

Mind



Matter.

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

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

RUFUS QUINTIUS CURTIUS.

I salute you, sir, in the name of Truth triumphing over Error: I was intimately acquainted with Vespasian; I knew Apollonius; and I saw Flavius Josephus at Rome about the middle of the reign of Trajan. I come here to-day to say, that Titus, the son of Vespasian, brought to Rome some of the Hebrew scrolls that were recovered by Judas Maccabeus, after the destruction of the Temple of Jerusalem by Antiochus Epiphanes; and that the most, if not all, of the Jewish legends are borrowed allegorical recitals taken from the Persian and Egyptian mythologies. Their identity with the latter was understood by the learned or initiated. And here I wish to introduce a word, which is claimed by modern scientists to express an existing force—Odic. This force, which is termed by some moderns Psychic, was merely the preparatory conditions for answers; discerning some physical representation of future events. All augurs, or what are termed mediums amongst moderns, when inquiring into future events, drew a circle around them at the time; and any interference with them, or any crossing of that circle, unless summoned by the augur or medium, brought death to the intruder. This circle was drawn, by those called the ancients, to keep out all evil influences at the time these spiritual influences were in operation. All religions known in my day, whether of India, Persia, Greece, Rome, Judea, or Egypt, were understood astronomically; but this was dignified from the masses, because all who had any learning whatever knew they had but one common basis to rest upon, and that was communion with spirits, whether brought about by invocation, or trance, or this *odic* or this *psychic* force physically manifested. But such manifestations were always called up by virtue of the mystic signs of the zodiac. These signs accompanied every circle. The breast-plate which Flavius Josephus wore, and in which he was discovered in the cave, when his life was saved by Vespasian, was none other than a representation of the Chaldean signs of the zodiac. That breast-plate has not been destroyed, but now exists, and is to be found in Paris, where a priest presented it to Charlemagne. It was among the spoils obtained at Rome by Alaric, king of the Huns. It has a mission in this world, and until that is accomplished, it cannot be destroyed. That mission is, to prove that the Hebrew teachings and writings are nothing but a copy of Chaldean, Persian and Egyptian writings that preceded them. How much better would it have been for priests, in the past, to have been honest with their followers, than deluding them with gods and fancy gods into the way of error? For the paths of Truth are pleasant, and all its ways are peace. My name was Rufus Quintus Curtius.

[I take the following account of Curtius from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Quintus Curtius Rufus, the Roman historian of Alexander the Great. Respecting his life, and the time at which he lived, nothing is known with any certainty, and there is not a single passage in any ancient writer that can be said to refer to Q. Curtius, the historian. Curtius Rufus is mentioned by Tacitus and Pliny, and a Q. Curtius Rufus occurs in the list of rhetoricians of whom Suetonius treated in his work, 'De Claris Rhetoribus.' But there is nothing to show that any of them is the same as our Q. Curtius, though it may be, as F. A. Wolf was inclined to think, that the rhetorician spoken of by Suetonius, is the same as the historian. This total want of external testimony compels us to seek information concerning Q. Curtius in the work that has come down to us, under his name; but what we find here is as vague and unsatisfactory as that which is gathered from external testimonies. There are only two passages in this work which contain allusions to the time at which he lived. In the one, in speaking of the city of Tyre, he says: '*non tam longa pace cuncta refovent sub tutela Romanæ mansuetudinis acquiescet*'; another, which is the more important one, contains an eulogy on the emperor for having restored peace after much bloodshed and many disputes about the possession of the empire. But the terms in which this passage is framed are so vague and indefinite, that it may be applied with almost equal propriety to a great number of epochs in the history of the Roman Empire; and critics have, with equal ingenuity, referred the eulogy to a variety of emperors, from Augustus down to Constantine the Great, while one of the earlier critics even asserted that Quintus Curtius Rufus was a fictitious name, and that the work was the production of a modern writer. This last opinion, however, is refuted by the fact that there are some very early manuscripts of Q. Curtius, and that Joannes Sarsberiensis, who died in 1182, was acquainted with the work. All modern critics are now pretty well agreed, that Curtius lived in the first centuries of the Christian era. Niebuhr regards him and Petronius as contemporaries of Septimius Severus, while most other critics place him as early as the time of Vespasian. The latter opinion, which also accords with the supposition that the rhetorician, Q. Curtius Rufus, mentioned by Suetonius, was the same as our historian, presents no other difficulty, except that Quintilian, in mentioning the historians who had died before his time, does not allude to Curtius in any way. This difficulty, however, may be removed by the

supposition, that Curtius was still alive when Quintilian wrote. Another kind of internal evidence which might possibly suggest the time in which Curtius wrote, is the style and diction of his work; but in this case, neither of them is his own; both are artificially acquired, and exhibit only a few traces which are peculiar to the latter part of the first century after Christ. Thus much, however, seems clear, that Curtius was a rhetorician; his style is not free from strained and high-flown expressions, but on the whole, it is a masterly imitation of Livy's style, intermixed here and there with poetical phrases and artificial ornaments."

[It was the spirit of this Roman historian, rhetorician and poet,—the intimate acquaintance of Vespasian and Titus, who knew Apollonius, and who had seen Flavius Josephus at Rome as late as the middle of the reign of Trajan, about A. D. 107,—who returns and communicates. Who can read of the doubt and uncertainty that surrounds the history of Curtius, and not perceive the absolute genuineness and authenticity of the communication of his spirit? That he speaks from personal knowledge of the truth of what he says, is manifest in a remarkable degree in every part of his spirit testimony. There cannot be a doubt, from the historical and critical notices in relation to his earth life, considered in the light of the communication, that Curtius lived from about A. D. 24 until after A. D. 107. If we may regard the communication as reliable and truthful, it would seem that Titus brought from Jerusalem to Rome, about A. D. 59, some of the scrolls that Judas Maccabeus recovered after the destruction of the Temple at Jerusalem by Antiochus Epiphanes, in B. C. 170. It was doubtless from those Hebrew scrolls that Josephus obtained his account of the Maccabees. But the most significant fact is, that those scrolls showed that most, if not all the Jewish legends were borrowed allegorical recitals, taken from the Persian and Egyptian mythologies; and that this fact was well understood by the learned and those initiated into an understanding of their astrological and astronomical meaning; while on the other hand, this was concealed from the ignorant masses, in order the more readily to lead and control them. It is wonderful to see how perfectly modern priestcraft has followed in the tracks of its most ancient progenitor. One of the means of preventing a spread of the knowledge of the true basis of all theological dogmatizing, to-wit: the communion of mortals with the spirits departed from earth, was to appeal to the superstitious fears which were the result of astrological incantations. Mediums were in those days surrounded by a circle, in which were represented the signs of the zodiac, to invade which brought death to the transgressor. None but the priests who employed the augurs or mediums were allowed to approach or cross this mystical enclosure, and thus an effectual monopoly of all Spiritual intercourse was secured to the designing and initiated few. I feel perfectly warranted in accepting the truthfulness of this spirit statement, inasmuch as it is corroborated by the most ample number of historical facts which time and space will not admit of introducing here. I think there is much food for thought furnished by the spirit mention of the identity of what is respectively called *odic* or *psychic* force, and its operation in producing the physical manifestations that attend the operation of that force, and its action as reflecting coming events.

Whether the breast-plate worn by Josephus, at the time of his capture at Jerusalem, in the cave in which he had concealed himself, at the time of the capture of that city by Titus, is in existence, or not, is of less importance than to know that it was a representation of the Chaldean zodiac. If this was the fact, it is of itself sufficient to show that the Jewish religion was but a formulated astrology, and would leave no other question to be decided than to determine whether it had any feature essentially original about it, or whether it was a literal or substantial copy of some antecedent astro-theological system. I take the following description of the breast-plate of the Jewish high-priest, of which office Josephus was the incumbent, when captured, from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature:

"The official pectoral of the Jewish high-priest is called *cho-shen*, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots 'Urim and Thummim'; hence more fully called the *breast-plate of judgment*. It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions, in which they were set. The two upper corners of the breast-plate were fastened to the ephod, from which it was never to be loosed, and the two lower corners to the girdle. The rings, chains and other fastenings were of gold or rich lace. It was called the *memorial*, inasmuch as it reminded the priest of his representative character in relation to the twelve tribes."

Such was undoubtedly the priestly device worn by the Jewish hierophant when engaged in the devotional part of his duties. But, by virtue of his priestly office, he was also the military commander of his people, and in that capacity he was acting when captured by Vespasian's troops. The breast-plate that he then wore, was not that

priestly ornament which was a part of the vestments of the Jewish high-priest, but a metal breast-plate intended more for personal protection than adornment. That such a trophy should have been borne by Titus to Rome, as a memento of his complete and final overthrow of the Jewish government, is hardly to be doubted. That it was there retained until Atilia with his Huns appeared before the walls of Rome, in the fifth century, when, as a part of the spoils with which imperial Rome purchased its safety, that tell tale breast-plate fell into the hands of Atilia, who bore it to his capital beyond the Rhine; that there it remained until some pious priest, into whose possession it came, presented it to that powerful Christian convert, Charlemagne, King of the Franks, in the eighth century; and that it has been carefully preserved and handed down as a royal heirloom, is all most probable if not actually true: If there is at this time, in Paris, in any of the national or private collections of antiquarian monuments, an ancient breast-plate ornamented with the signs of the Chaldean zodiac, it is undoubtedly the breast-plate taken from the person of Flavius Josephus, the high-priest and commander of the Jews, at the final fall of Jerusalem. Who can give the world any information of the existence of such a precious testimony to the real nature of the Jewish faith. If Judaism and Paganism are not the same thing why was that astrological pagan device found upon the person of the Jewish high-priest. That it was found upon him, as stated by the spirit, I not only believe, but know as well as I know any fact recorded of events that occurred nineteen hundred years ago. Indeed I know it better, for I have conversed with a living witness of that event, whose veracity I have tested most thoroughly by all other correlative testimony. In mentioning this pregnant fact the spirit clearly manifested his appreciation of its importance in determining the real nature of the Jewish religion. Will our learned friends who have been in Paris, or contemplate going to Paris, or who have any other means of ascertaining the existence and whereabouts of that breast-plate, whether in Paris or elsewhere, do mankind the favor of making known the facts as far as this can be done. The importance and value of that whole communication cannot be properly estimated. Read it—cherish it in your memory—and follow up the search for the knowledge to which it points so plainly.—Ed.]

DIONYSIUS CASSIUS LONGINUS.

"I GREET YOU, SIR:—I always contended during my mortal life that Christianity had nothing new, and which had not been taught by Paganism before it. I lived at the very time that Christianity was taking its present shape. All that the philosophers from A. D. 150 to 300 advanced against it, has been either suppressed, obliterated, interpolated or destroyed; with the exception of detached fragments, the sense of which is no longer comprehensible. If the writings of those philosophers had been allowed to come down to you moderns, they would have proven the whole of Marcion's Gospels to have been counterfeit. That Buddhistical trance medium, who wrote them, did so with the spiritual light of the day in which he lived. These were changed, interpolated and modified, in order to adopt them to the views, and give prestige to Apollonius of Tyana. Dabblers in peoples' spiritualistic views have been plenty in all ages, in order to lead the masses and in this way reach the enjoyment of the good things of this mortal life; whilst heaven in the spirit life is made up of the good tried and true, who did the best they could under the circumstances in which they lived. The latter class is comparatively small in numbers, in view of the hypocrites who occupy the helms of spirit life. All religions in my day, were understood to bear directly upon the figures deduced from or reckoned as gods, so-called, once dwellers in mortal flesh, and afterwards from the stars that astrologically governed their lives from the time of their mortal births, which became themselves when transferred to the spirit life. All who now live may deny this truth, but when they shall become spirits, they will understand that the Supreme Intelligence has given to mortals all that their material conditions may require. Prompted by their selfishness, they have deceived, cheated and defrauded each other. The question before judgment in the spirit life will be, 'How much good hast thou done to promote happiness, or to increase misery?' Your answer to this, in your own conscience, is a judgment that will ring in your ears through ages. My name was Dionysius Longinus, A. D. 235."

[I take the following facts concerning Longinus from the American Cyclopaedia.—Ed.]

"Dionysius Cassius Longinus, a Greek critic, born in Athens, or at Emesa in Syria, about A. D. 213, executed at Palmyra in 273. He studied under his uncle Phronto, of Emesa, a teacher of rhetoric at Athens, visited many countries, heard the lectures of the philosophers Ammonius Saccas and Origen, made himself familiar with the works of Plato, and opened a school of philosophy, criticism, and rhetoric at Athens. He subsequently removed to the East, and having been invited to the court of Zenobia, queen of Palmyra, he became not only her literary instructor, but also her principal political counsellor. Zenobia was desirous of throwing off the Roman yoke, and making good her right to supreme sovereignty, by force of arms. Longinus encouraged and advised her, and on the capture of Palmyra, was put to death by order of the emperor Aurelian. He was the ablest philosophical writer of his age."

[A writer in Smith's Dictionary of Greek and Roman Biography, says in relation to Longinus.

"Longinus was unquestionably by far the greatest philosopher of his age, and stands forth so distinct and solitary in that age of mystic quibblers, that it is impossible not to recognize in him a man of excellent sense, sound and independent judgment, and extensive knowledge. He had thoroughly imbibed the spirit of Plato and Demosthenes, from whom he derived not only that intellectual culture which distinguished him above all others, but also an ardent love of liberty, and a great frankness both in expressing his own opinions and exposing the faults and errors of others. His work *Peri Uphous*, a great part of which is still extant, surpasses in oratorical power everything that was ever written after the time of the Greek orators, and he, like Cicero among the Romans, is the only Greek who knew not only how to teach rhetoric, but was able by his own example to show what true oratory is. Besides the Greek and Syriac languages, he was also familiar with the Latin, as we must conclude from his comparison of Cicero with Demosthenes. In his private life, he seems to have been a man of a very amiable disposition; for although his pupil Porphyrius left him, declaring that he would seek a better philosophy in the school of Plotinus, still Longinus did not show him any ill-will on that account, but continued to treat him as a friend, and invited him to come to Palmyra. He was and remained throughout his life a pagan, though he was by no means hostile either to Judaism or Christianity.

"Notwithstanding his manifold vocations, Longinus composed a great number of works, which appear to have been held in the highest estimation but nearly all of which have unfortunately perished. All that has come down to us consists of a considerable part of his *Peri Uphous*, or *De Sublimitate*, and a number of fragments, which have been preserved as quotations in the works of contemporary and later writers. There is scarcely any work in the range of ancient literature which, independent of its excellent style, contains so many exquisite remarks upon oratory, poetry, and good taste in general. It is addressed to one Postimius Terentianus, but contains many lacunae (gaps), which cannot be filled up, since all the manuscripts extant are only copies of the one which is preserved at Paris."

[This is followed by a list of twenty-four lost works of Longinus, designated by their Greek titles, the last seven of which were of polemical and controversial character. In view therefore of such general destruction of his writings, and the manifest mutilation of the only considerable portion of any of his numerous works now extant, it was very natural that the spirit of Longinus should have so unqualifiedly testified to the wholesale destruction of the anti-Christian writings of the period from A. D. 150 to 300—a period lasting one hundred and fifty years. There cannot be a doubt in any reasonable mind that the Christian priesthood could not afford to have posterity to know the real nature of the theological sham they were palming upon the world as revealed truth. That Marcion's Gospel, the oldest of which there is the least reliable historical mention, was a plagiarized version of the Buddhistical gospels or God-spells, as they were called, of Bodhisattva, the spirit of Marcion has admitted, the plagiarist being no other person than Apollonius of Tyana. That Longinus knew that to be the fact, and disclosed it in his writings, is in the highest degree probable, without reference to his direct intimation to that effect in his communication. It is hardly likely that a pupil of Ammonius Saccas and Origen, who were both opponents of Christianity, should have taken no part in the combat that then so fiercely raged between the friends of untrammelled philosophical inquiry, and those who sought to bind the human mind in the fetters of theological dogmatism. Especially would it be strange that Longinus, whose whole life was a protest against the restraint of liberty, and who wrote and taught so much, should have taken no active hand in the controversies of his time. Neither is it at all likely that Longinus did not write much, of which every mention has been destroyed. He tells us that if the writings destroyed were now in existence, the Buddhistical source of Christianity would be proven beyond all question. I believe him, and in my inmost soul execrate the selfishness, hypocrisy and lust for power, that has wrought such a destruction of important knowledge. Christianity, that is your work. How dare you face the responsibility that rests upon you, as the vilest, most iniquitous, untruthful and fraudulent imposition that was ever perpetrated in all the annals of the race. Religion, as priest created and priest conducted, has been the scourge of poor weak, ignorant, and confiding humanity, in every age and every land; but, Christianity, to you belongs the accursed credit of leading the whole line of priestly villainy. If it be true, that in the end, Truth will triumph over error, then Christianity you are doomed, for no longer have you the power to conceal your vile and horrid nature which is made up of unblushing fraud, heartless deception, and selfish cruelty. The testimony of the spirit of Longinus to the fact that astrology and *god-ology* were one and the same thing in all the religions of his time, the Christian included, is as important as it is true. *God-ology* and *Devil-ology* are also one and the same thing; in other words theology and demonology are twin schemes of priestly deception and fraud. Let them go down together, and let unadulterated truth take their place.—Ed.]

EDITORIAL BRIEFS.

MR. P. L. O. A. KEELER will arrive in Philadelphia on Saturday next, Oct. 1st, and will remain until the following Saturday.

DR. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and The Banner of Light always on file at his office for the benefit of strangers.

THE "Grand Opening Circle" of the season, advertised last week, was postponed till Sunday, Oct. 9, at 505 1/2 N. 8th street.

WE would call attention to the advertisement, in another column, of our late neighbors, Mr. and Mrs. Jas. A. Bliss, now settled in Providence, R. I.

MR. FRANK T. RIPLEY, the well known medium, is having great success at Gurnee, Ill., where he now has made a further engagement for the coming month.

JAY CHAAPEL addressed the Spiritualists at their annual meeting in Brown's Hall, at Georgetown, Madison county, N. Y., on Saturday and Sunday, the 24th and 25th of September.

Mrs. CARRIE E. S. TWING, the noted writing medium, is now located for a month at 332 Main street, Springfield, Mass., where she is quite busy giving private sittings.

SUBSCRIBERS to the Spiritual Offering who fail to receive their paper on time will please notify the publishers direct, and immediate attention will be given. Address D. M. Fox, Newton, Iowa.

W. HARRY POWELL the well known slate writing medium of Philadelphia, will start on an extended tour through the Western States, October 1st. Those desiring him to stop off, can address him Philadelphia post-office.

Mrs. DR. WHEELER, No. 38 N. 5th street, Camden, N. J., late of New Haven, Conn., Clairvoyant and Magnetic Healer, solicits a thorough testing of her powers. Examinations, \$1; treatment, \$2. Satisfaction guaranteed.

Mrs. LIZZIE LENZBERG, the well known healing medium of New York, has returned home from a successful visit at Lake Pleasant Camp-meeting, and will be pleased to receive her old and new friends at her old residence, No. 354 W. 35th St., New York City.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6:30 P.M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. F. Rumrill, Secretary.

PLATFORM CALLS.—Any prominent speaker wishing a transient or permanent engagement may meet with acceptable conditions, by addressing Dr. L. H. Nason, 277 Forquer street, or 517 W. Madison street, Chicago, Ill. Dr. Nason has secured a hall in that city and will be happy to meet any brethren from abroad.

A SPIRITUALIST'S and Medium's meeting will be held at Grimes' Hall, 13 South Halsted street, Sunday 3 P.M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

CHARLES NELSON, medium, will hold a circle every Sunday evening, till further notice, at Thompson Street Church (Second Spiritual Association), between Front street and Frankford road. Seats free. Public invited. A collection will be taken to defray expenses, and perfect order will be maintained.

WE would call attention to the advertisement of our friends, Messrs. Rowell & Hickcox, late of Vineland, N. J., publishers of The American Short-hand Writer, who having removed to Boston, have there opened a complete school of short-hand writing. They will send this year's volume of their magazine, containing a full course of phonography, for \$1.50, and correct the lesson exercises of all their subscribers free by mail.

HENRY CRINDLE, medium, will make engagements with parties within fifty miles of Philadelphia, for materializing or physical seances in the light, for the next two weeks, on very reasonable terms. Mr. Crindle also answers sealed letters, and gives exact copy thereof, unopened. Terms \$1.00 and three 3ct. stamps. Address Henry Crindle, care of MIND AND MATTER, 713 Sansom St., Philadelphia, Pa.

Mrs. J. A. Bliss is meeting with good success in Providence, R. I., judging from a lengthy report in the Sunday Telegram by a correspondent of that paper, who says he went to one her seances "a thorough sceptic." Though he does not plainly say so, we are led to infer from his subsequent remarks, that his doubts vanished before the light of truth that shone upon him on that occasion; and he became fully convinced that the power of spirits to make themselves seen and heard is a demonstrable fact.—Banner of Light, October 1.

THE Rev. F. W. Monck, LL. D., F. S. A., of England, the renowned lecturer, magnetic healer and medium for various phases of manifestations, informs us that he has met with such success as a healer in the city of New York, that offices have been secured for him at No. 205 E. 38th street and 3d avenue, where all letters should in future be addressed. He is to have a reception in New York on Saturday, and is announced to heal publicly after Mrs. Brigham's lecture at Republican Hall, W. 33d street, on Sunday evening next.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

BUNDYISM IN A BAD WAY IN PHILADELPHIA.—We are pained to learn that the First Association of Spiritualists of Philadelphia (an incorporated institution) refused, at their annual election of Directors, on last Monday evening, to adopt the kindly suggestions made by us last week, and decisively threw Mr. Joseph Wood, the present Vice-President and acting President, and Mr. Edward Wheeler, their Corresponding Secretary, out of the Board, after a hard-fought contest on their part to retain their membership in it. To Bundyism, this was the "most unkindest cut of all," and it shows how nearly defunct that Benedict Arnold fraternity has become. The last heard from Col. Bundy, publicly, was through the Great West, the humbug organ of "Brick" Pomeroy. He was then trailing in the wake of that prince of humbugs, slanderers, and mountebanks, who is about the same stripe of a Spiritualist as the Colonel himself. We will next week more especially pay our devoirs to this brace of Spiritual beauties, who seem to have entered into some kind of partnership to fulfil the contract undertaken by Col. Bundy, to sell out Spiritualism to its enemies, by surrendering its stronghold, the mediums and manifestations. Bundyism is dead in Brooklyn, and it is dead in Philadelphia, the only two points at which it found a foothold; and there is nothing left of it but Bundy and "Brick." It is a bad look for the Banner of Light to take any stock in the disgusting concern.

MESSRS. A. F. ACKERLY and W. Harry Powell gave a combination seance at No. 9 Race street, on Wednesday evening last, which we had the pleasure of attending. The manifestations through Mr. Ackery's mediumship, in a full light, are remarkably prompt, powerful and convincing, and no one can witness them without being forced to recognize the fact that human spirits can and do return to earth, and by various methods make their presence known to mortals. The materialization of human hands and arms, in a full light, through Mr. Ackery, we know to be a positive fact. We received a very positive proof of the presence of a deceased brother, in a message written by a spirit hand while we held the writing-pad for the purpose. Others received similar evidence of the presence of their friends. The manifestations through Mr. Powell were equally convincing, and such as always occur through him while under the control of Tecumseh, his faithful Indian guide. We cannot give the readers a better idea of the phenomena occurring through Mr. P. than to lay before them the following description of them by Mr. Thomas R. Hazard, given in the Banner of Light last week:

"I once attended a seance held in full daylight by Mr. Powell, the finger-writing medium; and after several exhibitions of his mysterious gift the medium took my right forefinger in his hand, and, without touching (otherwise) the surface of a clean-washed slate that lay on a table before us, he wrote a sentence with my naked finger, which was exactly duplicated a little beneath in less legible characters, but still plainly to be deciphered. This phenomenon was repeated several times. Finally my forefinger became a little irritated by use, and as he took it for the last time in his hand, and was just about to commence writing on the slate, I said to him, "Take the middle finger." Without a moment's hesitation Mr. Powell shifted his hand to my middle finger, and, keeping his own hand entirely away from the slate, he repeated the double writing feat the same as he had done before. In respect to the double writing, without any visible ink or material of any kind to perform the single line with, I think this feat of slate-writing, if anything, rather exceeded Mrs. Hardy's astonishing performance."

Mr. Ackery leaves Philadelphia to-day for a professional tour through the West, his first stop being at Pittsburg. Our Western friends will do well to avail themselves of this opportunity to storm the strongholds of skepticism. Mr. Powell also expects to make an extensive tour through the West, where he is already extensively and favorably known.

Mediums and Mediumship.

BY J. E. REYNOLDS (SPIRIT) IN OLIVE BRANCH.

1st. What constitutes mediumship? The possession by a mortal of a finely constructed spiritual organization—a nature sensitive to the most delicate manipulations of invisible beings; a person whose spiritual forces are so evenly balanced that when a preponderance of life forces are brought to bear upon the individual, the spiritual for the time being assumes the mastery; and so long as the spiritual forces remain dominant, the subject is under what is called control. There are many phases of spirit control, as no two persons are organized alike—some possessing faculties that others do not; hence no two mediums will, though controlled by the same spirit, give precisely the same line of thought. A sensitive, is one who has a deep reverence for religion, or things sacred, though in other respects it would be difficult to distinguish such an one from some other party, and the only point of difference may be in this one department; in the other person the religious faculties may be but partially developed; with such a medium it would be difficult for a spirit, no matter how strong may their religious feelings, to give expressions to their thoughts in a satisfactory manner; but when coming en rapport with one like the first mentioned, there would be a flow of pure, soul-elevating, religious thought given, for both natures would blend as one. But let it be understood that it was the same spirit in both cases and you are pretty sure to have some parties censuring one medium and praising the other.

If mediumship were something that could be taken on and laid off at pleasure, how long would it stand? Yet this thing keeps growing and unfolding. From two little girls as mediums, it has spread over the known world, and this in thirty-three years. Such a thing was never known before since man became an accountable being, and the tide begins to ebb and flow with greater force every year.

Opposition to mediumship is not confined to unbelievers; some of the most bitter foes to be met, are within the Spiritual ranks, and often the ones who have been the most favored are the ones who seem most determined to crush it out. We do not claim that mediums are infallible; neither are Spiritualists—not mediums—possessed of all knowledge. Wherever the finite is, there is to be found imperfections, and the most keen and shrewd critic is liable to be mistaken.

It should be known by this time that mortals cannot control spirits, any more than matter can control spirit; but circles may control the medium. There are numerous cases on record where persons, having strong physical power, have controlled and influenced mediums. One or more positive minds can influence a sensitive and make him do just what they will him to do; and if they are lacking in principle, very little reliance can be placed in what the sensitive may say or do. But this is something that is seldom considered.—R. P. Journal.

Mediums' Home Fund.

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

CASH.

Table listing donors and amounts for the Mediums' Home Fund. Includes names like John H. McElroy, Jacob Kuhn, Christopher Jug, etc., with amounts ranging from 50 cents to \$100.

PLEGGED.

Table listing donors and amounts for the Mediums' Home Fund under the 'PLEGGED' section. Includes names like Samuel Graham, Mr. and Mrs. Geo. Dobson, etc., with amounts ranging from 1.00 to 5.00.

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

J. Nelson Holmes Fund.

Please acknowledge the following sums received since last reported:

Table listing donors and amounts for the J. Nelson Holmes Fund. Includes names like Wm. R. Tice, Thos. Middlemist, A. Friend, etc., with amounts ranging from 1.00 to 41.00.

Mr. Seibert generously offers to further aid us if a subscription is started to save our home. Also Mr. Joseph P. Hazard, has kindly offered to subscribe to that end. Very truly yours,

J. NELSON HOLMES.

Vineland, N. J., Sept. 5th, 1881.

"The Spiritual Offering" and its Editor.

We are pleased to notice in the Offering of Sept. 24, an extract from a letter from Morgan A. Jones, Sheriff of Tuscaloosa county, Michigan, illustrating the kindly nature and impulses of our good friend and brother in the craft, Col. Cox, which reads as follows: "Mr. A. M. Richardson of this place gave me a copy of the Spiritual Offering, which I read and was very much pleased with many well written articles therein. I am somewhat a believer in spiritualism. The principles of progression first taught by spiritualists must be accepted by all as being the most rational ever taught by any class of believers. I was also pleased to find that Col. D. M. Fox was one of the editors. Do you remember that I enlisted in your regiment in the spring of '64, and when near Cold Harbor got my knee injured, and that during the rest of the march to Petersburg I was very lame; so much so that on the day we crossed the Pamunkey river—I think it was—you dismounted from your horse and allowed me to ride him for a long distance, you going on foot? I will never forget the circumstance, for the reason that I thought at the time that it was so kind in one who held the position you did. Also, perhaps you will remember, on the day you were wounded, I was at the field hospital when you arrived there, and helped to relieve you of your coat from off your wounded arm; that I was also removed to the hospital at City Point the same time you were. I do not suppose you will be as likely to remember all the circumstances that I have mentioned as I would, for no doubt many things of a similar nature transpired within your knowledge that would have a tendency to confound your memory in reference to such matters."

It is very pleasant to read the testimony of one who was so near the gallant soldier editor in the times that tried men's souls. 'Tis said the truly brave are always generous, and having faith also in the converse of the proposition, we confidently look for brave work and true, on the part of the gallant Colonel, in the fierce battle in which are now fellow-soldiers.

Mediumship of Mrs. Anna Cooper.

From a letter of our friend W. Nicely, M. D., of Cincinnati, O. We extract the following:

"I want to state one fact. We have in this city, I think, one of the very best mediums in the world for tests in slate writing (inside of a double sealed slate), and also for full form materialization in the light without cabinet—light enough at least to see the hands on a watch dial. This is Mrs. Anna Cooper, corner of Longworth and Park streets. We have known her for over two years. Have had her at our house many times, and Mrs. Cooper is very anxious for every investigator to bring his or her own slate, sealed up if they desire, and they can hold the slate with her. She likes to go to the houses of candid investigators and sit with them without the cabinet, and the results are very convincing to all candid minds. I know more than a hundred of the best men and women of this city who have been convinced through Mrs. Cooper's mediumship."

W. NEELY.

D. W. Nicely, Cincinnati, O., writes, with remittance: "Please allow me to thank you for defence of liberal Spiritualism, and a thousand thanks for your criticism on President Arthur's proclamation, which you give in MIND AND MATTER of October 1st. I do thank God, angels, devils, or all or any powers that be, that we have a land of liberty, and that we have men who do think and dare to express their thoughts. I do hope the good angels will help you to go on in the defence of truth and right."

Wm. Gathercole, Kalona, Iowa, writes with renewal: "My time is about out, and I do not want to miss a number. * I would feel lost without it; it seems to be meat and drink to me, and life to my spirit; I like the ring of it: it suits me—best I can get."

Maurice Younger, Jr., Gloucester, Mass., writes with renewal: "I am sorry I got behind on subscription on your paper MIND AND MATTER, as I consider it the best paper published. I have got more wisdom out of it than any paper I ever read and I love it, &c."

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

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

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

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

STATE OF LOUISIANA, PARISH OF POINTE COUPEE.

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

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

Theology On the Death of Garfield.

Editor Mind and Matter:

The public are taught that ministers are endowed with a divine afflatus that emanates from the great God-head of the universe, so that their teachings and statements have far greater significance than those originating elsewhere in mortal brain.

The Rev. Dr. Von Wagener, of Niagara, boldly asserts that the Devil, or evil one, killed Garfield, and that "Almighty God" simply permitted it, that good might come to the people.

The Rev. Dr. Groves, of Grand Rapids, tells the people that Garfield was providentially nominated and providentially killed, that the people might be chastised.

Now, if God does know best, why did Dr. Groves presume to instruct Him as to what he ought to do and tease him as he did? Again, if he prayed amiss, or for what God could not or would not grant, is it not plain that "Almighty God" does not recognize his pretensions to being his divinely appointed mouth-piece?

Again, would it not be wise for these reverend doctors, in order that they might be spared such humiliating failures, to find out, if possible, just what prayers "Almighty God" will answer, and those he will treat with contemptuous silence?

It is altogether probable that centuries ago "Almighty God" ceased absolutely to sort the prayers of his people; and yet, this farce of praying to and wrestling with "Almighty God" goes on without a hint even of the Divine displeasure that, like a great black cloud, overshadows "the great white throne" above.

It is quite as probable that "Almighty God" takes as little notice, and cares as little for the fulsome and stereotyped praises and gluttonous thanksgivings of his self-constituted representatives and chosen people on earth, as he does their prayers.

The Rev. Dr. Powers, of Washington, pastor of the Vermont Avenue Church, of which Garfield was a member, in his address over the body of the dead President, in the rotunda of the Capitol, said: "A million million prayers, and hopes, and tears, as far as human wisdom sees, were vain."

If this is true, why ask God for anything for Christ's sake, or anybody's sake, or pray at all, except "Thy will be done," or "Let us trust in God," Amen! If he will not change his plans, why continually besiege him with petitions that are sure to go into his waste basket? Surely "Almighty God" must feel indignant at this lack of confidence in his wisdom as displayed in these dictatorial and presumptuous petitions.

If "prayers, and hopes, and tears, as far as human wisdom sees, are all in vain," then Jesus Christ ought to have said so when he had the chance. He certainly did very wrong, even if he ignorantly over estimated his, and the father's abilities, when he promised so much in answer

to prayers given in his name. I cannot get rid of the suspicion that he knew better all the time. If he did know better—and he must, if he was not an impostor—it was a trick, equal in cunning, to that of "the devil in the garden of Eden."

It seems to me, if "Almighty God knows all things, and orders all things for the best, that settles the question." If he created all things, he is certainly the author of all bad, as well as all good, and, if he orders all things, all bad deeds, as well as all good deeds must be attributed to him.

Again, the Rev. Dr. Powers, to our utter amazement, declares, that "the hand (Guiteau's) that struck him down was the enemy of the country, and the enemy of God."

Now if Guiteau was the enemy of the country, and of God, it is not possible to reconcile this with the above, unless it is just as necessary for "Almighty God" to have Judases, Booths, and Garfields, as Christs, Lincolns, and Garfields.

This being true, I feel very thankful "Almighty God" did not "order" me to be an enemy of the country, and of God, although, as I now see it, I should feel far worse to be the enemy of the country, than the enemy of such a God.

If it is true that Guiteau was a Judas, and was acting in obedience to orders, is it not insulting his divine majesty, to think even of trying him for murder and punishing him?

If Guiteau was God's instrument, he could not help himself, he was compelled to kill Garfield, and this at once settles forever the question, who is responsible for the suffering and death of President Garfield? No more is he to blame for being the enemy of the country, and it can't be possible "Almighty God" is so ridiculously unjust, as to "order" Guiteau to be punished, here or hereafter, for obeying orders.

A practical "union of Church and State," then would most certainly require a national recognition of "Almighty God's" plans and orders as interpreted by his appointed representatives, and his indispensable and most valued instruments, the Judases, Booths and Guiteaus, would and should be recognized as such and dealt with in tender mercy accordingly.

Lowell, Mich. E. A. CHAPMAN.

Editor of Mind and Matter: EXTREMED FRIENDS AND READERS: Many of you will remember an article that was copied from the R.-P. Journal into MIND AND MATTER a few weeks past.

Since the imprisonment of Mrs. Fletcher, under the laws of England, for no crime, but for the virtue of possessing the blessing of "Spiritual gifts," there have been very able, forcible and beautiful letters written and published in her defence by both Dr. T. L. and Mary S. Gove Nichols.

I have no desire to intrude or encroach upon the time or patience of editors or readers; yet, it sometimes happens that silence would be disobeying the "golden rule," of justice toward friends who we know have been falsely accused.

It has now been more than twenty years since the Nicholoses had charge of a medical school and healing institute at Yellow Springs, Ohio. It was called "Mennonia Institute." They published and sent abroad (for the information of all who were willing to know the truth respecting their principles and their faith) thousands of circulars, giving in the plainest and clearest language, the rules, regulations and requirements of their institution.

The wisdom of our Harmony teaches us that birth, under existing conditions, is seldom and exceptionally a good; and not to be sought contrary to the laws of the society and state in which we live. We, therefore, not only require the chastity which the civil law demands, but we repudiate the sensual license it permits.

The extracts here given from their own clear and candid exposition of their faith and of what they teach, must rule out every word of those calumnious accusations written by Giles B. Stebbins. I will only add that I know they continue to teach the same doctrines, of the necessity of living chaste and virtuous lives in London, and have done so ever since they have lived there; because they frequently have sent me specimen copies of the printed pages they have been circulating in that country.

There is no more reason for any one to accuse the Nicholoses of teaching immorality than there is of accusing a Shaker elder of such things.

Specimen copies of MIND AND MATTER and the Spiritual Offering will be sent free to all who apply at either office.

Alfred James is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia.

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

Mind and Matter Free List Fund. This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost.

Previously acknowledged, \$117 28 B. Chadsey, Rushville, Ill., 2 00 B. F. Oahoon- Pleasant Lake, Mass., 50 A Friend, Philadelphia, 2 50 C. O. Thiel, Chicago, Illinois, 6 70

General Offer by a Well-known Cincinnati Medium. To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge.

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

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.

Mrs. DR. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

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

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

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

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 disease person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Offer of Mrs. T. P. Allen. Any person sending me \$2.00 and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER.

An Extraordinary Offer of Dr. A. B. Dobson. DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3ct. postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

Dr. J. C. Phillips' Liberal Offer. 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.

A Chicago Medium's Generous Offer. No. 7 Luffin 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.

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.

PHILADELPHIA SPIRITUAL MEETINGS. A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Charles Nelson, medium.

RHODES' HALL. Spiritual Headquarters, 506 1/2 N. Eighth Street. A religious spiritual meeting and circle at 2 1/2 p. m., and circle at 7 1/2 p. m.

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Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month. EDITOR, J. UDD PARDEE, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Publisher.

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truly or otherwise? Will Mr. Colby tell us this; or, if he cannot, will the Editor-at-Large of the *Banner of Light* solve the problem for his editorial colleague, the Editor-at-Small, in the next issue of that paper? We will not be put off. We demand an answer in the name of Spiritualism, which has been so grossly misrepresented by the editor of the *Banner*, in relation to the murderous attack upon American Institutions, in the taking off of General Garfield.

The taking off of Gen. Garfield, was not causeless or casual. It was the result of a deep laid plan to overthrow American liberty, and this will become more and more evident as coming events shall transpire. Gen. Garfield fell because he was a true exponent of the genius and principles of American institutions and because the people loved and respected him as such a friend. That bullet of Guiteau was not fired at James A. Garfield, but at the chosen President of the American people. It was a shot aimed at the life of the nation, and instigated by an unprincipled set of cut-throats as ever conspired against the rights and interests of their fellow-men. Again we say, we are no alarmist, but we stand upon the extreme outposts of the army of progress, and we can see the whites of the eyes of the enemies pickets, so close to them have we advanced. We tell you plainly there is danger immediately at hand, and that danger is a secret oath-bound organization of which Guiteau is a member, whose whole purpose it is to bring about anarchy in this Republic, in order that they may profit by their demagogical intrigues. To the scaffold with Guiteau, and death to these miscreants one and all! Those are our sentiments, and we defy their malice. If the editor of the *Banner of Light* does not want to share with these wretches their inevitable doom, let him write no more such craven concessions to these foes of humanity as is contained in that editorial.

BUNDYISM IN SAN FRANCISCO.

We last week promised to notice the Bundyite proceeding of one Albert Morton and A. S. Winchester, editor of *Light for All*, to discredit Mr. D. McLennan, a materializing medium, and we now proceed to do so. It is proper to say that Mr. McLennan has been warmly endorsed as a materializing medium by many of the most intelligent and experienced investigators of such matters that can any where be found. Like Mr. and Mrs. Holmes, Henry C. Gordon, Mr. and Mrs. Bliss, Alfred James, Mrs. Annie Stewart, Miss Laura Morgan, Mrs. Pickering, Mrs. Hull, Mrs. Markee, Mr. Mott, and other genuine and faithful materializing mediums, who have attracted general attention, because of their superior gifts in that phase of spirit phenomena, Mr. McLennan has been made the object of the dishonest and untruthful hostility of a few persons calling themselves Spiritualists. As we make it a rule to never treat those persons unfairly, whose public conduct we criticize, we will allow Mr. Morton and Mr. Winchester to state their case in their own way, and then we will say what we think of them, and why we think it. Morton, in an Extra of *Light for All*, of September 15, says:

"How THE PUBLIC IS HUMBLED."

Editors of *Light for All*:

"Herewith find diagram of the office and seance room of D. McLennan, at 111 Geary street, referred to in the exposure made in the *Banner of Light*, of August 6th. The possession of counterfeiting implements is evidence of felonious act or intent, and the fact that McLennan's rooms were so fitted up that deception could be easily practiced, casts a shadow on all his manifestations."

"The fact that McLennan formerly practiced as a medium, under the name of St. Cloud, in this city, is also evidence of his dishonesty."

"An alias is the cover of rogues, not honest men. I have no personal feeling of antagonism toward any medium, but most earnestly desire to see the camp-followers and tricksters, who use our glorious science and religion as a means for tricking in investigators, held up to the public in their proper light."

"I have had twenty-six years experience in the investigation of Spiritualism, and far better opportunities to witness genuine manifestations than most of the signers of McLennan's latest circular letter of endorsement, nor am I 'blind and deaf' physically, if not mentally, as they intimate."

"I have attended one of McLennan's seances, and was satisfied that trickery was practiced at that time, and a thorough examination of all the premises, confirmed my suspicions. I do not intend to be drawn into any personal quarrel with McLennan or his confederates and dupes."

"The following certificate will show the diagram is correct; indeed, an examination of the premises will satisfy any reasonable person."

"Very truly yours,

"ALBERT MORTON,
210 Stockton street.

"We hereby certify that we accompanied Albert Morton to the rooms recently occupied by D. McLennan at 111 Geary street, San Francisco, when examinations and measurements were made, and found the hidden closet in the seance room, the cut partition between the office and adjoining room, and the trap-door over the alcove used as a cabinet by McLennan, to be as represented in the diagram made by Mr. Morton."

"WM. B. McALLISTER,
Dentist, Dupont, St.

"THOMAS WALL,
Carrier Morning Call."

Here follows the diagram and a description by letters and figures as references, which if any person can make anything of, as against Mr. McLennan, they are capable of seeing further into a millstone than ourself. Mr. Morton and his two brilliant witnesses, do not pretend to tell any one what Mr. McLennan had to do with their cock-and-a-bull story, and therefore we naturally conclude it was one of their own surprisingly in-

telligent getting up. They do not say that any of the mysterious and perfectly absurd devices were in that office when Mr. McLennan occupied it, and we may therefore very reasonably conclude that they put them there themselves, to give a color of excuse to the falsehoods that they had been perpetrating to the prejudice of Mr. McLennan. Neither do they pretend to tell how those devices could have been used by Mr. McLennan to simulate spirit materializations, such as were witnessed at his seances.

Here in Philadelphia we had a like performance enacted, but so far from its prejudicing the mediums, it served only to bring a lasting disgrace on their accusers. It will be the same with Mr. Morton and the editor of *Light for All*, unless they can show when and by whom and for what purpose that "closet," "cut partition" and "trap-door over the alcove used as a cabinet," were constructed. The whole statement of Morton and his volunteer endorsers, wears the appearance of what is often termed, a most bunglingly "put up job," to injure the medium. There may be people, like the editor of the *Banner of Light*, who are stupid enough to be imposed upon by such shallow pretences, but they will be few. Mr. Morton does not pretend that there was any attempt, on the part of Dr. McLennan, to conceal or destroy the alleged fraudulent devices, nor has he had the hardihood to allege that there was any means of concealing them, when in use for the purposes intended by the person or persons constructing them. The whole thing is a shallow attempt to impeach the mediumship of Mr. McLennan, which could only be done by the perpetration of a fraud vastly meaner than the perpetrators of it allege to the prejudice of the accused. This is the way in which the affair strikes us. Remember, we have not heard what Mr. McLennan has to say in answer to these slanderous insinuations against him, but judging from what the editor of *Light for All* has to say regarding Mr. McLennan, we infer he has indignantly denied their truth and defied the dishonest and untruthful slanderers. Before giving our attention to Mr. Winchester, we will only add, in relation to Albert Morton, that the animus of his whole conduct is shown by his undertaking to condemn Mr. McLennan, after attending but one of his circles; and presuming to denounce those who had patiently and honestly examined the whole matter, by attending the seances frequently, as "dupes and confederates of McLennan in the perpetration of deception." This is "too thin," by far; to mislead any fair-minded person. So much for Albert Morton. And now for Mr. Winchester, the professed Spiritualist and editor of *Light for All*. He says:

"We were obliged to go to press without the diagram accompanying Dr. Morton's card, and we give it herewith. Also the following communication from an old Spiritualist, who has investigated the Eddy Brothers, and heartily endorses them. What he gives is sound sense and we endorse it. We have not yet had our say, and we, therefore, feel qualified to give a little advice. We say if Mr. McLennan is a genuine spirit medium, he can easily be proven as such, and no damage is done to any one, and he would come out with flying colors, receiving the support of all interested; but the threats of violence constitute no argument that no genuine medium would resort to, they having faith in their spirit friends who would support them, consequently we advise Mr. McLennan to be on his guard, and not let his feelings get the better of him. We think this matter has gone so far now that it is Mr. McLennan's duty to prove that he is what he claims to be, and we assure him that we will assist all efforts tending to that end, provided that he comport himself as a gentleman, otherwise he must look elsewhere. The greater portion of the Spiritualists here are now on the anxious seat, to see whether or not these much lauded seances are genuine, and there has been a determination manifested by those with whom we have come in contact to this point; that the time has passed for blustering or bullying, as that belongs to the Platt's Hall mountebank business, but is now ripe for genuine manifestations, and they hope for a speedy solution of this question. We are assured by Mr. Morton, that the card signed 'Banner's reliable correspondent,' in the special notice column of Monday's *Chronicle* is a forgery, he having assurances of the correspondent himself that he did not insert it."

We overlook the very bad grammar and manifest malice that characterizes that editorial from beginning to end, and will notice its manifest dishonesty and unfairness. This professed Spiritualist advises Mr. McLennan, an accused medium, to passively submit to the lying misrepresentations of his enemies, when, were he to do so, he could give no stronger evidence of the justness and truthfulness of the accusations against him. We contend, and defy a refutation of our position, that the man who hypocritically gives that advice to Mr. McLennan, under the circumstances, is neither a Spiritualist nor an honest nor a truthful man, whatever he may claim to be to the contrary. Such men are a disgrace to themselves, and to all who countenance them in their unfairness toward others, whether Spiritualists, mediums, or those who are neither. It sounds well for this man to talk about Mr. McLennan comporting himself as a gentleman. How has he comported himself toward Mr. McLennan, that he should ask any such courtesy of that much wronged gentleman? He has opened his columns to his enemies, to publish their lying insinuations to his prejudice, and endorses them as reliable, and then calls upon Mr. McLennan to prove his mediumship. How would any proof of the genuineness of his mediumship relieve him of the stigma that he and Morton have sought to fasten upon him by their allegations that he had used

fraudulent devices at his previous seances to deceive his patrons? The question is no longer whether Mr. McLennan is a medium, but whether he or Morton and the editor of *Light for All* made those contrivances which they have alleged were the work of the former. If those devices were made and used by Mr. McLennan, to simulate spirit materializations in order to swindle people, he is a dishonest man, not a dishonest medium, and is unworthy the confidence or encouragement of honest people. If, on the other hand, he never did so, and the whole thing was gotten up and published by Morton and Winchester to impose upon the public, and prejudice that public against him, then language is not adequate to define the guilt of these men. This is the issue now presented, and as the matter stands, appearances are all against the accusers and in favor of the accused, and this upon their own showing of the case. If Mr. McLennan continues his seances, as we suppose he does, and genuine spirit materializations take place, it is a circumstance strongly in favor of Mr. McLennan as against his accusers, and throws upon them the necessity of cleaning their own skirts of the appearances of as mean an outrage as men were ever guilty of. Don't get angry, Mr. Morton and Mr. Winchester, because we have thus called you to public account, but "comport yourselves as gentlemen," and show that you are not the mean and dishonest men your treatment of Mr. McLennan makes you appear to be. We would have been glad to have had no occasion to pursue this subject further; but, as there are symptoms that the *Banner of Light*, the "oldest Spiritual journal in the world," has become infected with this San Francisco phase of Bundyism, we feel that we cannot do less than administer to them a potion by way of antidote, lest the infection should spread from the "Hub." The editor of the *Banner* says:

"We have received from San Francisco a copy of the *Light for All* Supplement for Sept. 15th. It really seems to us that after a careful and unimpaired perusal of its plain-spoken contents, and an examination of the carefully prepared diagram it presents of the 'office and seance-room of D. McLennan, 111 Geary street,' no unprejudiced person will fail to be convinced that that individual is what we have already—on the authority of worthy correspondents—declared him to be, viz: an impostor; and we again counsel Spiritualists everywhere to give him a wide berth."

"If nothing else were made public, showing that Mr. McLennan, of San Francisco, is, so far as Spiritualism is concerned, an arrant humbug, the gross attack upon Mr. Morton, in the *Sunday Chronicle* of the 18th, which has no signature, but was no doubt written by McLennan, is quite sufficient. It is the grossest display of blackguardism we have ever seen in print in so small a space. No genuine Spiritualist medium would ever be guilty of putting in print such mental rubbish. What is the most astonishing is the fact that so respectable a paper as the *Chronicle* would for pay allow its columns to be so disgraced."

Can it be that "the cat in this meal bag," is the paltry consideration that Albert Morton has been the *claqueur* for the *Banner of Light* on the Pacific coast, and is likely to do a little less *claqueing* in that direction, hereafter, unless he can obtain a hearty endorsement by the sheet, for which he has puffed and sorted, until he has injured the tympanums of his ears. Had the *Banner* published, as we have done, the letter of Mr. Morton and his witnesses, and thus enabled its readers to judge for themselves whether there was aught therein, that should stand to the prejudice of Mr. McLennan, instead of asking them to depend upon its own admittedly prejudiced estimate of its value as evidence against the medium; it would have done itself justice, and treated its readers as if it conceded them some right at least. We do not think the "oldest spiritual editor in the world" has any more right to do the thinking for his readers than the youngest, and neither of them has any such right. It is an insult to them to be so treated, especially when they are asked to condemn an accused medium without any evidence whatever to justify it. Not only did the *Banner of Light* withhold the alleged evidence against Mr. McLennan, but it had the meanness to pretend it had information from "worthy correspondents," that warranted that sweeping and unqualified denunciation of Mr. McLennan. It did not dare to mention who those "worthy correspondents" were, nor what they had said in their correspondence to the prejudice of the slandered medium; Had it done so the readers could then have judged who were the worthy and who the unworthy slanderers of Mr. McLennan. It well knew that it could not afford to do anything that was so just and honorable in the premises. But that is not all, it attempts to create prejudice against Mr. McLennan, by charging him with being the author of an attack upon Mr. Morton in the *Chronicle*, a respectable and influential paper of San Francisco. This attack was unsigned, thus making the *Chronicle* responsible for the attack, whatever it may have been, which would indicate at least that the conductors of the *Chronicle* had no good opinion of Mr. Morton, the *claqueur* of the *Banner*, or of his treatment of Mr. McLennan. The *Banner* does not let its readers know what the *Chronicle* said about Albert Morton, nor does it deny the truth of what was published against him. A sorry way this "of helping a friend in need." The partnership in this latest Bundyite movement, is Albert Morton, *Light for All* and the *Banner of Light*. We will be very much mistaken if there is not a little too much light about this partnership to conceal its dark and crooked projects.

Mr. McLennan is to us an entire stranger, no

one having written to us anything especially in his favor or against him, and he may therefore be good, bad or indifferent, as a man or medium. All that we know about the matter is that nothing has yet appeared against him in public print that should prejudice him in any way whatever. If he is a genuine medium and an honest man no amount of lying or misrepresentation whether on the part of correspondents or editors, will do him any permanent harm, for we will see that all such matters go for what they are worth and nothing more.

We intend that the truth of this whole matter shall be known, and we ask our San Francisco friends to give us all the facts for publication. The readers of MIND AND MATTER shall have the opportunity to form their own opinions of men and things from facts independent of our views of them. This is the only proper and honorable course for any newspaper to pursue, when the reputation and interests of any person or persons are involved.

Mediums, you who are unjustly assailed, the columns of MIND AND MATTER are ever at your service. Do not hesitate to use them.

"THE MYTHO-ZODIAC THEORY OF RELIGIONS."

[CONTINUED.]

In what he calls "Part Two," of his articles on the above subject, Mr. J. F. Briggs, in the *Banner of Light* of August 27th, 1881, wastes nearly two columns of space in trying to get away from the subject he pretends to discuss. He heads this special department of his argument, "The Egyptian Zodiacs and Materialism—Volney—Jesus no Myth." We will not undertake to follow him over the devious road in which he has seen fit to proceed, but will take our stand at the point from which he sets out, and will wait for him to return to that point, before showing him what a run he has taken to accomplish nothing. Mr. Briggs sets out by saying:

"When Napoleon invaded Egypt, 1798, he had a commission of scientists and artists accompany his expedition, so that they might be enabled to pursue antiquarian researches under the protection of French arms. When Desaix had ascended the Nile as far as Dendera, some one discovered among the ruins of the city, the ancient temple of Athor, the Egyptian Venus. 'And Gen. Desaix discovered in the temple the planisphere or circular zodiac, which in part formed the ceiling of the hall situated upon the terrace of the temple.' Another, a rectangular planisphere, sculptured upon two parallel bands, was found in another part of the same temple. Afterward others were discovered in Esne and Panopolis. They contained pictures of animals and figures enough for much more than all the signs of the zodiac, with one always wanting. Drawings of these were taken, and copies of them circulated through Europe; studied, commented upon, and explained by scientists. Some by elucidations, claimed to be certainly correct, demonstrated that these zodiacs were from 4500 to 6500 years old, and belonged to a zodiacal system that had been perfected 15,000 B. C. Hence it was taken for truth that the ruins of Egypt furnished astronomy with monuments containing observations that exhibited the state of the heavens from the most remote periods. Among the most prominent of these savants was M. Dupuis."

In order that our readers may know just what Dupuis said about the origin of the constellations and the zodiac of Dendera, or Tentyra, we will here translate it (for the first time it has been done, as we believe) into English. Dupuis wrote about the latter part of the last century. He says:

"It has been long suspected that the names of the signs of the zodiac related to agricultural labors, and the changes of the seasons; but this has not been demonstrable, because it was necessary to ascend to a very early period, because of the precession of the equinoxes. (This precession of the equinoxes is a change of the point at which the ecliptic crosses the equinoctial circle, which amounts to a degree in seventy and a half years—a sign of 30 degrees in 2115 years—and through the whole 12 signs of 25,480 years.)"

"The origin of astrology is lost in the obscurity of the ages, and all the monuments which remain to us of the most remote antiquity, indicate that this science already then existed. The books of Homer, Hesiod and Job, contain the names of several constellations, and the astronomical characters engraved on those famous obelisks that were erected in Egypt, long before Europe emerged out of the darkness of barbarism, are such as to render it as difficult to fix a time when that science did not exist, as to fix the epoch of its birth. Seneca (Quest. nat. Book 7. 8. 15) alleges that the Astronomy of the Greeks, preceded the time when he lived, fully 1500 years; but then Greece was never the cradle of that science, the first Greek Astronomers having borrowed the little astronomical knowledge they possessed from the Egyptians, Phœnicians and Chaldeans. The dawn of the sciences in Greece, in the time of Hesiod, (from 700 to 800 years B. C.), was in the East the decline of a glorious day. The later Greeks and Romans, from whom we derived our literature and sciences, were little acquainted with astronomy; and without trying to ascend to the origin of astronomy, they fixed its commencement at the epoch at which they received it from the masters of the learned world, similarly to the man who placed in the middle of a vast plain, would fix the boundaries of the Universe at the horizon, which a better informed man only regards as the limits of his sight."

"I am convinced that Astronomy was the outgrowth of human necessities, and its birth is connected with the occupation of agricultural nations. It closely followed the invention of the other arts. As soon as civilized peoples and flourishing kingdoms and empires existed, however remote their antiquity, such as the Chinese, Hindus, Persians, Medes, Assyrians, Babylonians and Egyptians, we ought to conclude that the necessity of dividing and regulating time, gave birth, at the earliest period, to the Calendar, and the distribution of the heavens, among some one or more of those learned nations."

"Our first inquiry is; had each of those peoples

an astronomy, distinguished from that of others? We will see in what follows that they have all received it from one common source. It is then the question as to which of them was the inventor of astronomy, and what was the state of the heavens when they made the first distribution of them, or at least that one of them which has come down to us? Several peoples seem to claim the glory of the invention. The Chaldeans and Egyptians appear to have the best title to it. Some have wished to associate with them the Indians and Chinese. Indeed, we find among these latter peoples, some traces of astronomy at least as old as that of the Chaldeans and Egyptians. As for myself, who do not believe what the historians relate concerning the antiquity of the astronomy of these different peoples, it is sufficient to fix the precise epoch of its invention; I will seek in the Constellations themselves, for a means of settling all uncertainty, on this subject, and it will be seen that it is to Egypt that we owe the origin of the Constellations, that we have to-day.

"I will set out with a very natural supposition; it is that the figures that designate the Constellations, ought, in their origin, to mean something, among some people, and in ages when the learned writing was entirely hieroglyphical. The names that they gave to them ought to have related to the phenomena they represented. If the Asterisms, or assemblages of stars, designated by figures of men and animals, had only a distant resemblance to the figures they have there traced, it would be easy to believe that they had only sought to distinguish the Constellations and classify the different groups of stars. But as it is impossible to find any feature of resemblance, we are naturally driven to attribute to them an enigmatic meaning, and to recognize design there, and this all the more because it would seem strange, that among so many monuments, often singular, that come down to us from this early historical period, and that all concur in their symbolical meaning, that the Astronomical characters should be the only ones which signified nothing. This natural conclusion, which results from the knowledge that we have of the customs of those peoples, assumes a new degree of force from the testimony of one of the most learned men of antiquity. Macrobius (Saturn., book I, c. 17 and c. 21,) in the explanation that he gives us of the twelve signs of the zodiac, supposes that each of these figures is a symbol of the course and effects of the Sun; his explanations, it is true, are not always fortunate; but there are at least two of which the symbolical meaning appears plain. 'Behold,' says he, 'the motives which gave to the two signs that we call the Gates of the Sun, the names of the wild Goat and the Crab. The Crab is an animal which moves obliquely sideways; in the same manner the Sun arrived in this sign, commences to retrograde and ascend obliquely. As to the Goat, his method of feeding is to continually ascend and gain the highest elevations while browsing; in the same manner the Sun arrived in Capricorn commences to quit the lowest point of his course; to return to the highest.'

"The Crab, according to Macrobius, is not, then, one of those arbitrary figures traced by chance in the zodiac; it is the natural symbol of a retrograde movement. The Goat is equally a symbol of an ascending movement or of elevation, because that is the idea that this animal presents to us, whose delight it is to be upon the summits of the rocks. The respective positions of those two symbols, which in the zodiac are so disposed, that the one being at one solstice, the second must necessarily occupy the other, adds yet a new degree of probability to the idea that each of those signs separately presents, and the probability becomes very strong by the union of these resemblances. The course of reasoning we have pursued in relation to the two natural emblems of the limits of the Sun's course, we will pursue in relation to an intermediate sign which divides, into two equal parts, the course of the Star of day. Between the two limits that fix the points of the longest and shortest days, we ought naturally to find one which determines an important point, that of the equality of days and nights, which takes place in every country, and which has been remarked among all the peoples of the world. Indeed, in the zodiac, the division that corresponds to this intermediate point is marked by a Balance, the most expressive and simple symbol of equality. Manilius made of it the character of Justice. This idea presents itself so naturally that it did not escape the attention of the ancients; and Virgil, in speaking of the equinox, which in his time corresponded with this astronomical symbol alludes to it. But even if those authors had not done so, the symbol is speaking, and it is hardly possible to suppose any other meaning of that symbol, or any other design on the part of the inventors. Add to that, the fact that the distance of 90 degrees, or three signs, which the Balance is distant from Cancer and Capricorn, and it is well proven that it is not by chance that it occupies that position in the zodiac, and that it has been necessarily determined by the two symbols of the solstices. This adds a third degree of evidence to the interpretation that we give of each of these emblems viewed alone and independently of their respective positions.

"We ought to imagine that the state of the heavens, considered relatively to the movement of the Sun, in the circle of its annual revolution, ought not to have been the only object, which engaged the attention of the first agricultural astronomers. The zodiac, as Hyde says, (de Vet. Pers. Relig., p. 390,) ought to be as much a Rural Calendar as an Astronomical Calendar; and when they had once designed the equinoctial point and the solstitial points, the other divisions ought to represent symbols relative to the state of the earth in each season, or even in each month, so that the agriculturalist could there see the periodical announcement of his labors and his harvests. Besides many of the ancient calendars are so arranged, and among almost all the peoples of the world, that the denominations of several of the months have been borrowed from the state of vegetation and agricultural operations. The times of seeding and harvests are the two most important periods of the rural year; they ought each to be designated by a particular hieroglyphic, of which the meanings naturally present themselves to the most ignorant observer. The Ox was the simplest symbol of seed time; and it appears that this animal has been indeed chosen among the Egyptians to be the symbol of the labors of the husbandman, according to the testimony of Hor-Apollo (Hor-Apollo, book 2, c. 17). They could not better have designated the opening of the rural year, than by the image of the working ox, the companion of the labors of man. A bundle of corn or a young woman holding a spike of corn

symbolized, well enough, the month of harvests, and we find these two symbols in the zodiac. It appears then that that which ought to be found in the hieroglyphical calendar of an astronomical and agricultural people, is found in our zodiac; that the state of the heavens and the earth, at their most interesting periods, have been pointed to in so perfect a manner that they cannot be misunderstood; and that very probably the other symbolical characters of the zodiac, also have a meaning relative to the state of nature in the latitude of the people who invented it, whoever that people may be. A part of these signs evidently indicate design; then the others do also; but their design will not be remarked until it is known to whom this calendar belongs. But how will we find this primitive people, who have traced in the heavens this symbolical calendar, written in characters of fire, and where all could see, each year, the state of nature and the successive order of rural labors.

"We will proceed here in the simplest manner. The inventors will be the people to whom the Calendar agrees in such a manner that at no time has it ever been in agreement with any other. It will not suffice, that some peoples can apply a part of it to themselves. It is necessary that it shall agree in every part, and that the state of the heavens and of the earth shall coincide at the epoch from which they sought to set out. This rule of criticism being once established, let us compare the zodiac, at first with the latitude of Egypt, in the century when the astronomical sciences were transmitted to Greece. We find, it is true, at one Equinox and at the two Solstices, the emblems that we have thought the most proper to designate the cardinal points of the Sun's route. But this accord proves nothing in favor of any particular people; since it expresses generally the state of the heavens, and a position common to all the earth. If we regard the two other symbols relative to agriculture, and which cannot be common to all latitudes, we will soon see that these symbols cannot agree with the rural astronomy of the Egyptians, nor fix the seasons of seed time and harvests in Egypt, in the centuries we are examining. Indeed, seed time in Egypt is in November, and it was in May that the Sun traversed the sign of the Bull. It is in March that the harvests commenced in Egypt, and it was only towards the end of August, that the sun then entered the sign of the Virgin, or that he commenced to pass through the division marked by the sign of the female harvester. But Egypt is then covered with the waters of the Nile and almost swallowed up under the waves. The heavens, then, here express an order quite different from that of the earth; and if these symbols have at any period agreed with the agriculture of Egypt it is necessary to suppose another state of the heavens, and to displace all the other signs.

"Before ascending to an epoch sufficiently remote, let us see whether the agriculture of other peoples, will not better agree with the two symbols of rural astronomy. The Ox corresponded to the month of May, and he was the emblem of seed time and ploughing; but we see no people, who had their season of ploughing and sowing at that time. The Greeks and the Romans on the contrary awaited the close of the harvests to prepare the earth to receive a new sowing, and regarded Autumn as the season for ploughing and sowing."

Having shown that our present zodiac could not possibly have corresponded with the astronomical and rural conditions of any other people than the Egyptians, Dupuis proceeds to say:

"We are then obliged to ascend to an anterior epoch, which will bring the sign of the harvests to the summer solstice, and make it coincide with the harvest time of temperate regions. But then, if the agricultural symbols agree in part with the earth, the astronomical symbols, such as the Balance, Crab and Goat, are far from agreeing with the heavens; and yet it is only by finding this perfect agreement that we can discover the inventors of the zodiac and the period of its invention. The Virgin cannot approach the Solstice except Cancer be distant from it; and the Balance no longer occupies an equinox. At the same time those two emblems ought originally to have occupied the positions I have pointed out; and I cannot imagine any hypothesis which places elsewhere than at the solstices and at one equinox, our three first symbols. That which remains to be done is to place them there; but in an inverse order, and opposite to that in which they were at the epoch at which we made our first attempt, that is to say, to place at the Spring Equinox, or at that one of the two Equinoxes which had first fixed the attention of all peoples, the natural symbol of the equality of days and nights, the Balance, and to regard it as the primordial symbol of the Equinox of Spring. Then Cancer will be at the point where the Sun, after having appeared to quit our latitude, returns on his steps, and Capricorn, or the symbol of elevation will occupy the highest point of the course of the Sun. It would seem that this primitive position of the Balance, at the Equinox of Spring, in the centuries when the zodiac was invented, and when the first division of the heavens was made, was perpetuated among the Egyptians.

"This new position of the sphere, in reversing everything, places all in its proper order; the zodiac becomes the most striking Calendar of the latitude of Egypt, and agrees to that country exclusive of all others. The first five symbols, of which the meaning is naturally presented, and which seem to fix in a clear manner the principal points of the rural and astronomical Calendar, agree perfectly with each other, and with the state of the heavens and the earth. These place us in a position to perceive the meanings of the other symbols which were not at first so clearly manifest. It is this that we will proceed to show, by explaining in detail the meaning of the twelve signs of the zodiac, considered at this epoch."

We will have to defer the further exposition of the zodiac by this learned and incomparable French astronomer and author, as our space will not allow of our going further at this time; but we will complete it in our next. It is necessary for the complete annihilation of the position of all persons who, like Mr. Briggs, deny the vast antiquity of the zodiac and the extra zodiacal constellations. We would suggest to our readers that they lay aside this number of our paper for reference, as we proceed to answer Mr. Briggs. This information is not to be had in the English language, anywhere that we know of.

Materialization at Ballston Spa, N. Y.

To the Editor of the Banner of Light:

A seance was held on Tuesday evening, Sept. 6th, by Henry France, of Oswego, N. Y., at the residence of R. C. Vandenberg, during which spirit forms of men, women and children appeared in plain view of every one of the twelve persons in the circle, and under such test conditions, freely offered by the medium, as precluded the possibility of the manifestations being produced by other than living spirits, as they were claimed to be.

Mr. France, before entering the cabinet stated his conditions as follows: "Order and quiet must be observed. After the seance, if we get manifestations, you can appoint a committee of gentlemen to examine the cabinet and my clothing, to see that there is not in or about either, anything by which the image or form of a human being could be produced." He then sat down in a chair, in the plain and simply constructed frame cabinet, about three feet square, covered with black cloth, the front of which was loose, and served as a curtain, which could be pulled aside or rolled up, as those appearing might require. In the centre of the large curtain was a small aperture, with a small curtain to fit.

The cabinet was put up, or the frame, and covered in the presence of the sitters, who were about eight feet from it. The light was sufficient at all times to enable us to recognize the features of a person in the cabinet, or across the room, and was in the hands of one of the circle, where the medium could have nothing to do with it.

After sitting quietly a few moments, the following manifestations occurred:

Several hands were shown at the same instant, and several times repeated. Then a right hand and arm, with long flowing white sleeve, from the left side of cabinet. Next, the same hand and arm again, and a right hand and arm from the right side of the cabinet; the two right hands clasping, in plain view of all, at the centre aperture in the curtain.

(Query. As the medium could not have had but one right hand and arm, whence came two, at the same instant, from different directions, and the hands endowed with force and life sufficient to clasp each other, in full view of twelve persons? Answer, oh sceptic!)

Next appeared a lady's hand holding three white lilies, and no more natural, perfect appearing flowers were ever seen. Then the controlling guide of the medium, Dr. John Lavett, appeared at the aperture. He was quite bald, had whiskers on the lower part of his face, and looked like a very large man. He talked very plainly; answered questions from different ones in the circle, and gave a brief account of who he was, of his life and death, and of his connection with the medium as one of his guides.

Then an old lady came, with a nice ruffled cap on her head, giving name, "Aunt Betsy," and said that she was an aunt of Mr. Ferris, who was present.

Then came a lady dressed in the garb of a "Sister of Charity"; had no acquaintance present, she said, and was not recognized.

Next came a tall, spare man, dressed in black, showing but little of white for his shirt-bosom, in comparison with the large white vest Dr. John Lavett displayed. He gave his name as Dr. Harvey, the renowned physician who discovered the circulation of the blood. He recognized his medium, who was present in the circle, to whom he spoke, after which he addressed the circle in a very clear, audible voice, and intelligent manner, upon the subjects of materialization and his work in spirit life.

Next came a jolly Dutchman, who gave his name as "Fewinkle." He talked very imperfect English, and said he was a doctor. He called for music, and after dancing in plain view of all, declared "it vash gay," and bade us good night.

Our next visitor was a little girl about three years old, who was at once recognized by Mrs. Harris, its mother, and who exclaimed: "Why, Alice, is that you?" She would stay a few moments, then disappear by sinking out of sight, as if going through the floor, and then reappear again!

Following her came a two-year old child of the medium, little Nellie, who seemed quite at home, getting up on her papa's (the medium's) lap—the curtain being thrown back so that we could see both. Then she would get down and ring a little bell in the cabinet, and dance, when the music-box played a lively tune! She answered questions by bowing and shaking her head.

Next came the most startling test of the evening: a little boy appeared who was at once recognized by both his father and mother, and when the father quickly said, "That's Robbie!" he bowed his head in answer, and with seeming delight that he was recognized, little Robbie Burnham proceeded to ring the bell in the cabinet, pass from one corner to the other, at request, get up on the medium's lap; thus plainly showing himself to be a live, active child.

Only seven weeks before, in his home just across the street, his little earthly body lay in a snow-white coffin, clad in a suit just like that which he now appeared in, and which Mrs. Burnham was first to notice and recognize. The writer, who then officiated, tried to bring some hope and consolation to the mourning parents, whose hearts seemed veiled in grief and tears; and it was a great joy to him to see that veil rent assunder by the happy and joyful recognition of their darling child. These human hearts will never be so sad again, for they now know that little "Robbie" lives! All the children dematerialized and reappeared several times.

The committee to examine the medium, R. C. Vandenberg, H. W. Burnham and J. G. Ferris, took him into an adjoining room, and after the most thorough examination of every article of clothing, reported that there was not a white thread to be found in his clothing, nor anything on or about his person or the cabinet by which could be produced one single manifestation seen during the evening.

I was requested by the circle to prepare this statement for publication, which I did in brief before the company separated; and it was fully endorsed as correct by all.

I have only time now to add, Mr. Editor, that I hope to have ready soon for publication a brief report of the Lake George Camp-meeting, wherein I can give the details of seven seances through this reliable medium's wonderful powers, and to ask that other Spiritualist papers and other journals interested in the truth of these matters will publish this hasty account of these wonderful yet reliable and proven demonstrations of spirit existence.

A. A. WHELOCK.
From the Banner of Light, Oct. 1, 1881.

A True Premonition.

On the evening of Monday, Sept. 10th—a date now sadly embalmed in the memories of the American people—the editors of this paper were resting in their private room, after the labors of the day. They had read the evening bulletins from Elberon, and, in common with the people at large, felt no apprehension of an immediate end of the great struggle for life that was pending there. A few minutes past nine o'clock, Mrs. Newton felt a quiet influence stealing over her, and soon an unexpected vision opened to her spiritual senses. She beheld what seemed the sun in the western sky, apparently about an hour and a half above the horizon, towards which it was slowly sinking. Then a voice was heard to say: "That setting sun is typical of the President's condition. As it descends to the horizon, so will the sun of the nation's hopes go down in sorrow and darkness. Already the death-angel stands by the bed-side in that chamber, waiting to strike the final blow." Here the clairvoyant vision seemed to be directed to the sick chamber at Elberon, where the emaciated form of the sufferer was seen lying upon the couch, a few human attendants being indistinctly perceptible in the room, while a bright angel stood at the President's head, and seemed to be engaged in alternately examining his condition and communicating with other but unseen intelligences above. Another form, clothed in habiliments of grief and mourning, stood at the foot of the couch, symbolical, doubtless, of the sorrow that was about to fall upon the stricken family and the nation.

A few words were added relative to the immediate effects of this seeming calamity upon the affairs of the country, and the eventual results of blessing to the nation and the world that would grow out of it; and then the vision passed.

Not fully apprehending the significance of this presentation, or anticipating that, if true, anything would be known in relation to it before morning, we soon after retired to rest. About two hours later, we were awakened by hearing a voice in the street proclaiming, "The President is dead!" Hardly had our senses become sufficiently aroused to take in its meaning, when the toll of the great bell in the City Hall tower broke upon the ear, confirming the sad tidings, and carrying an indescribable thrill of grief to thousands of hearts.

The telegrams announced that the President breathed his last at twenty-five minutes past ten—just an hour and a half from the time that the prophetic vision opened.—The Two Worlds.

E. V. Wilson Fund—Subscription for Bonds.

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

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 210 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principle of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds; and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

An Appeal.

Owing to long continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,
JENNIE W. HOLMES.

We take from the Banner of Light the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

Alfred James' Relief Fund.

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

Previously acknowledged	\$154 08
C. B. Stewart, Montgomery, Texas,	1 00
B. Chadsey, Rushville, Illinois,	1 00

CHRISTIANITY A FICTION.

A Poem Showing the True Origin and Mythical Character of the Christian Saviour, and the Mythical Nature of Many of the Most Eminent Heroes and Heroines of Biblical Fame.

Through J. H. Mendenhall, Medium.

[COPYRIGHT APPLIED FOR.]

Ye men of earnest thought, give ear, While I the truth relate, Concerning the all-godly theme, From history's earliest date; For many—many—thousand years, (If history be true), Have passed since these bright godly boys, First burst upon our view.

In ages past, when man began Of evil to conceive, Saviours were born of virgin's pure, Their worshippers believe. The sacred books which bear us back To history's earliest date, Are full of sacred songs and tales, That of born-gods relate.

The Veda (1), which historians call The oldest sacred word, A narrative contains of one— The golden child—the Lord; The Lord by whom the heavens and earth— Yes, mighty worlds were made; Who ruled the sun and moon and stars, And angels him obeyed.

He was the one-born Lord of all, Whom all the gods revere; The breathing worlds obeyed his will With trembling and with fear: His shadow—Immortality! And lo! the seas and skies, And mountains huge and valleys deep, To him in praises rise.

He was the first-born living God, In Brahma's (2) royal line; But, lo! he died when Vishnu (3) came— In life and name divine. The world had sunken deep in sin, For Meschia, the first man, Believed the lies of Siva (4) dark, Which thwarted Brahma's plan.

And when there was no hand to help, Nor e'en a pitying eye, The second person—Brahma's son— Descended from on high: When from the princess-virgin's loins Devaka's royal line, A Krishna (5) bright, received his birth And title all divine.

He was a holy child, indeed, A nation's righteous king, And praises to his blessed name Did make the heavens ring. His life was one of miracle— Of wisdom most profound, And nations worshipped at his feet, With faces to the ground.

But, oh! alas! this mighty god By wicked men was slain— Was buried in a sepulcher, But rose to life again; Yes, on that great and noted day (6), A little past mid-night, He broke the bands of death, and rose To Heaven in clouds of light.

Now, Father Brahm would always have A son to do his will; So, when Lord Krishna quit the earth, Buddha (7) his place did fill. This Buddha was no mortal boy, For Father-god drew near, To Maya Deva, who conceived, That Buddha might appear.

In other words, this Buddha was A child of Paradise, Who through his own free grace did make Himself a sacrifice, That all the world of sinful men, Who turned from Brahma's face, Might be restored to life divine Through his redeeming grace.

He taught the holy brotherhood Of man the wide world o'er, And equalized the gifts of heaven, Between the rich and poor. Yes, he, to free the world from bonds, Descended into hell, And suffered, to assume their woes, As Vedic writings tell.

His title was "The Son of God," The mighty God Sakya, For he, like other gods, was born Of virgin-pure Maya; And like his elder brother gods, Ascended upon high, To intercede and find for man A mansion in the sky.

(1). Veda, pronounced Viada, the sacred books or scriptures of the Brahmans, supposed to contain the fountain and sum of all essential knowledge. They consist of four parts, the Rig-Veda, Sama-Veda, Yajur-Veda, and Atharva-Veda. Of these the Rig-Veda is the most important. It is composed of religious lyrics, or hymns, and is confessedly the oldest extant portion of Sanscrit literature, dating perhaps from 1400 to 1800 years before the Christian era.—Thomas's Dictionary of Mythology.

(2). Brahma, a Sanscrit word signifying "worship" or "prayer," forming the name of one of the deities of the Hindoos. Brahma is a personification of the creative power and is usually styled the "Creator."—Ibid.

(3). Vishnu, i. e., the "Pervader," the name of the preserving deity, one of the great gods of the Hindoos.—Ibid.

(4). Siva, the usual name of one of the gods of the Hindoo triad. He may be said to represent the destructive powers of nature; and since, in the universal order of things, destruction seems necessary to prepare the way for a renewal of life, he was also believed to preside over generation and reproduction.

(5). Krishna, in Hindoo mythology, the eighth avatar of Vishnu, usually regarded as the most glorious of all the manifestations of that deity. He was born in the kingdom of Mathura; his mortal parents were Vasudeva and Devaki. It had been predicted that the son of Devaki should deprive Kansa, the tyrannical king of that country, of his life and crown.

(6). Christmas morning, or the morning of the winter solstice, when the sun which had appeared to cease to live for the period of three days, during which time he was apparently stationary in his annual journey through the zodiac, cleared the equatorial crossing, and figuratively, by commencing to ascend the heavens, was said to arise from death to life.

(7). Buddha, the name of an Asiatic divinity, whose worshippers, called Buddhists, are supposed to constitute about one-third of the human race. The term Buddha has been applied to many different individuals or beings. Of these divine sages the most recent and best known is Gautama Buddha.—Thomas's Dictionary of Mythology.

Behold! a Mithra (8) now is born On Persia's sacred soil; Begotten of the gods, whose line Maternal, was most royal. He too in poverty was born, But rose anon to fame; For lo! his works of miracle Immortalized his name.

He healed the sick, restored the dead, By laying on of hands, And many other wondrous things Were done at his commands. But Mithra, if he was divine, Anon was crucified; And with the other sons of God, To-day is deified.

Adonis (9), too, comes into view, From Syria's sacred land, Where he was Lord—ruled over all— And gave divine command. Behold Phœnicia's worshippers All bowing at his feet; For in him God dwelt bodily, In life and form replete.

But soon Adonis lived his day, His mission did fulfill— He died the death of all the gods, To do his Father's will; And on the third day, in the morn, He rose from Death's dark prison, When lo! his votaries proclaimed "Adonis—God—is risen."

And thus, amid the clouds of heaven, With glory shining bright, Adonis left the mundane world, For mansion's out of sight. Now, many gods, like unto these, Were born from time to time, Thus keeping up a holy race, As you see in my rhyme.

Yes, "all" of whom "were real gods," The faithful all proclaim; Whose births, and deaths, and missions all, In nature are the same. For there was Bacchus (10)—god of Greece; And Cadmus (11) too was one; While Egypt had her Osiris (12)— Her Bacchus and Ammon (13).

Phœnicia had her Saviour Bel (14), Ceylon her god Kirdu, And Scandinavia, Odin—Lord (15), While Manco (16) ruled Peru. Tohi was China's blessed one; Barcale of Yucatan; Samonicadum saved Siam, And Sakya, Hindostan.

Quexelcoatl of Mexico, And of the Iroquois, Hiasates, the mighty one, Were of these godly boys. So here we have a noble band— All said to be divine; All born of virgins, spotless, pure, And of the royal line.

But now we come to one to-day, E'en Jesus Christ, the Lord, For he is God, yes, very God, According to the Word. Some eighteen hundred years ago, By Christians we are told, A dispensation newly rose— A prophecy of old:

A dispensation, Christians say, That drove the old away, For, lo! the first was but the night, That ushered in the day. Before the new came in as law, The old was God's true word, Which, like an index, pointed to This Jesus Christ, the Lord.

For we are told that every man, On Death's dark sea is tossed, And that without his Christ—the Lord— He'd be forever lost. But then, Jehovah—God—looked down On man—a fallen race, His wisdom then devised a plan, To save all, through His grace.

(8). Mithra, or Mithras, a deity of the ancient Persians, usually regarded as the god of the Sun; but he is more properly the god of day, and in a higher and more extended sense, the god of light, presiding over the movements, and influence of the principal heavenly bodies, including the five planets and the sun and moon.—Ibid.

(9). Adonis, a Syrian deity, for whom the Hebrew Holotresses were accustomed to hold an annual lamentation (Ezek. viii., 14). This idol was doubtless the same with the Phœnician Adon or Adonis, and the feast itself such as they celebrated. Silvestro de Sacy thinks that the name Adonis was of foreign origin, and probably Egyptian, as well as the god by whom it was borne. In fact, it would not be difficult to identify him with Osiris, from whose worship his differed only in accessories. The feast held in honor of Adonis was solemn, and commenced with the new moon of July, in the month also called Tammuz. It consisted in two parts, the one consecrated to lamentation, and the other to joy; in the days of grief they mourned the disappearance of the god, and in the days of gladness celebrated his discovery and return. Adonis or Tammuz appears to have been a sort of incarnation of the Sun, regarded principally as in a state of passion and suffering, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced under its influence upon vegetation in advancing to maturity.—McClintock and Strong's Cyclopedia of Theological Literature.

(10). Bacchus, the god of wine, is commonly said to have been the son of Jupiter and Semele. He taught men the culture of the vine, and the mode of extracting the juice of the grape. According to one account, Bacchus was the son of Ammon, king of Libya, and a beautiful woman named Amalthea. Ammon, fearing the jealousy of his wife, Ithra, hid young Bacchus and his mother conveyed to a town called Nysa, on a delicious island formed by the river Triton. He became, according to this legend, a mighty conqueror and benefactor of mankind, by whom he was at last deified.—Thomas's Dictionary of Mythology.

(11). Cadmus, a hero or demi-god of Greek mythology. He was regarded as a saviour by the Greeks and was deified by them.

(12). Osiris, the god of the Nile, and one of the principal divinities of Egypt, was said to be the husband of Isis and father of Horus. He was regarded as the author of Egyptian civilization, and the first who taught the arts and sciences to that nation.—Thomas's Dictionary of Mythology.

(13). Ammon, an ancient heathen deity, worshipped in Libya, Egypt, Greece, etc. He was represented in the form of a Ram, or as a human being with a ram's head. He undoubtedly symbolized the Sun in the sign Aries or the Ram.

(14). Baal or Bel, the principal god of the Phœnicians, and several oriental nations, represented the Sun while Baal is Astarte or Ashtoreh, the correlative female deity corresponded to the moon (queen of heaven). Baal was also the Bel or Belus of the Babylonians, and his worship became almost universal under several of the Jewish kings. (See First Kings xviii., 22.)—Thomas's Dictionary of Mythology.

(15). Odin, in the Norse or Scandinavian theology, the greatest of all the gods, corresponding in the main to the Zeus and Jupiter of the Greeks and Romans. As the latter gods were but the Sun in the sign of Aries or the Lamb symbolized, so was Odin, in some respects however, nearly corresponding to that of the Mars (Ares) of the Greeks.

(16). Manco Capac, was according to tradition, the first Inca of Peru. He instituted the worship of the Sun of which he pretended to be the offspring, founded the City of Cuzco, and gave laws to the natives of that region whom he found in a savage state.—Thomas's Dictionary of Mythology.

And through the holy prophets then, This plan was clearly given— In that a child to earth should come, From Holy Ghost in heaven. Or rather that Jehovah—God— In some mysterious way Would incarnate himself in Christ, To wipe our sins away.

The prophet then declared aloud, "A virgin shall conceive; And, lo! a baby god shall come, In whom all shall believe." And later still an angel came, To Mary—Joseph's spouse— And with authority divine, To her he made these vows:

"Hail! favored one of women, thou, For God shall visit thee— Thou shalt conceive, and bear a son Jesus his name shall be. He will be great, and shall be called The mighty God—Most High; And in his name through faith shall man's Salvation only lie.

So strange to Marv did this seem, Who never had known man, What wonder that she doubted much This reproductive plan? But when she learned the Holy Ghost, Was to receive the glory, She shouted in her very soul— Believed the angel's story.

Suffice to say, the little god— To all the earth a stranger; Was born of Mary—Joseph's spouse, Ont in some bovine manger. And though he was, (in fact so said), A baby god so young, He was the same old Father God, So praised by every tongue.

His birth, by angels was proclaimed, With shouts of joy, and then, "Glory to God," was sung, "on earth, Peace and good will to men." Like all the former gods, 'tis said, His life was all divine; For he like them was virgin born, From David's royal line.

By miracles he showed himself A god—begotten Son; Hence, by all Christians, he is called, "Our Lord—The Holy One." He healed the sick, he raised the dead, And by his sovereign will, All Nature moved; Old Nickie fled; And tempests wild were still.

He taught the brotherhood of man, In that our God is one: And mystery of deepest hue Through all his actions run. He cursed the fig-tree and it died— Turned water into wine, And thus did demonstrate the claim, That he was all divine.

But, then, alas! this very Christ— The son—was crucified— Was buried, and from death arose— Of course was deified. Yes, out of death he rose to life (If life of death is born), The third day after he was slain, Which was on Christmas Morn.

So, through the resurrection, came Our immortality; And all who trust upon his name By him redeemed shall be. Behold the Lamb that takes away The sins of all the world; Thus in these lines the Christian's creed Is to your gaze unfurled.

Oh, what a line of golden boys, From Brahma's loins have sprung, All saviours, virgin born, you see, As we have truly sung. Dear Christian brother hold on Christ, Together with your creed; I'll prove it but a Pagan vine— A growth from Pagan seed.

And, though to you Christ, is the God, Or god-begotten one, He is the same old Pagan boy, The bright-eyed god—the Sun. For Jesus is a trine name, And anciently stood thus, The letter, I supplanted I And then the es and us,

Now all of these in Pagan tongue, A single word design, Which when combined, a trio make, Denoting one divine. The letter I but signified Some self-existing one, And every well-trained Pagan knows, That one to be the Sun.

The es and us, two mystic words, Denoting light and fire, Descending from the source of life— The Sun—the holy sire; Who seated high among the stars, Clad in his raiment bright, Is called "The Lord"—the "Great I am," Or "Jacob's Star"—"The Light."

Since light and heat proceed from Brahm— The Pagan god—the Sun— 'Tis plain to see how Christ—the Lord— Is three and yet but one. Behold him rise at early morn— At midday uppermost, Then down at eve and thus we have, God, Son and Holy Ghost.

These three positions of the Sun; By Nature's wise decree, Together form that mysterious one— The same mysterious three. The virgin mother of these gods, Who dwells away from earth, Is Virgo who, it seems, each year, Conceives—to god gives birth.

And now since Christ, the Christian's God, Is of the Pagan line, 'Tis easy to make clear that he Was not a God Divine. For when in Jordan's flowing stream, Was plunged his outward form, He represented Brahm—the Sun— Drenched in a wintry storm.

Or rather thus, the sun in route On his great annual round; Enters Aquarius—water sign— And there baptized is found. In Greek, Baptizo he is called, In form a man we learn, Who seems with starry hands to pour A river from his urn.

Again Joannes is his name, Or when abridged 'tis John. Baptizing Jesus Christ—the Sun— In river Eridan, (17) His noted death upon the cross, Salvation's only sign, Is but the Sun when hanging on The Equinoxial line.

'Tis then and there, he freely pours, His life-blood on our plane, And nature wakes from wintry death To vernal life again. When three days in the sepulchre The buried one arose, He was the sun in Acheron, (18) For so the story goes.

And know, the Pagan god—the Sun, Is ever born anew, On Christmas morn, and then the Lamb, In March, comes passing through. Behold the Lamb I-es-us, now, In mystic language slain, A tragedy by Nature played Amid the starry train.

And thus it is, the same old tale Of Jesus Christ, is given, That cloaks the life of every god That dwells in Pagan heaven. [TO BE CONTINUED.]

The foregoing remarkable metrical analysis of the astrological and astronomical origin and nature of all religions, we regard as a most timely contribution to the stock of facts and circumstances which show that high and truthful spirits have determined that the reign of religious delusion and error shall cease; and that true knowledge shall take the place of the chimeras and vain imaginings of extatic dreamers. Mr. Mendenhall in explanation of the nature of, and the source of these embodied thoughts, says:

BRO. ROBERTS:—The above lines are a part of a fifteen hundred line communication, given by an ancient spirit, to and through the writer, about thirteen years since. It was given by impression, and written down at the time of its reception, and although it conflicted then, and I almost think does now with my opinions, as touching the personal existence of Jesus of Nazareth, I nevertheless conclude to send it to you for publication through MIND AND MATTER, provided you deem it of value as a key to the mystery that has so long blinded the world of humanity. When the poem was completed, I asked mentally, "What shall I do with it?" The reply came, "Preserve it; there will a time come when it will be useful, and there will appear one who will dare to publish the truth for the truth's sake." Well I have preserved it and little did I think that the day for its general appreciation was so near. To me Jesus was then a real personage of rare mediunistic powers but it seems now as if the Sun had absorbed him, and the great Apollonius has come in his stead as the real philosopher of his time. But who is to be the "one who will dare to publish the truth for the truth's sake," is more than I yet can conceive. I see that MIND AND MATTER is throwing a flood of light upon the world, as touching the origin, character and progress of Christianity, through the mediumship of Alfred James. All due praise to those Ancient spirits, to Alfred James and J. M. Roberts for these communications, which like the rays of a mighty sun, are bursting their way through the barriers of priestly darkness—scattering the black clouds of ignorance and superstition that have for so many centuries shackled the minds of earth's children. Go on! Go on! Ye mighty ones in the work of humanity's glorious cause—Immortality as demonstrated through the phenomena, facts and teachings of Modern Spiritualism.

[To which we reply; that we not only deem the poem worthy of publication, but regard it as displaying a conversancy with the so-called sacred mysteries of old, that invest it with the highest value. We feel sure that our dear brother was inspired to write it, by spirits who have the highest good of humanity at heart; and that he was prompted by them at this time, to place it at our disposal, for the accomplishment of what was intended, when it was given. The notes are our own.—Ed.]

(17). Eridan or Erilanus was a river-god, who was called the king of rivers, on whose shores amber was found. As the color and lustre of amber were especially suggestive of the golden rays of the Sun, it is easy to know that he had reference to the celestial river that flows from the firm of Aquarius the water-bearer, or Januarius or January or John, the Greek Baptizo.

(18). Acheron, the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. In late writers, the name Acheron is used, in a general sense, to designate the lower world, or that portion of the heavens below the equatorial circle: which in the past has been called Hades, Hell, etc.

Kindly Words for Mr. and Mrs. Spear.

New York, Sept. 30th, 1881.

Editor of Mind and Matter:

DEAR SIR:—I have just read in your last issue, the account of the commemoration meeting of Mr. Spear's seventy-seventh birthday. A deep feeling of gratitude swells up within me towards you for giving it a place in your paper.

I have known Mr. Spear twenty-eight years, I know his heart, his consecration to truth, his love for humanity, and I know too, what he has suffered for espousing an unpopular cause—I refer to Spiritualism—and when I read of such a gathering as you describe, I cannot do otherwise than to extend to you my most cordial thanks. Did time permit, I would like to say many kindly things of Mrs. Spear. She is certainly one of the remarkable women of the nineteenth century. As for myself I feel greatly the loss of not being able to live in the same place with her, where I could share with the Philadelphians the benefit of her society. I hope many will appreciate her culture and be enlightened by her superior wisdom. Mrs. S. J. NEWTON.

THE Chicago Progressive Lyceum will open, after its summer vacation, in Union Park Hall on Madison street, near Bishop's court. Its sessions commence at 12.30 and close at 2.30 P. M. Sundays. Socials for the children will be given every second and fourth Wednesday evenings at the same place.