Universal Liberty and Scientific Spiritualism.

TERMS OF SUBSCRIPTION.

\$2.50 per annum in advance. Single Copies 5 cents. Clubs of five or more per year \$2.00.

Direct all letters of communication to MRS. ANNIE T. ANDERSON, 717 Olive St., room 6, St. Louis, Mo.

ADVERTISEMENTS.

Outfit furnished free with full instructions for conducting the most profitable business that anyone can engage in. The business is so easy to learn, and our instructions are so simple and plain, that any one can make great profits from the very start. No one can fail who is willing to work. Women are as successful as men. Boys and girls can earn large sums. Many have made at the business over one hundred dollars in single week. Nothing like it ever known before. All who engage are surprised at the ease and rapidity with which they are able to make money. You can engage in this business during your spare time at great profit. You do not have to invest capital in it. We take all the risk. Those who need ready money, should write to us at once. All furnished free. Address TRUE & CO., Augusta, Maine.

TRUTH, THE RISING SUN.

A new Spiritual Journal, edited and published by LUCY L. BROWNE, No. 224½ First St., Portland, Oregon.

Subscription one year, \$1.00; Six Months, 50 cents; Three Months, 25 cents

RECENT ORIGINAL RESEARCHES AND NEW VIEWS
IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

Fourth Paper.—[Continued.]

THE GOD INSTANTIALITY; JUPITER, AND JUNO,
HIS WIFE.

The Hindoos went a step, or even two steps, farther in asserting the sanctity of their Bible, the *Veda*, than the Jews or Christians have ever gone in respect to theirs. Instead of its having been written by holy men, inspired by God, it was written by God himself; and even that was not enough, but they affirmed that it was from all eternity present in the divine mind, and was in fact himself, or a part of himself. The Word was not only with God, but the Word was God. It was thus precisely this old Hindoo mystical doctrine, with a profound metaphysical basis of truth, making God to be essential Abstract, Limitation, Articulation or Law, which was thus interpolated into the Christian Scriptures, through the Alexandrian Greeks, and the writer of the Gospel of John. It has, as yet, done, however, but little good or harm; as it is something so apart from the merely traditional recitals which make the staple of the Gospels, that Christian teachers have usually tripped very lightly over it, not even pretending to understand or explain it. You may listen to a thousand sermons on the scheme of salvation, to one which should endeavor to expound John's doctrine of the logos. It must not be supposed, let me again warn the reader, that this metaphysical position of this opening of the Gospel of St. John, antagonizes the Cosmical Recital presented in my own larger exposition of that Gospel. On the contrary they counterpart and correspond with each other; and thereby furnish an instance, and an illustration, of the all-pervading correlation of Physical and Metaphysical or Spiritual truths, the discovery and demonstration of which is the chief staple of Universalology; which, in turn, is the science of Universal Analogy.

And let no one dwell in the supposition that those ancient Asiatics could not have made, or were not competent, to make minute and profound discriminations in the science of languages, in mathematical, in metaphysical and in theological science. This was, on the other hand, precisely the field in which they were every way competent; and, in which, they did excel. We may safely attribute any amount of thoughtful acuteness to these remote ancients; tested in these ways. They were of course lacking in the sciences of observation and experiment. Modern thought has diverged from this common centre, language, geometry (sound and form) and the meaning of both, on the one hand, to pure Metaphysics (Philosophy), and on the other, to the Natural Sciences. We are only brought back to a radical study of those earlier subjects by the universiological discovery of "The Identity of Law in all Spheres." Phonetics and Linguistics were among the supreme sciences of that early day. Sound has never, until now, again undergone any such exhaustive investigation as it met at the hands of those who instituted written language. The Sanskrit Alphabet is a monument of phonetic thoroughness hardly anywhere equalled. I venture to affirm that no such body of competent investigators, in their sphere of study, as was convened, probably, in the Old University of Balkh, 5,000 years ago, has ever since that day existed, before the Normal University of the Panarchy, with its present Universiological and Alvato labors.

From that centre, the current of influence must have spread east as well as northwest and southwest. Let us diverge a little in that direction. The State Religion of China has been from the earliest known times, and now is, that of the sect called Tao-ists, from the root word *tao*, which signifies the pure Reason. This word I now take to be the worn-down stump (and the tendency now is to regard all Chinese words as worn-down stumps of longer and fuller words, instead of original monosyllables)—to be the worn-down stump of the same great philosophical technique which we have been considering. The sound-alike from the thick *d* to the thin *t* is of the most frequent and familiar order, and the two words compare thus:

Dha-ia-o }
D—ia-o }
T—no

I think, indeed, that this one coincidence, considering all the relations of sense and sound, considering that this is the name of the Supreme Divine Being (or attribute) of China, and of the other leading nationalities of the world, is more striking, in its tendency to bring the Chinese language into relation with the languages of Western Asia, than all the minor instances that M. Terrien de Lacuperie has adduced.

Let us, in conclusion, assemble, in one view, some of the variations, thus partially brought together, of the name of this Supreme Divine Being, as they occur from China, to the Grecian archipelago.

Stay—go. The idea.

Be—do.

Dha—ia-o, hypothetical or restored (i, a, o, the go, through Time).

T—ao, Chinese.

D—yan-s, Sanskrit.

Pra-ja-pati, Sanskrit.

Maha-de-va, Sanskrit.

Je-ho-yah, Hebrew (the vowels i—a—o).

J—ah, or Yah, Hebrew.

Ze-u-s, Greek.

The-eos-logos, Greek of St. John (*logos*, a Greek translation of Sanskrit *aum*, from *ia*).

The Sanskrit prefix *pra* means superior or supreme in this connection. *Maya* means great. The forms *daiv-n*, *dev-a*, *div*, also *dya*, *dyo* and *dypit*, have heretofore been considered as primitive forms. (1) The order of genesis is here inverted, and they too, are considered as degenerated forms from this primitive devised scientific technique *dha-ia-o*, admirably contrived by early scholarship to express its highest conception; and interpolated into the naturalism speech of the nations, quite as chemical terms have been interpolated in these recent times.

What a sublime fact it is that the same name, with the same fundamental ideas embodied in the name, has all along been adopted and used by the leading peoples, and virtually by all the people of the whole earth, during these many thousand years, for their supreme conception of the Divine Being; that the whole world has been all along, and is already of the same religion, without the

necessity of mutual persecutions, and conversions. How immense the Christian theologian should feel his enfranchisement to be, when he finds himself relieved alike from the narrow circuit of his own ideas and from the necessity of defending and accommodating the unlovely features of the Jewish Jehovah. He can now understand that while all people have derived the higher forms of their theology from a common source, each nation, Jew and Christian, as well as all the others, has overlaid it with the degrading mould of its own inferior conceptions. Each and all should engage in the work of recovering the highest ideals, and submit to be corrected, quite as much as seek to correct others, in which last attempt they have heretofore signally failed, from a too narrow view of the scope of the subject.

I have selected the word Instantiality to designate Zeus, as the single word best adapted to that end. He was, indeed often confounded with the Sun, quite as often with the Heavens overhead, and so with various aspects of nature; but with neither of them exclusively. The idea was too large for any one natural designation. For the Sun, as a mere object in the heavens, the Latins made use of Sol, and the Greeks of Helios, deifying them both, although neither myth took on much development, became the natural meaning of the words remained too obvious. Phœbus and Apollo filled intermediate positions between these more literal objects and the great Zens. Their history belongs chiefly to the Artismus of Mythology.

Instantiality may be again defined as any given instance whatever of actual Being; Being itself; the Unit of Being, whether the whole universe or the least atom *as Unity* as such (of which the Sun is only a pre-eminent instance). Max Muller affirming Zeus to be a being different from all other gods, quotes Aeschylus, as saying: "Zeus is the earth, Zeus the air, Zeus the sky, Zeus is all that is and above all. All was given to the gods, except to be lords, for free [absolute] is no one but Zeus." (2) Instantiality is, therefore, the Absolute and Universal Unity; the undifferentiated or Unit-Aspect of Universal Being, the supreme male type Jupiter, as contrasted with the Differentiated Unity, or Trinity Juno; for new exposition of which consult the following article. In the supremest sense Instantiality is the conjunction of the two.

The God Instantiality of Unity, the general Unity of the Heavens or the Kosmos or the Universe, is at the same time a Minor Trinity. The Spheres of Space and Time culminate in that projective, dominative, all-embracing, and impregnable entity, for which the name Instantiality is more especially fit. These three aspects collectively constitute ideally and abstractly that grand cosmical phallus that male type of Universal Being, of which the actual phallus, the object typified in phallic worship, is a miniature reproduction. This happens by correlation, or the homology and analogy between the Grand Man, the macrocosm, and the small man, the microcosm. The corresponding Twin-ity, the cleft Unit, is that adjustment of opposites which is the normal type of all differentiation and which is everywhere as characteristic of nature as the trinal unity. This is the female type, and is that which, in the symbolism of phallic worship, is described as One; so that the union of the three and the one means, with Indian, for instance, the combined male and female symbol, called also the divine Quaternity.

But all this is subordinate to the more generalized cosmical view in which the universal masculinism is Unity; the universal feminism is Trinity, and the masculo-feminism is Trinity, (which is a virtual inversion of the specialized discrimination.) From this point of view, with which we are now specially to concern ourselves, the feminine counterpart of the supreme male impersonation is Twinity. This precise form of word is new, but its evident relation, in the same series to Unity and Trinity, render its meaning immediately obvious. And, while the word is new, the idea largely permeates all mythology. "Twins" was the word by which these ancient writers designated any two counterpointing objects, or aspects of Being, as Day and Night, for instance, which by meeting, while opposing, constitute a collective whole. They could not name them so deftly and technically as we might now do, the antithets of a common antithesis, for with them technicalities were wanting, and they could only express an abstract relation by recurring to some concrete analogue or exponent of the same idea. It has often been thought and said that they wrote to conceal their ideas. They did nothing of the kind, but expressed their thoughts in the best manner that they knew, and quite as we should do, if hampered by their limitations.

The change from one to the other of the two states is Vicissitude, which we may also include under the comprehensive term, whether in space, staticoid, or in time, moticoid, Twinity. By this is meant the differentiated or distributed Universe; the Many-ness as contrasted with the Unity; of which this difference into two lips or parts of the unit, is the first and typical representation. These two contrasted parts of any given totality of appearance in a physical or a metaphysical sense, were the Twins of ancient mythology. We have already noticed Castor and Pollux, representing Day and Night, as being twins, and Gemini (the twins), as a sign in the zodiac, at the meeting of the wintery and the sunnery seasons of the year. But these are more instances of a very pervading feature of this early system of thought. In a given instance, as with Castor and Pollux, the twins may be regarded as two male personages; at times as two sisters; then the husband and wife, or man and sister may play the part; but the great Universal Twinity itself, the Differentiated Unity, the counterpart of the Universal Unity; the Relative, as the counterpart of the Absolute, is feminoid, and is personified in Juno, the Queen of Heaven, the consort of Jupiter.

II.—JUNO OR VICITUDE.

Juno, the name is of the same origin, is the same name in very fact, as John, Jonah and Janus. The idea, the *Jan-non* attribute of Being, the Yes-and-No, is the cleft unit, the differentiated unity in question. The first and fundamental differentiation is that between the Something or Reality, and the Nothing or Negation, as Kant and Hegel have pointed out. The ancients presented this grand contrast more prominently in the concrete word, as between Day and Night, etc.

"The idea of twin powers," says Max Muller, is one of the most fertile ideas in ancient mythology. Many of the most striking phenomena of nature were comprehended by the ancients under that form, and were spoken of in their mystic phraseology, as brother and sister, husband and wife, father and mother. The Vedic Pantheon,

particularly, is full of deities which are always introduced in the dual; and they all find their explanation in the palpable dualism of nature, Day and Night, Dawn and Gloaming, Morning and Evening, Summer and Winter, Sun and Moon, Light and Darkness, Heaven and Earth. All these are dualistic or correlative conceptions. The two are conceived as one, as belonging to each other; nay, they sometimes share the same name. Thus, Abaratre (not in Rig Veda), day and night, but also Ahani (i. 125, 7) the two days, i. e., dawn and night. We find Ushasanakta, dawn and night, but also Ushasau, the two dawns, i. e., dawn and night. There is Dyavapritivi, heaven and earth, Prithivid�ava, earth and heaven, but also Dyava. Instead of Dyavapritivi, other compounds, such as Dyavakshama, Dyavabhumi, are likewise met with in the text; Dymisau, day and night, in the commentary. Now, as long as we have to deal with such outspoken names as these, there can be little doubt as to the meaning of the praises bestowed on them, or of the acts which they are said to have performed. If Day and Night, or Heaven and Earth, are praised as sisters, even as twin sisters, we can hardly call this as yet mythological language, though no doubt it may be the beginning of mythology.

"One goes away, the others comes near [Vicitude]; the two Ahans (Day and Night) walk together. One of the two neighbors created darkness in secret, the Dawn flashed forth on her shining car.

"Which of the two is first, which is last? How are they born, ye poets? Who knows it? These two support everything that exists; the two Ahans (Day and Night) turn round like wheels.

"Dawn and Night (Ushasanakta) are spoken of as distinct from the two Ahans (Day and Night.)

"Savartha, the Sun, is said to walk before them.

"The daughter of the sky, i. e., the dawn, and the two Ahans, Day and Night, are said to be born when the Ashvins put the horses to their car.

"In a similar manner, the Dyavapritivi, Heaven and Earth are spoken of as sisters, as twins, as living in the same house, etc.

"It is clear, however, that instead of addressing dawn and gloaming, morning and evening, day and night, heaven and earth, by their right names, and as feminines, it was possible, nay natural, to speak of light and darkness, as male powers, and to address the authors of life and darkness, the bringers of day and night, as personal beings. And so we find, corresponding to the former couples, a number of correlative deities, having in common most of the characteristics of the former, but assuming an independent mythological existence." (3)

Now, Juno (Jan-Non, Yes-No) is the still more broadly extensive, all-inclusive physical and metaphysical embodiment of this idea of joint relationship, of Relation at large, as contrasted with Universal Entity (Jupiter or Zeus); of the Coupling or Pairing Idea, as contrasted with Singleness, or Twinity as contrasted with Unity (and its minor Trinity); or of Two, as contrasted with One; of Twins, as contrasted with the Single Birth; and finally of Marriage (whence Juno presided over marriage) as contrasted with single life; in a word, with the Sex, and Feminism, as contrasted with Masculism, or more technically, with Dusius as contrasted with Unism.

This identification of Masculinity with Unity and of Femininity with Twinity, is naturalism merely; which is meant that it concerns the immediate and ostensible appearance of things (monospherically considered); as the sun appears to us to revolve round the earth. But by the Universological Principle—The Antithetical Reflexion of Inherence and Appearance—it is, in the Occult Verity of things, Scientism—reached through the comparatological method, quite the opposite; Feminism coinciding with Unism, and Masculism with Dusius; as in Astronomy, the comparison of the appearances of the different heavenly bodies and their movements has brought us to know that it is the earth which revolves round the sun. Let us call the primitive, naturalism appearance of things Unality, and the secondary, scientism and comparatological aspect Duality, and the following tabular view will exhibit the nature of this complication:

1. UNALITY, The Monospherism, 1. Unity, Masculine.
2. Twinity, Feminine. (The whole universe, or any given single sphere) 3. Trinity, Masculo-feminine.

2. DUALITY, The Comparism, 1. Unism, Feminoid. (Any two spheres of Relation) 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.

1. Unism, Feminoid. 2. Dusius, Masculoid. 3. Trinism, Masculo-feminoid.

1. Unity, Masculine. 2. Twinity, Feminine. 3. Trinity, Masculo-feminine.