

# Mind



# Matter.

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For Mind and Matter.

## ASPIRATION.

BY MRS. SALLIE L. MEERACKEN.

When the soul, with its weary longing,  
Turns from all earthly scenes,  
And lifts its spirit wings to soar  
In flight for better things;  
When we gaze on this world's courses,  
The bitter and the drear,  
The things which call for Progress' hand  
And Time's redning fire;  
Borne on the thought-waves from above,  
Comes aspiration grand,  
To do what'er the God of love  
Can make us understand;  
To gaze out on the world of causes,  
Upon its shoreless sea—  
To find the whys and wherefores  
Of this world's misery;  
To strengthen all the heavy laden,  
The weary heart to cheer—  
To clear the sky of darkened thought  
Which binds a spirit here;  
To clothe and feed the needy,  
And give the healing balm—  
Of soothing word and kindly smile,  
Will bring a holy calm.  
Then let us bend our footsteps  
To aspirations mount,  
And drink from the flowing river  
Where God is called the fount;  
And the angels of loving mercy  
Will give their willing hands,  
To aid us up the starry path  
That points to better lands.  
We know each new-born effort  
A strengthening power will give,  
And light from an immortal fire  
Within our souls shall live.

Des Moines, Oct. 11th, 1880.

## THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbrolio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER VI.

The So-called Exposure of Katie King.

On the 18th of December, 1874, twelve days after Mr. Owen and Dr. Child sent out their cards to the *Banner of Light*, the *Inquirer*, of Philadelphia, published a reporter's statement under the headlines "Katie King—A Busted Bubble—A Full and Complete Exposure of a Miserable Swindle—Facts from an Original Source." In closing the introduction to his subject, the writer said, "Finally, however, a gentleman of this city, possessed of time and means, a cool head and a clear mind, determined to trace the matter out. He did so most successfully and from him our representative obtained the following facts concerning his operations and their results." This gentleman of means and leisure was none other than Wm. O. Leslie, the hired tool of prominent and wealthy members of the Young Men's Christian Association, of Philadelphia. That he was a man of leisure so far as being employed in an honorable business, at that time, seems very certain, or he would not have hired himself out to serve the enemies of truth in the manner he did in this instance. That he was wealthy is not likely or he would not have sold himself as he did.

That Leslie was fully aware of the terrible crime in which he was engaged is certain. He had attended nearly all the seances given by Mr. and Mrs. Holmes, and had been estimated by them as among their honest and sincere patrons. At the Tenth street house he was a constant attendant at the seances, and could at any time have settled the question as to whether Mrs. White was the personator of "Katie King." He had months before gone to Mrs. White and told her that he and his employers thought she was "Katie King" and offered to give her \$1,000, if she would say she was. Had there been one particle of honesty or sincerity about that pretence it is impossible to believe that he, Leslie, who was so anxious to earn his money by casting odium on the mediums would have sat there night after night with "Katie King" coming out of the cabinet to where he sat without setting the matter definitely at rest by seizing the form and seeing it was Mrs. White. He knew it was not Mrs. Eliza White or any other mortal being. He was present at the seance on July 5th, when "Katie King" came in the most remarkable manner, appearing and disappearing out in the open room, and at the close of the seance aided in tearing the cabinet down to see whether there was any secret entrance to the cabinet and joined in signing the certificate with Robert Dale Owen, Dr. Child, and seven other persons, stating that no mortal being could have personated the spirit on that occasion. He was also present when the genuine photograph of "Katie King" was obtained and publicly certified to the genuineness of the spirit form that stood in his presence for that picture. The reader can, therefore, judge of the fearful guilt and crime that Leslie, in this instance, perpetrated. I would not go to spirit life with that guilt upon my soul for all this earth possesses. This is the man whose exploit we are about to present.

In the *Inquirer's* report of the affair that paper said: "The first interview" (with Mrs. White) was a failure; the supposed Katie protested that she did not believe in Spiritualism, declared she had seen the manifestations but once, and so far as she knew they were all right." Compare that with the extract from Mrs. White's letter to Mr. and Mrs. Holmes, written the previous August, before given, and note the correspondence between them. The *Inquirer's* narrative continues: "These assertions, however, did not satisfy the earnest

inquirer after truth, and various schemes, devices, plans, and promises, were resorted to in hope of discovering some of the many 'presents' that had been made to Katie. \* \* \* Through patience, perseverance, and certain considerations, one present was produced. This satisfied the gentlemen he was in the right place. More patience, perseverance, and promises, and out dropped another," &c. If this part of the story is true, it shows one of two things, either that Mrs. White most reluctantly sold herself to bear false witness in the matter, or that she was cunning enough to make Leslie's employers pay her well for her lying services. In either case her weak and immoral nature is rendered apparent.

The public were next told that, "The object of the gentleman's (!) efforts, was to so narrow down the evidences of fraud that he might be able to 'Knock the bottom' out of the humbug at a blow, and here was the object attained. \* \* \* The presentation of these (the presents) could not fail to convince the persons who had given them to the spiritual Katie, that the latter had a place of deposit, on this planet for her valuables, so that course was determined upon." The especial object which Mr. Leslie had, is here set forth with foolhardy frankness; and his plan of proceeding disclosed in a way to expose the motives that governed him and his associates in their nefarious schemes.

The *Inquirer* said: "All who are acquainted with Hon. Robert Dale Owen and Dr. Henry T. Child, of this city, will not hesitate to say that they are honest, upright, truthful men; but like the rest of humanity, they were liable to be deceived." That that was lamentably true of Mr. Owen, his misplaced confidence in Dr. Child and Wm. O. Leslie, too sadly demonstrated. The *Inquirer* continues, "The party who had made the discovery, (Leslie) consulted these gentlemen, (Mr. Owen and Dr. Child) showing them the 'presents' which Katie (Mrs. White) had kindly loaned him. They having been identified with the manifestations from the first were considered, when the fraud was discovered, the proper parties to denounce them (the mediums). One word from them casting doubt on the reality of the thing would have more effect upon the people than fifty exposures gotten up by outside parties. Moreover the Spiritualists who were the real victims, were supposed to have unlimited confidence in the integrity of these gentlemen." Here we have the damning confession that the conspiracy in which William O. Leslie, Eliza White, and their employers were engaged, was to entrap Mr. Owen into discrediting the phenomena with which he had been so fully identified and thus strike a blow at Spiritualism, which would be more damaging than fifty exposures gotten up by outside parties. We need look no further to discover the true inwardness of the horrible outrage which these Christian conspirators committed in the deception and fraud which they practiced upon Mr. Owen.

We are then told by the *Inquirer* that, "In order to make the conviction absolute on the part of those who had hitherto endorsed the manifestations, that the 'materialization' was a most barefaced humbug, the gentleman (Leslie) improvised a seance. Procuring a suitable apartment to which he invited a number of Katie's friends, the gentleman (Leslie) prearranged with the lady (Mrs. White) who now acquiesced in his suggestions [lady and gentleman with a vengeance!] for her appearance dressed in the gauzy fabric and other trappings she used to disport herself in at Holmes' shows. She did so, a sort of cabinet being hastily improvised, and the exposure was rendered complete, beyond cavil or dispute. \* \* \* With commendable promptness they [Mr. Owen and Dr. Child] sent to the *Banner of Light*, the cards recently copied into our columns announcing their withdrawal of their confidence in the manifestations."

Such was the account of his exploit which Wm. O. Leslie made public through the *Inquirer*, which from that time became fully identified with the conspirators in their scheme to destroy Mr. Owen; its Christian editor—Mr. Harding—becoming a principal actor in the most diabolical journalistic deception that was ever attempted. We will allow Mr. Owen to explain how he was lured into the trap set for him by the conspirators. Five months after Mr. Owen had been trapped by his enemies, in the *Banner of Light*, of May 1st, 1875, he offered the following excuse for his weak and irrational course. He said:

"I was at first sight repelled, rather than attracted, by the Holmes, as Col. Olcott seems to have been by the Eldys; but I did not suffer such an impression to prejudice me. They came to us endorsed from England as 'powerful mediums,' albeit in the course of my investigations they were followed by rumors not as to their professional but their personal conduct in that country. [The rumors here referred to were afterwards acknowledged to be most unjust and unfounded.] I had several friendly letters of warning also from earnest friends here, who doubted them; and I heard of course of the alleged exposure at Blissfield in Michigan; but I found no proof of these things. And as I had exacted what seemed severe tests; had seen the cabinet partition between the seance room and the adjoining bed-room taken to pieces again and again, [on one occasion as soon as the sitting closed]; had seen the bed-room critically examined by four or five investigators just before the sitting began; its sole mode of exit, a window, effectually closed by a heavy bolt; then its door locked and sealed; and a gentleman remaining throughout the sitting outside that door in the passage, so that none could pass up or down stairs

without being seen by him; and as all these precautions did not at all arrest the [apparent] materializations, I thought it due to the Holmeses to stand by them through good and through bad report; and to express in strong terms my convictions of the genuine character of the phenomena.

"If I had not thus publicly and unqualifiedly vouched for them, no evidence short of that which would avail in a court of justice would have induced me to publish my doubts of their fair dealing as mediums in any way. As it was, when evidence bringing moral conviction that there had been some fraud was brought to me in the early days of last December, I deemed it my bounden duty not to arraign them as impostors, still less to bring against them a railing accusation; but to say, 'circumstantial evidence had induced me to withdraw the assurances which I had given of the character of the manifestations which I had witnessed last summer.'"

That was the explanation which Mr. Owen gave of his otherwise most singular conduct. He closed that explanation with the following:

"These are the chief facts on both sides of this vexed case; stated, I trust, without malice. After carefully weighing them I reach two conclusions:

"1. That the Holmeses undoubtedly have, under certain conditions, considerable powers of materialization.

"2. That they have dishonestly supplemented their powers to a greater or less extent.

"As regards what I have witnessed through their mediumship, I do not undertake to draw the line between the genuine and the spurious."

And, yet, that was just what any man in his rational senses, placed under the same circumstances as Mr. Owen, would have done or attempted to do. At least Mr. Owen should have pointed out what part of his published testimony he had reason to believe was incorrect. That he did not pursue that rational course was doubtless owing to the fact that he could point to no part of what he had published that was not perfectly correct and vindictory of the mediums. This would seem to be admitted in the following closing sentence of his attempted explanation. He said: "I rejoice that this case, as a whole, instead of justifying suspicion touching the possibility of the phenomenon, known as spirit materialization, furnishes a satisfactory proof of its reality." Could any testimony more conclusively refute the allegations that Robert Dale Owen ever repudiated any part of his published testimony regarding the "Katie King" and other spirit materializations through Mr. and Mrs. Holmes? And yet how common a thing for men and women, calling themselves Spiritualists, to cite the sad fate of Mr. Owen as disproving spirit materializations. Should there not be an end of this propagation of a monstrous untruth. In so far as the perfect vindication of the mediumship and integrity of Mr. and Mrs. Holmes is concerned, we might rest the case for them on this acknowledgment of Mr. Owen in their favor. It is all the more valuable in as much as it was made notwithstanding the terrible influence that was exerted upon him by Dr. Child, to prevent him from doing so.

It will be remembered that simultaneously with the publication of Mr. Owen's card, Dr. Henry T. Child published his card of a similar import. Why did Dr. Child take that course? Most certainly not because he had any reason to question the mediumistic integrity of Mr. and Mrs. Holmes or the spirit manifestations which occurred through them. We must look for his motive in another and very different direction.

It has been shown in the preceding chapters that Dr. Child knew not only that the presents that had been given "Katie King" had never been taken away by her, but that Mr. Owen was ignorant of that fact. He also knew that Mrs. White had obtained possession of those presents, in the manner stated by Mr. and Mrs. Holmes. He further knew that it was Mrs. White's intention to use them to obtain money from whoever might want to hire or purchase them from her. He had hired Mrs. White to stand for a counterfeit spirit photograph; had published and sold photographic pictures of her as genuine pictures of "Katie King"; had illegally attached notice of copyright to those spurious photographs; and he was in constant expectation that his dishonesty would become known to his friend and guest, Mr. Owen. Such were the circumstances when Wm. O. Leslie called upon Dr. Child and Mr. Owen at the former's residence and told them that he had procured the trinkets from Mrs. White. The effect of that disclosure upon the minds of Mr. Owen and Dr. Child was very different. Mr. Owen naturally trusting, unsuspecting, and easily influenced by friends, was amazed. Dr. Child, guilty, intriguing and treacherous, thought only of saving himself. He had wickedly deceived Mr. Owen as to his good faith and did not dare to inform him as to the true state of the case. From that moment he was doomed, for he at once joined Leslie and Mrs. White in their scheme to dishonor, if not to destroy Mr. Owen.

Leslie had succeeded thus far beyond his most sanguine expectations in the execution of his scheme. He now proposed to convince Mr. Owen that Eliza White had been the only "Katie King" he had ever seen. In this part of Mr. Leslie's plan Dr. Child co-operated, and by feigning to know the truth of Leslie's allegation, that Mrs. White was the genuine and only "Katie King," Dr. Child induced Mr. Owen to accept Mr. Leslie's invitation to attend and witness Mrs. White's sham performance. In order to make Dr. Child appear to be acting in good faith, in the matter, Leslie proposed and Dr. Child agreed, on behalf

of himself and Mr. Owen, to pay Mrs. White ten dollars each for her services. Dr. Child told me himself, that he had made such an arrangement with Mr. Leslie, and that he and Mr. Owen had paid twenty dollars to him for his bogus exhibition. Whether Mr. Owen was ever defrauded out of that ten dollars, I do not know, but if so, Dr. Child was responsible for the outrage. It is not the least significant fact that the sham seance was not given at the residence of Dr. Child where Mr. Owen was sojourning, where he would have had a chance of properly testing the truth of the matter, and where he would have had the right to insist that the sham performance should have been given under the same or similar test circumstances to those which attended the manifestations that were to be impeached. It is another notable fact, in connection with that mock seance, that out of the seven persons present, six of them, William O. Leslie, Robert Dale Owen, Dr. Henry T. Child, Mrs. Child, Jacob L. Paxson and Mrs. Buckwalter, were present at the seance given by Mr. and Mrs. Holmes, on the 5th of July previous, when "Katie King" appeared over and over again in the most convincing manner—when, at the request, they were permitted by the mediums, to take down the partition between the two rooms, and critically examine it—and who at that time signed the certificate, before given, in which they say, "That the said examination has convinced us beyond all possible doubt that the said partition was faithfully constructed by the mechanics who put it up, and that the admission of any person through it was utterly impossible." And yet these six persons pretended to see, in that mock performance of Eliza White, the repetition of what they had so emphatically and unqualifiedly pronounced as "utterly impossible." Their readiness to be convinced in the latter case, is in marked contrast with their extraordinary precaution to avoid being deceived in the former one; and can only be accounted for by what Leslie avowed in his published statement, which was that the mock seance was improvised to secure the co-operation of Mr. Owen, to enable him and his confederates to knock the bottom out of the humbug Spiritualism. By the hypocritical and treacherous co-operation of Dr. Child and his friend J. L. Paxson, Leslie was only too successful.

In order to show the shallow absurdity of this scheme of deception, hear what Mr. Owen says of it. In his letter of May 1st, 1875, he writes concerning it: "The incidents of the 'mock seance' (December 5th,) at which were present three gentlemen and three ladies beside myself. Every one of these—and they were all my friends of last Summer's seances—agree with me in this that the face which appeared at the aperture, seemed the self same which we had so often seen in June and July last. There was close resemblance, also in demeanor and gestures, but the vanishing and re-appearance were clumsily enacted. It is proper to add that we had no proof that the actor was Mrs. White; nor did Mr. Leslie, the gentleman who accompanied the actress, allege it was she." In another place Mr. Owen wrote, "She (Mrs. White) studiously concealed, from me at least, not only her name but her face. After what General Lippitt calls the 'mock seance,' a person declaring herself to be the confederate answered, very plausibly, to myself and a few others, various questions touching the mode of carrying on the (alleged) deceit. But she was doubly veiled, so that not a feature was visible." Such is the account which Mr. Owen gives of the character of that mock performance. It is naturally very confounding to reflect that Mr. Owen, who was supposed to be possessed of a rational mind, could have been deceived by such absurd doings, but this will not be so difficult to understand when we have given our next paper of this series.

[TO BE CONTINUED.]

## 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. No wampum for three moon.

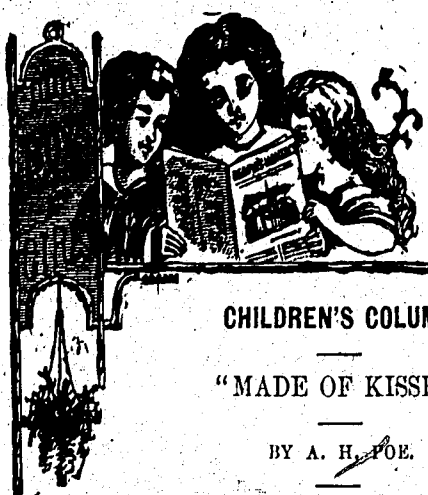
This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

## A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.





## CHILDREN'S COLUMN.

## "MADE OF KISSES."

BY A. H. POE.

"What you made of, Maggie, dear?"  
Maggie turns from Rover,  
With the strictest reverence,  
(Just her grandma over!)  
In the truest, bluest eyes,  
Back of sunny lashes,  
While the earnest answer comes,  
"Made of dust and ashes."

"What you made of, Johnnie, boy?"  
Boy stands still a minute;  
If there's any mischief round,  
He's the one that's in it.  
"I ain't dirt!" His brown eyes gleam,  
And he arches reaches  
Toward the basket's winny hoard,  
"Guess I'm cream-and-peaches."

"What you made of, Taddie, yet?"  
Taddie's eyes are glowing,  
Two white hands push back the curls,  
Two white teeth are showing;  
And the smiles, they twinkle round  
Like a band of blueses;  
"Cause they takes 'em all the time,  
'Spect I's made of kisses."

—Little Corporal.

## Nearly Drowned.

The sun shone straight into little Jack Lawford's eyes one bright May morning, as if to say, "What are you doing in bed at this time of day, you lazy fellow? Look at me!" and woke him up.

It was to be a busy day. Jack had got to help his father mend the nets, fetch water for his mother, and do many other little odds and ends; besides which the lady up at the great house had promised him sixpence if he could bring her a prettier basket of shells than his little sister, and he was all eagerness to be off and try his luck.

Jack was just ten years old, a sturdy, well-made little fellow, with cheeks much redder than a great many apples, and eyes that looked you straight in the face, and said he wasn't a bit afraid of you.

All the morning he worked hard, only getting up now and then to see if there were any of those great black clouds about ready to eat up his old friend the sun, and frighten his mother into keeping him at home all day. But there wasn't one, only a little mist rising far, far away. So, after dinner was over, the two children took their hats and started off.

"Take care of Mary, Jack, and mind the tides," said his mother, as she stood at the door with baby in her arms.

"Oh yes, mother, I'll mind," was the answer, and off he ran with a hurrah! that bade fair to wake baby, and drove the old cat out of her slumbers, up to the top of the cupboard in a fright, and kept her there in a very shaky state of nerves for some time to come.

"Jack," said little Mary, "if I get the sixpence do you know what I'll buy?"

"Don't be silly, you won't get it. Why you hardly know a shell when you see it!" was the answer.

They walked on in silence for a few minutes, then Mary began very meekly, "Jack what will you buy with it—when you have got it?" "It's a secret," said Jack, and speaking low, "Mind if I tell you, you musn't tell anybody—not father, nor mother, nor anybody. If you do I'll—I'll never tell you anything again, Mary."

"Oh!" was all Mary could say, so overpowered was she at the awfulness of the threat.

"Well, now, mind you don't. It's a—no, you're such a little chap, you know; I don't think I can tell you. O my! there's the jolliest, fattest old crab! I'll take him home to father!" and off he darted after it, leaving great pools behind him for foot-prints as he ran along the wet sand.

"Oh, Jack," said little Mary coming up quite aghast, "it's got claws!"

"Why, of course it has! didn't you even know that?" said he. "You're not afraid, are you, Mary?"

"No,—yes; I think I am a little, Jack," for the old crab didn't quite like being kicked, and tumbled over on its back, and looked very much inclined to pinch the fat little red fingers that were trying to hold it.

"Girls are such cowards," said Jack. "Let us go on looking for shells."

On they went, they hardly knew how far, for the clear sand spread out all around them, and the bright waves sparkled in the dazzling sunlight. One shell after another led them farther and farther. Much too busy were they to mind the low quiet pause all along the sea line that told of the turn of the tide, or the busy wavelets as they crept slowly on, closer and closer ever time, so slowly and quietly you could hardly see, unless you watched very close indeed, whether the tide was coming in or not; but none the less surely,—inch by inch, little by little, on they came, nearer every instant; now almost washing the children's feet, then dancing away again in disgust, for both backs were turned to them, and both pairs of eyes were intent upon the shells and sea-weeds at their feet.

"Jack, look!" cried little Mary at last, "what a beauty bit of sea-weed that great wave gave me!"

Jack bounded to his feet as if he had been shot. "Run, Mary, run," he cried, seizing her by the hand and trying to drag her on. "The sea is coming up! Quick! or we shall be drowned! Quick, quick!"

Mary felt very much as if she should like to cry; but Jack was so rough; he had upset all her shells, and wouldn't let her stop to pick them up; she was tired too, and could not make out why he wanted her to go so fast.

"Jack," she began in a tone of remonstrance, but he only dragged her on the faster. The waves were at their feet now, very near the cliffs indeed, and there was a weary way yet to go before they could be safe. The water was coming in faster every minute; first their poor cold ankles were covered, then it got very nearly up to their knees, and Jack began to see that little Mary could go on no longer. What should he do? Oh! if he only hadn't turned his back just then, if he had only remembered what his mother had said! But it was no good thinking of that now. Jack was a very silly boy in some things, but he was clever

enough in others; and he was a brave boy, too. So he looked all about him, first at the sea, but it was creeping on,—faster, faster, and there wasn't a hope of climbing them. One little ledge stuck out, but it was only a little higher than the beach itself, far below high-water mark; while above it the great chalk cliff rose,—a huge white mass without break or bend.

It was just better than the sands, however, and there Jack determined to go. But how to get Mary up, that was the puzzle; even if she had been old or strong enough, her poor little feet were slippery with wet, and her hands shivering with fright and cold.

"I've got it!" he said at last, with a bit of the old spirit that the sea seemed to have quite frightened out of him coming back; "you must get on my back, Mary; quick!"

Half dragged, half scrambling, she was hoisted up at last, and Jack, after many a slip, landed her and himself safely on the ledge. At any other time he would have thrown his cap up in the air, and shouted "Hurrah" at the top of his voice, but the terrible danger had sobered him, and he sat down by his little sister, put an arm round her waist, and holding her very tight indeed tried to forget those dreadful waves, and think of that great and good God who he had heard always took care of and loved little children.

Mary was sobbing bitterly. "Oh, Jack," she cried, creeping closer to him, "I am so—so cold and so wet, and I want to go home to mother. Jack, I don't like being here in this nasty place, the big waves frighten me so. Oh! please take me away. I will get on your back again and hold on so tight. I want to go home," and the poor little girl nearly whined herself to sleep on his shoulder from cold and tiredness.

Jack was very nearly sobbing, too. It was growing dark, and those horrible waves, like great green monsters, were creeping on. He knew they could not be much longer, and a sort of horror seized him. But just then, far away ahead, he saw a white thing, walking, as it seemed, on the sea, and coming towards them.

Now, Jack had heard in Sunday school of how One did walk on the water very, very long ago, and he thought, silly little fellow! that that Great One had forgotten him and Mary all this time, and was at last coming to help them. He didn't know how near He always is, or perhaps he would not have been so frightened before. But the great white thing came on, looking as if it had wings, and as it drew nearer Jack saw clearer what it was.

A boat at last! with the rising moon shining full upon her sails.

Then he began to wonder what he should do to make them see him; he couldn't wave a handkerchief, because he hadn't got one; he couldn't strike a match because he hadn't that either, and if he had had it, it wouldn't have been much good, for he was wet through, and the matches would have been so, too. He called, but there was no answer. The wind was getting up, and the waves made such a noise they drowned his voice. So he tore off his jacket, dripping with wet as it was, and the moonlight caught the white lining as he held it up, waving it with all his might. And the men in the boat saw and came, closer, closer, till the keel grated against the cliff, and they were saved.

Jack remembered nothing more till he woke up next morning to find himself warm and comfortable, lying in his father's arm-chair, in a bundle of blankets, before the kitchen fire; with his little sister just as usual, pulling pussy's ears at his feet, and his mother bending over him, half lovingly, half reproachfully.

For a long time after neither Jack nor Mary ventured near the sea. What the lady at the great house did without her shells, I don't know, and her friends at the cottage were much too frightened to get them for her.—Chatterbox.

## COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

Why should not the Norse Mythology have the gentle *Hanna* as well as the Christian mythology the Babylonian *Anna*. Both have a common root in the Chaldean scope of the heavens. The Hebrew or Abrahamic mythology comes out of the Chaldean Ur or land of Fire, and the Sun or Burning Bush was the Godhead of those days from the way of the East. On the same wise in the Norse Mythology—

"'Twas the same with which Odin sanctified  
God Balder's and Hanne's faith;"

as quoted by Anderson from Longfellow. As Penelope was the Heaven in Homer, and the Spirit moved to the music of Ezekiel's wheels within wheels, so the Norse damsel—

"Span and span, and the gold thread ran  
Into hair, tho' Loke thought it a pity;  
She span and sang to the sledge hammer's clang  
This strange wild spinning-wheel ditty."

The weaving of Penelope, the sewing of fig-leaves for Adam and Eve, the making of Joseph's coat of many colors, and the seamless coat of our Savior, were all in the song of Moses and the Lamb, or "The strange wild spinning-wheel ditty," in accompaniment with Daniel's cornet, flute, and sacbut, dulcimer and harp. The warp and woof of the web which all the ancient poets span and wove, stretched from east to west, and was rent by the variation of the seasons, and so the veil of the temple was rent, and the earth did quake at the crucifixion of our Savior. This was the mode of fulfilling Scripture when they parted his raiment among them, and for his vesture they did cast lots. "What more touching scene can be perceived than the death of Balder?" What more touching, too, than the death of Adonis, to whom Syrian damsels and Zion's daughters sang amorous ditties all a Summer's day. Adonis, yearly wounded, or slain from the foundation of the world when pierced his side, and forthwith came thereout blood and water, which ran purple to the sea.

When the Holy Ghost came to the Biblical Esdras he directed that some things be published, and some things be shown secretly to the wise. When he drank from a full cup his heart uttered understanding, and wisdom grew in his breast, for the Spirit strengthened his memory. The cup would seem to have been the same as that which Joseph used in Egypt in the divination of the Lord—"The cup whereby my Lord divineth." The two hundred and four books which Esdras and the Scribes wrote in forty days, the first written were to be published openly that the worthy and unworthy may read, but keep the seventy last that thou mayest deliver them only to such as be wise among the people; for in them is the spring and understanding, the fountain of wisdom, and the stream of knowledge. Thus was God's

Word in duplicate or seven times sealed, and thus did it judge the quick and the dead; for the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart. The same sword of the Lord turned every way to keep the Garden of Eden closed from interlopers.

Some two hundred years before our era there arose a sect of come-outer Jews, who were worshippers of the Sun-Christ from the way of the East. They became the early Christians from their ascetic habits and spiritual mode of living. "Deriving their tenets, from the East, they believed in the Persian dualism, regarded the Sun as the impersonation of the Supreme Light, and worshipped it in a modified way," says the "Keys of the Creeds." St. John used the Persian machinery for his divine revelations, as one of the brethren of the Essenes. "Forsaking civilization for the wilderness, they renounced all the pleasures of sense, and devoted themselves to the culture of repentance and pious mysticism in the furtherance of the Kingdom of God on a broader basis than that contemplated by the Law. They had all property in common, and refused the ordinary sacrifices, deeming themselves the only acceptable sacrifice they could offer to God." This to them cleanliness was a goodness of great gain, and so "attached vast importance to baptism, and, in virtue of the solar basis of their faith practiced the Mythaic rite of the Eucharist," or Lord's Supper. Hence the angel whom St. John saw standing in the Sun cried with a loud voice to all the fowls that fly in the midst of heaven to come and gather themselves together unto the Supper of the great God. Such was the Lord's Supper in those days as founded upon the solar basis when Wisdom was justified of all her children. "Perhaps it has not occurred to you that the Sacrament of bread and wine is traceable to such a source; yet how naturally does the eternal work of the Sun, daily renewed, express itself in such lines as

Into bread his heat is turned,  
Into generous wine his light,

And imagining the Sun as a person, the change to 'flesh' and 'blood,' becomes inevitable; while the fact that the solar forces are actually changed into food without forfeiting their solar character, finds expression in the doctrines of transubstantiation and the real presence." Thus we may see how the Sun-christ or Saviour could feed his thousands from heaven, and the fragments be gathered up so that nothing was lost. What but ignorance and superstition keep the churches forever clinging to the earth plane, and wallowing in the horrible pit and mire, clay, instead of finding the way to the stars where the Sun-Jesus is enthroned in excellency on the sky, the Supreme Light that should light every one that cometh into the world? Why sit the people forever in the dark valley and shadow of death, when in open vision light is so ready to spring up? Why not go into the kingdom in the sight of all Israel and the Sun? Now is the accepted time and the day of salvation, to know the truth, that the truth may make all free. Alas! that the churches have so much dwarfed the minds of the people that they can no longer follow the wise men from the East, nor see from thence the coming Man who was, and is, and is to come, the Alpha and Omega and Amen.

"O when shall they see Jesus,  
And ride with him about,  
And from that flowing fountain,  
Drink everlasting love."

from that large cup of the heavens which the Sun-Christ and the Virgin so bountifully fill with wine, for the Son hath trodden the Virgin, the daughter of Judah in a wine press, and this his name whereby he shall be called the Lord our righteousness, or the Sun of righteousness with healing in his wings. "Absolute perfection as imagined by religious genius necessarily becomes personified," and as the Sun was the most perfect of all the heavenly host, so did he stand for the various conceptions of the soul to make the kingdom of heaven within according to the fullness of the God-head bodily. If the worshipper was organized on an inferior plane of being, the God presented himself in a somewhat questionable shape, the same as we see in all the ignorance and bigotry of the ages. The ideally good have a very nice aspect of the God, but the low and gross of mind or brain, the persecutors and calumniators of all beyond their own bleared vision, are those coiled in the Dragon's tail, and have much proclivity to the realms below as seemingly past all surgery and incapable of inheriting the more excellent way.

"Precisely as Christ, the ideal man, was as we have seen, the natural sequence and outcome of the character and history of the Jewish race, so was Catholic Rome the natural sequence and outcome of Pagan Rome," and so were all the religions, the evolutions or outcome from the common root of the matter in the old Nature worship, the physical and the spiritual interblended. "Projecting man and the system of which he is a part, into the infinite existing in the imagination, we arrive successively at the ideas of God and the Trinity, the Incarnation, the Atonement, Immortality, Satan, Heaven and Hell."

The Sun in the sign of the Fishes became the fisher of men for the somewhat short commons during Lent, there would soon be more bountiful food from heaven. The first Christ must fast forty days before he can be at home in the house of the Lamb—to be hungry and to be tempted by the Devil to make bread out of stones. Before the true bread can be sent from heaven, before the paved work of the Sapphire Stone can be turned into bread, the Saviour must pass thro' many waters, and must cry with the psalmist, "Save me, O God, for the waters came unto my soul. I sink in deep mire where there is no standing. I am come into deep waters, where the floods overflow me." But he in due season escapes from the clutches of the under-world Devil by thy right hand O Lord God of hosts. Says Lundy, "I cannot disguise facts. Truth demands no concealment or apology. Paganism has its types and prophecies of Christ as well of Judaism. What, then, is the *Dag-on* of the old Babylonians? The Fish-god or Being that taught them all their civilization. Where did the Jews learn to apply *Dag* to their Messiah? And why did the primitive Church adopt it as a sign of Christ? Mr. George Smith finds some 2000 years before our era the Sun and Zodiacal machinery in full operation in Babylonia or Chaldea, and on that basis with some lively stones from Egypt, did the Jews build God's word when their God was from the way of the East. When *Dag* or the Fish prelude the Messiah, it was when the Sun or Son of man was on the same war path against the hosts of the Dragon. Ewald supposes the Hebrew books of the Bible to have

had five compilations before they reached their present formation, so that God's word is made up with here a little and there a little from all the various sources; hence the Hebrew and Christian Messiah is always in line with the Sun shining unto the darkness that the darkness did not comprehend. Jacob's well was deep, and the truth lying at the bottom did not often show itself so clearly that the woman of Samaria could understand it in its parables and dark sayings. But very few even unto this day are able to open the Book written within and on the back side and sealed with seven seals. It requires a good deal of following on to know the Lord in his way from the East before their is sufficiently of open vision to behold his Star as seen by the wise men of those days.

According to Berossus, as quoted by Lundy, the Fish-Christ in the name of Pannes passed the night in the deep, for he was amphibious, and thus like Jonah could pass thro' chaos or abyss of waters. The mythical Jesus, like Jonah in the whale's belly, was the same old Fish-god in the apt sign from heaven. "And this being who reveals and teaches man knowledge, comes from the abyss of infinite and fathomless mystery, and after doing good to men, retiring again into it, is no other than Christ Jesus the Son of God and Saviour of the world, the sacred Fish of early Christianity. Whether Clement or his master Pantenus, first suggested the Fish as a sign of Christ, according to this old Oriental mythical type, it is not easy to say. The fact is unquestionable, whatever its origin or significance." It appears that it was the Christ-Fish that saved the young Tobias for the seven times wedded maid, the Sara or heroine of seven husbands whom Asmodeus, the evil spirit, had killed before they had been with her. The name *piscina* given to the baptismal font, of which the water, the element of fishes, purifies us from all stain and becomes the means of salvation, is derived from the Fish symbolizing him by whom we are nourished, healed and redeemed; or as St. Augustine says, "The broiled fish is Christ," or as another puts it

"The fish fried  
Was Christ that died."

So that we may eat the body of Christ in various transubstantiations.

## A Friendly Difference of Views.

To the Editor of Mind and Matter:

New York, Oct. 13, 1880.

By inserting in your paper the articles of Stephen Pearl Andrews upon the Gospel of St. John and the Book of Jonah, you have done a deed which must result in benefit to humanity at large. The more one reads of that which proceeds from his scholarly pen, the more one feels the loss which the world sustains in consequence of the reluctance which publishers have to put before their readers anything which does not fall in with the commonly taught (though but little believed by those who teach) elements of Christianity. These papers of Andrews however speak for themselves, and you have so judiciously noticed them in your last issue that, at the present time, I need say no more about them. It is upon a different subject that I now have my pen in hand, but I could not help, in this my first epistle to you, thanking you for the service which you have performed in putting these expositions into circulation.

Your issue of October 2d did not reach me until a week late, or I should have written this before. In that number you comment upon the action of the Liberal League in the matter of the Comstock Law. By opening up your columns to the discussion of subjects without the pale of Spiritualism, you have greatly enhanced the value of your paper, and it is to be hoped that you will continue to notice matters belonging to Liberalism generally, as well as those of your specific branch. I must, however, say a word or two respecting your comments on the proceedings of Messrs. Wakeman, Leland, and Bennett, in the matter at issue.

In my opinion you have mistaken the point which is maintained by the action of those gentlemen and the League. No one will be found to deny that anything which will encourage vice and immorality should be suppressed. The question in dispute is, by what means can this suppression be the most surely and effectually compassed? It seems to be a characteristic of the human mind, that it will seek after those things from which it is by force endeavored to be restrained. We, therefore, find that the surest way to repress any vicious tendency, is not to pass a law against the performance of the act to be discouraged, but to leave the consequences of its committal to society in the aggregate. A man is much more punctilious in matters of mere honor than in those which are taken cognizance of by the courts of law.

Again, by such an enactment as that in question, it is left too much to the discretion of one or two individuals, to say what shall be considered injurious to the public morals. It places in the hands of a few who may indeed be actuated by righteous motives, an engine by which they can crush their fellowmen, for the expression of mere differences of opinion. The great body of the people is much more certain to act justly in the defence of its own morality than is any man, or any selected few. And its action is sure to be more efficacious. The repeal of the Comstock laws would, therefore, inasmuch as they are powerless to effect that for which they were enacted, be a benefit to society, which can safely be trusted to deal with inflexible justice and stern judgment, with those who shall in the smallest degree infringe its unwritten, yet unmistakable, mandates.

JOHN STORER CORB.

[We presume our esteemed correspondent had not seen our reply to Messrs. Leland, Wakeman and the *Truth Seeker*, in our issue of the 9th inst., when he wrote as above. We cannot see how the act in question interferes with "the expression of mere differences of opinion," and would be glad to be shown to the contrary, if it does.—Ed.]

## Mind and Matter Free List Fund.

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

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

MRS. MARY NICE.

GOOD AFTERNOON:—I was not a smart old woman, but I was just smart enough to know what was right. There is only one thing I am sorry for and that is that I had not been born a man, for I think I would have done a good deal more good than the men who lived around the place where I settled. I am an old pioneer woman, and I was down on agents and sewing-machine men. I did not like to have them bothering around my place. I liked freedom—I liked elbow-room to turn around in and I wanted no gossiping neighbors. That was my reason for going West. I lived to see 86 years of this life. I didn't like any humbug nonsense. I liked to think for myself. All I ever had to do with religion was, because I knew no better. You talk about your women's suffrage; but I'll say to these women, just hold on a bit until you get on the other side and you will find that that's the country where a good many men will be mighty anxious for you to give them a helping hand. I find I must come here and give you a good, solid, honest testimony and to say this, You'll find who are the humbugs and who ain't when you get over here. What you think is right, here, you will find all wrong when you come to be a spirit. You can just say, this is from Mrs. Mary Nice, the first white woman in West Liberty, Iowa. I thank you for this same honor and chance. I passed on something like seven months ago. I was an ignorant old woman, but one, I think, that had good common sense. My husband died long ago.

[This spirit was evidently of Irish extraction, for there was a perceptible brogue all through the delivery of the communication.]—Ed.

JOHN CURRY.

GOOD AFTERNOON:—Like the woman that has just been here, I was inclined to the Catholic religion, but, during my mortal life, I was placed in a position that showed me how little a person's religious convictions weighed when his or her personal interests were endangered. That is, I was a crier in the United States Court, at Wilmington, Del., and I had a good chance to study life and if I did not profit by it, it was my own fault. I have seen Catholics, Protestants and Jews commit perjury where their personal interests were at stake, and so I became possessed of this idea that self-preservation was the first law of nature, no matter who suffered. That was the first thing that made me waver in my allegiance to Catholicism; not but what I called for a priest in my last sickness, but that was the result of psychologizing influences around me when I was weak and my friends around me strong and in health. In that way I was made, in my dying hours, the slave of the prejudices I acquired from my ancestors. It is my principal business in coming here to-day to tell people if they want to die as they have lived they should have no person around them on their deathbed. That will always lead them from their honest convictions, and they will regret it as long as their spirit exists and from what I can learn that is forever. So this is a warning to my relations and friends to save them from becoming miserable as spirits. My name is John Curry.

MORDECAI STEWART ROBINSON.

GOOD AFTERNOON, SIR:—Sir, this life beyond the grave is to me as deep an enigma as it was when I was in my mortal state. That man or woman who thinks that death solves the riddle of life knows nothing. While the mortal life has its limitations the spirit life has no limitations whatever. It is its incomprehensible vastness that staggers me. All that you see in the mortal life is duplicated in the spirit life. You will there see all the different grades of life that you see here. There are as many busy priests and ministers there as here, who say: "Lo! here is the way," and others saying, "Come my way," until in the confusion of this spirit babel, you sigh and say, "Oh! for that rest that I expected to find beyond the grave." You seem to be lost for a time, and then the inherent energies of your spirit awakes, when you find that reason is as much a savior in the spirit life as it is in the mortal one. It is, sir, but too true that the way of spirit happiness is straight, yet, few there be who find it. There is this difference between the mortal and the spirit life. The spirit through a superior clairvoyance sees the inherent tendencies or desires of your spirit, and where there is one mortal who has perceptive powers enough to detect this in your mortal state, there are thousands of spirits who look you through; and they say, "Here is another adherent to my particular doctrine or theory, and here they trap you and give you a rest on the road to progression, but that rest is hell. This communication, sir, is from a well read man, who entered spirit life with a thousand 'may-bes,' that is with the idea that such and such things may be true, but with no definite course marked out for his spirit. Sir, in coming here to-day I seek a definite object—a definite objective point for my spirit efforts. If I cannot do this I will be betrayed into a hell, by these smooth-tongued, canting, hypocritical spirits. I must obtain from you that which will lead to success as a spirit, if I can. I am told that you will tell me that spirit vacillation is death to spirit life. This I know. I lived and died in Anna Arundel county, Maryland. My name was Mordecai Stewart Robinson.

[This spirit seemed to be in the greatest fear of being deceived by spirits who sought to win him to their ranks as sectarians. He seemed to have no settled religious leanings, and it was this fact that caused him so much doubt and uncertainty as a spirit. He was advised to work for the enlightenment of those very spirits who were seeking to hold him back, and that he could have no more useful object than that. He seemed to realize this and left, promising to act upon our counsel.]—Ed.

MRS. ADA C. CLARK.

GOOD AFTERNOON:—I seem to be in that mystified condition that I do not know what to do. I don't know how to proceed. I went away from here relying on the merits of a Saviour. It has failed to bring me either happiness or any light how to proceed. In fact my life as a spirit is like a dream, misty, vague and indefinite. I hear voices. I hold conversations, and yet these fail to enlighten me. There is an old saying—

"Where ignorance is bliss,  
'Tis folly to be wise."

But ignorance with me is not bliss. It is monotonous and it kills the aspirations of my spirit. "Wake up thou, dreamer," says a spirit to me "and

I will take you where you will see your way clearly, because this step is necessary for your conversion to the true principles governing spirit life," and through this spirit I am brought here. I know her not, but she has that illuminated appearance which surrounds spirits of intelligence. She says there are two kinds of theology—one is the dead and the other the living—and asks me if I want to drink of the waters of everlasting truth and happiness. I have answered, "Yes, indeed I do, for I am so befogged that I don't know which way to go." I am left with only an expectant feeling of some one to redeem me. This bright spirit tells me I must redeem myself. "Teach me the way," She said, "Come with me," and she brought me here and told me to state my condition, and after I would receive the explanation you would give me, she would bear me onward to the realms of spirit happiness. I have obeyed her. I have been three years a spirit. I died at Providence, R. I. My age was thirty-six years. My name was Mrs. Ada C. Clark. This spirit now tells me her name is Conant. She says she could not tell me before I took this step. She calls herself a missionary. I was a Presbyterian Congregationalist.

[We advised this spirit to think only of becoming a spirit missionary, as was the bright spirit who had brought her, and the way she sought would open before her in such grand sublimity that she could not then conceive it. This was one of many desponding spirits brought to us by the angelic Fanny Conant and sent on her spirit career rejoicing. God prosper her beneficent labors say we.]—Ed.

SPEUSIPPUS (A Grecian Philosopher).

SIR:—You see the effects of false teaching upon mortals, when they reach the spirit state, most vividly displayed here to-day, and this state of affairs will continue until man learns that reason is the true Saviour. How many times among the groves of ancient Athens, have I tried to make men think; but the school of philosophy was too dry for them. They preferred those transitory pleasures which soon pall and sicken the senses, and that bring young and vigorous manhood to an untimely grave. Pause, sir, and think for a moment of the millions of sensualists who have passed to the spirit life, and remembering their power of obsession, and look abroad upon the state of humanity to-day, and can you wonder at the results. There must be, before there is any spiritual progression, a great physical regeneration. First purify the temple in which the spirit dwells, and then you will have such a flood of spiritual light as never before was known. As you wisely state at the head of your paper, the physical life is the primary school in the great study of the law of development; and until this physical life is philosophically and scientifically understood, there will be a lack of knowledge, and of that kind of knowledge that leads to important results. There are not more than ten per cent. of spirits living, to-day, in mortal bodies, who really try to understand why they live and what they should live for. I pause here to say that all the troubles of the mortal life are brought on by the failure of people to think. If they would follow the old Grecian precept, "Man know thyself," evil would have grown far less than it has done, and the good would have been more nearly triumphant. But, as things are, mankind have one bitter experience on top of another for they refuse to think and to try to live in accordance with the laws of nature, and they suffer both in this and the spirit life. The advance of knowledge has been so great in this last century, that people who remain ignorant, do so simply because they are too indolent to learn. Before I close this communication, I want to draw a picture of the difference between the advent of a well informed spirit and an ignorant one in spirit. As the former had been a thinker here, he passes to spirit life a thinker, and he has the force within his spirit to think himself free from false teachings and erroneous ideas, and his progression is immediate and rapid. On the other hand an ignorant spirit chases after everything that happens to take his fancy. He runs now this way—now that way following all kinds of evil—all kinds of foolishness—and worse than all, is psychologized by every spirit who knows more than himself, and in that he fails for an untold number of years to reach anything like happiness. In this you will find the gist of this communication. When here my uncle's idea was too idealistic for me. I preferred a natural philosophy—one in conformity with nature to an idealistic heaven, or what might be termed spiritual bliss. My heaven was of a practical kind, and I think I have found practical happiness as a spirit. I lived about 350 years before, not Christ, but Christianity. My name was Speusippus. I was a nephew of Plato.

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

"Speusippus, a Grecian philosopher, was born at Athens and lived in the fourth century before Christ. He was the son of Eurymedon and Potone, sister of Plato. All that we know of his life is that he accompanied his uncle on his third voyage to Sicily, and that he conducted himself at the court of Syracuse with such tact and moderation as to cause the sarcastic Timon in attacking his doctrines to spare his manners. Athenaeus and Diogenes Laertius have accused him of being avaricious, subject to fits of anger, and voluptuous, but these reproaches do not seem to be well founded. Plato chose him for his successor, and Speusippus directed the academy for eight years from 347 to 339. There remains nothing of his numerous writings, of which Diogenes Laertius has given only a very incomplete list. He composed almost all his treatises in the form of dialogues. On the *Pleasures*, On *Riches* (against Aristippus), On *Justice*, On *Government*, On *Philosophy*, On *Kinds and Species*. In these different works Speusippus took as the point of his departure the doctrines of Plato, but he did not follow them in application, and approached much more closely the moral philosophy of Aristotle, his contemporary. Notwithstanding these agreements in their philosophical views, Aristotle attacked Speusippus on several points. This philosopher endeavored to give more precision to certain theories of Plato. Thus he distinguished more clearly the three parts of philosophy—dialectics, ethics and physics. He endeavored also to give the separate essences of numbers, of space, of the soul, that Plato had attributed to the same principle. As the principle of things, he disagreed with his master in not identifying it with good and in regarding it as a kind of abstraction. But his doctrine is too little known to be given in detail. It is sufficient to say of him that, in his ethical theories he approached Aristotle, in metaphysics, the the-

ory of numbers held a great place in his philosophical conceptions."

[We have not time and space to give the extended criticisms we have examined in choosing the above sketch, and which all tend in the most remarkable degree to identify the communicating spirit as having been in reality the spirit of Speusippus the nephew of Plato. We know the medium through whom the communication came knew nothing whatever of the name, much less the circumstances that we have given above concerning him. We do not know how these communications from ancient spirits strike our readers, but to us they seem of transcendent importance. Familiar with them as we have become, we are none the less amazed at the revelations they are making of long unknown or carefully concealed information concerning the most pregnant and important era of the world's history in all the past. Read and ponder these communications, for they are replete with instruction.]—Ed.]

## SHALL WE HAVE A HOME FOR WORNOUT MEDIUMS?—THE QUESTION BEING SUBSTANTIALLY ANSWERED.

Letters From Annie C. Rall, Dr. B. C. Featherolf, Mrs. A. G. W. Carter, E. Manning, and Hon. Thomas R. Hazard.

Who Speaks Next?

The fund towards founding a Home for Worn-out Mediums slowly, but surely begins to accumulate. Mediums from all parts of the country are beginning to realize that it is possible to found such a Home and are sending us letters of encouragement. The movement will be a success if every Spiritualist will do his or her part. The lady who originated the idea has the strongest endorsement as being the right person in the right place to carry on such a work, until the proper officers are elected to take charge of the details. We take the liberty to make a few extracts from a private letter received from her a few days ago. She says:

"I am quite sanguine of success, though I have already heard from the croakers; but they are mostly dyspeptic—their stomachs do not digest the food, and their brains partake of the disease; but we must keep our hands to the plow. I have a few names, and I will send them, that they may figure in MIND AND MATTER. I will say that the first dollar given, was by Joseph Kinsey (of Cincinnati) 'For Annie C. Rall's Home for Mediums.' We had a little laugh over it then; but I am of the opinion that it will not be any thing to laugh at: when we see a comfortable home established, it will make many a weary heart glad. The names I send you only give a few dollars, but no doubt it is seed sown in good ground. I want to see this matter come right before the world—an actual encomium to the Spiritualists of America to have a Home for Mediums. What! millions of Spiritualists and no Mediums' Home? No, this must not be. Yours for the cause, ANNIE C. RALL."

GENEROUS OFFER OF DR. B. L. FEATHEROLF.

Tamaqua, Pa., October 4th, 1880.

DEAR SIR:—The call of Mrs. Rall for a home for aged, sick, or wearied mediums, meets my fullest approval. I believe it could be accomplished with an endowment fund of ten times the amount she calls for, if every one who has received benefit through mediumship, would contribute a mite for the benefits derived in the physical, without saying anything about the blessings received spiritually. I will subscribe to pay \$10.00 for the Home, when \$5,000 has been subscribed. I will also make six sets of teeth, first-class work, worth \$25.00 a set, for \$15.00 a set, for any Spiritualists desiring to aid the object, and donate the whole of the money, \$90.00 to the Home. Yours fraternally, B. L. FEATHEROLF.

LETTER FROM E. MANNING.

Harrisburg, Franklin Co., O., Sept. 27, M. S. 33. Bro. Roberts:—It gives me much pleasure to see the suggestion of our beloved sister Annie C. Rall, of Cincinnati, Ohio, in regard to establishing a home for our worn out mediums is meeting with favor. You may put me down for one whose influence and money shall be ready for that noble undertaking. In view of what all our best mediums have suffered from the vile tongue of slander and persecution should it not enlist the sympathy and the means of every true Spiritualist in favor of all true mediums, so that they will feel that there are a few who will not forsake them. As we can only look for messages from our ascended kindred and friends from the chosen instruments of the Most High, who have been targets for every malicious and evil disposed person to cast their fiery darts and lies at their vital parts for the sole object of their total destruction. Is it not enough to make the heart of every true Spiritualist bleed with sympathy? If there is any one who calls him or herself a Spiritualist, and will not stand by the chosen of heaven, they are not worthy of their calling. Go on, Brother Roberts, protect our mediums; your calling is a blessed one, and may you be long spared to battle for the right. \* \* Yours truly, E. MANNING.

LETTER FROM MRS. A. G. W. CARTER.

Cincinnati, Oct. 12, 1880.

Friend Roberts:—Mrs. Anna Carver Rall, of our city, is one of the live workers whose heart is most thoroughly imbued with the necessity for a Home for tired and worn out mediums. To this end she has sent forth a call asking the attention—backed by money—of all interested in the cause of Spiritualism. You may put me down for \$1. Why should Spiritualists be tardy in responding to this call? Every medium and Spiritualist should see to it that we have a Home worthy the object. Let me say right here, that Mrs. Rall's parlors are open every Sunday afternoon to those who are hungry for spiritual food. The fountain is free to all. Last Sunday I was present and heard a very able discourse from Father Pierpont, through the mediumship of Mrs. Rall. Mrs. Fletcher also gave sweet messages for spirit children. Mrs. Mosser, an independent slate writing medium, was also present. By the way, Mrs. Mosser is gaining a strong hold in the hearts of the people here. Cincinnati does not support lectures, but it does feel proud of its many good mediums. Sincerely,

MRS. A. G. W. CARTER.

LETTER FROM THE "MEDIUMS' FRIEND."

Peacedale, R. I., Oct. 3, 1880.

Mrs. Anna C. Rall—Dear Madam:—Your letter of 21st ult. was received just after I had left home for this place, where I am staying a few days. As regards your query concerning some materializing medium visiting Cincinnati this Fall, I would say, that I am not at present posted enough in regard to the matter to give a definite reply. In fact, I have been for the past Summer very much isolated from mediums. I shall probably remain here for several weeks to come. As regards your project to institute a Home for impoverished aged mediums I will say, I should be very glad to contribute according to my ability towards the establishment of a good institute of the kind could it be made practicable. But you no doubt are aware that the raising of a suitable fund is but a part of such an enterprise. It requires able, honest and efficient persons to properly care for and appropriate the funds when collected for the object in view and to conduct the institute when founded. My present impressions are that individual contributors would do as well to venture what they have to give to such mediums as they seem all in need and allow them or their more intimate friends to appropriate the donations to their benefit without the amount being detracted from by the expenses necessarily incurred by the establishment and conducting of a public institute. Should you, however, succeed in raising and properly appropriating the necessary funds to establish such an institution as you propose on a stable foundation, should I then be living, I think I might be willing to contribute to its funds a larger amount than you now propose to receive from individual contributors.

Yours truly, THOMAS R. HAZARD.

Since writing the above, we have received a later letter from Annie C. Rall, and will give our readers the benefit of a few extracts from it:

"Enclosed you will find a letter from our dear sister, M. T. Shelhamer. I send it that you may write an article and introduce her suggestion. [The suggestion of Miss Shelhamer was that after all the money was collected that could be obtained, then there should be a few thousand slips printed on paper the size of a brick, and the words 'good for ten cents' or something of the kind printed across the face of it, and sell them for ten cents each—each paper to represent a brick in the building.] I think the idea a grand one. Just think of the idea—tickets with a nice red brick, with 'To Build a Mediums' Home' on it. It would be novel, and at ten cents a ticket, almost every person would take from one to ten, and thereby each have an interest in the Home. They might be advertised in the *Banner of Light*, MIND AND MATTER, *Voice of Angels*, and other papers who are friendly to mediums. Miss Shelhamer says try this when the donations come slowly; but my impression is to at once put it before the public in this novel manner. I know the blessed angels are looking on to see who are coming first to this wedding feast. Possibly we shall have to go into the 'hedges and ditches'; if so, let us go unwarmed, in tattered garments—we may find our best helpers, angels in disguise. I have solicited Mr. Benj. E. Hopkins of this city to act as treasurer. He is a reliable and well known Spiritualist, and has consented to take the position until other arrangements can be made.

Your sister in the cause,

ANNIE C. RALL."

The suggestions of Miss Shelhamer and Sister Rall meet with our hearty approval; but we would first advise them to see to it that an organization of some kind is formed in the city of Cincinnati, and that immediate steps should be taken to secure an act of incorporation from the Legislature of the State of Ohio. We trust the friends in Cincinnati will see that this most important suggestion is carried out.

HOME FOR WORN OUT MEDIUMS.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

Joseph Kinsey, Cincinnati, Ohio.....	\$ 1 00
J. B. Campbell, M. D. V. D., Cincinnati, Ohio.....	10 00
James A. Bliss, Philadelphia, Pa.....	10 00
Philo Cross, New Lenox, Ill.....	1 00
Mr. N. W. Brown, Nederland, Colo.....	1 00
Mrs. N. W. Brown, ".....	1 00
Mrs. Mary E. Williams, Nederland, Colo.....	1 00
Thomas Atkinson, Oxford, Ind., (Paid).....	1 00
B. L. Featherolf, Tamaqua, Pa.....	10 00
B. L. Featherolf, offer of professional services.....	90 00
Mrs. Williams, Cincinnati, Ohio.....	1 00
Miss Jennie Williams, Cincinnati, Ohio.....	1 00
Mr. R. C. Kerr, Augusta, Ga.....	1 00
Mrs. H. C. Kerr, ".....	1 00
Miss M. T. Shelhamer, Boston, Mass.....	1 00
Robert Anderson, ".....	1 00
John Winterburn, Cincinnati, Ohio.....	1 00
A. V. Goodin, Cave Springs, Mo.....	1 00
Benefit Materializing Seance, given by Mr. and Mrs. Jas. A. Bliss, Sunday Evening, Oct. 17th, (Paid).....	10 25
Thomas Atkinson, Oxford, Ind., (Paid).....	1 00
C. B. Peckham, Newport, R. I., (Paid).....	1 00
Mrs. A. G. W. Carter, Cincinnati, Ohio.....	1 00

Another Discovery.

Prof. Swift, Astronomer of the Warner Observatory, at Rochester, N. Y., discovered another large comet on the evening of October 10th. The fact was noted in the associated Press dispatches, but some important and interesting details which could not be telegraphed are herewith given. The new celestial visitor is in the Constellation of Pegasus, right ascension, 21 hours, 30 minutes, declination North 17 degrees, 30 minutes. Its rate of motion is quite slow, being in a North-westerly direction, so that it is approaching the sun. It has a very strong condensation on one side of the centre, in addition to a starlike nucleus, which indicates that it is throwing off an extended tail. From the fact of its extraordinary size, we are warranted in presuming that it will be very brilliant, and the additional fact that it is coming almost directly toward the earth, gives good promise that it will be one of the most remarkable comets of the present century. This is the fifth comet which Prof. Swift has discovered, and the increased facilities which Mr. H. H. Warner, the popular and wealthy medicine man, has given him, by erecting a magnificent Observatory for his benefit, promise much more for the future. There is a possibility that further developments may prove this to be the great comet of 1812, which is being constantly expected, in which event astronomers will have an unusual opportunity to test the spectroscopic for the first time upon these eccentric bodies, and ascertain certainly what they are.



To test the question whether Mr. Coleman is



capable of telling any truth, we again quote him. He says:

"Let it be understood that I fully accept the fact of the reality of materialization in full form of spiritual beings. I am positive of its truth, alike from my own experience and the combined testimony of careful, scientific observers, in various parts of the world; and when any person foolishly and recklessly charges me with being an enemy of materializing mediums or a denial of the fact of materialization, he or she either knowingly or unwittingly utters an untruth. No firmer friend of true mediums lives than I am; but as for pretended mediums, swindlers and charlatans, I shall ever oppose and denounce them."

Now, Mr. Coleman, tell your readers, if you dare, what materializing mediums you know to be true and how you know them to be true; and then what materializing mediums you know to be pretenders, charlatans and swindlers, and how you know them to be so. You have, to our certain knowledge, most falsely slandered Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, the Eddys and Mr. Bastian, and I believe you have most foully slandered Mrs. Anna Stewart and Miss Laura Morgan. That you did not equally slander Mr. Mott was a surprise to us, as you had as much reason for doing so as you had in the cases of the distinguished materializing mediums I have named. Nobody cares whether you accept the fact of spirit materialization or not, it is a matter of no consequence one way or the other. But it is of some consequence to silence the groundless slanders of mediums in which you have so freely indulged. Mr. Coleman, you are not even a "quasi Spiritualist;" you are a Bundyite enemy of mediums, of Spiritualists, and of Spiritualism, and your pretence to the contrary is the sheerest hypocrisy. Subside.

#### IS THERE TO BE NO END OF THE WAR ON MEDIUMS, BY THE R.-P. JOURNAL, BUT WITH ITS DESTRUCTION?

We are induced to ask the above question, in view of the continued misrepresentations of mediums which appear almost weekly in the Bundyite "organ," the *R.-P. Journal*? If Col. Bundy is capable of treating an assailed medium with the least appearance of fairness, is it not about time he should begin to give some evidence of it? How long will Spiritualists continue to make themselves *particeps criminis* in the libelous slanders of mediums which fill the columns of that Bundyite "organ," by, in any way, countenancing the vile conduct of that editorial hypocrite? Malignant and untruthful as have been his attacks upon mediums in the past, and ever since he gained control of the *Journal*, through the deliberately planned murder of his father-in-law, Stevens S. Jones, he has never displayed a more reckless disregard of editorial propriety, than in the attack made in his paper, last week, upon Mrs. Esperance, an English medium of the highest distinction. Col. Bundy does not pretend to have any ground for this outrageous attempt to bolster up Bundyism, other than the manifestly untruthful statements of an anonymous writer, thus strictly conforming to the fundamental rules of his new *ism*, of which he claims the *Journal* is the "organ." Among the canons laid down for the guidance of his Bundyite disciples are, first, in attacking mediums, select those who are the most esteemed and trusted; second, attack all mediums wherever you can find an opportunity to do so with any appearance of impunity; third, the less you know to the prejudice of assailed mediums, be all the more reckless in your efforts to injure them, etc. We do not say that this is the written law of Bundyism, but it is the observed law, a disregard of which would bring down the anathemas of Pope Benedict I.

In our issue of October 2d, we published, from the *Medium and Daybreak*, of London, England, the full statement of the anonymous public accuser of Mrs. Esperance, in regard to what occurred at the seance at which a ruffianly brute, named Warnes, had grabbed a spirit form and almost killed the medium. We at the same time published the statement of Mr. W. Armstrong, who was present, which completely set at rest all grounds to believe that Mrs. Esperance is not a genuine and faithful medium, and demonstrated beyond all question that the form clutched by Warnes was a genuine materialization. We also at the same time published the letter of Mrs. Esperance to Mr. Burns, editor of the *Medium and Daybreak*, stating in a manifestly truthful manner the terrible and perilous experience to which she had been subjected. We defy any honest and unprejudiced Spiritualist, or even anti-Spiritualist, other than the adherents to Bundyism, to read those statements, and our accompanying comments thereon, and reach any other conclusion than that what Colonel Bundy calls "The Exposure of Mrs. Esperance" was her complete vindication as a most remarkable medium.

Col. Bundy, with all this full before him, carefully conceals the fact of Mrs. Esperance's perfect vindication, by Mr. Armstrong, and others who endorse his statements fully, and selects such portions of the hostile statements of the accuser of Mrs. Esperance, as would serve to give his readers an entirely mistaken view of the facts of the case. The animus of that accuser, whoever he may be, for he did not see fit to write over his own name, but under the assumed sobriquet of "Resurgam," may be inferred from the fact stated in the *Medium and Daybreak*, that he told Mrs. Esperance he had been informed by spirits that he was her "affinity," and his overtures in that direction were summarily rejected. It is the statement of this

discomfited suitor that Col. Bundy avails himself of to prejudice the public against Mrs. Esperance, and to keep up his reputation as an "exposer" of mediums.

Without taking any notice of any counter statement Col. Bundy, under the headline "The Facts in Mrs. Esperance's 'Exposure,'" says:

"In this case 'Resurgam' writes that from the beginning of the seance nothing bore the usual marks of genuineness. Before the invocation was over he was surprised, for three reasons, to observe something purporting to be 'Yolanda' at the spirit compartment of the cabinet. These reasons were, first, that the appearance was premature; there had not been time to collect power essential to the materialization; secondly he had not felt as a sitter in the circle, the same sensation which he usually felt of being drawn upon for power to effect the materialization, a sensation which in his previous experiences had been so unmistakable that at the moment of the pretended appearance of 'Yolanda' he was in the act of remarking that the spirits were not yet at work collecting the power. Thirdly, the pretended apparition was so much taller than 'Yolanda,' that he made a note in his book, that the 'form' was like 'Yolanda,' but taller, I think.

"There was also, on the appearance of the form, a scantiness of clothing and a prodigality in the display of contour and of flesh, especially 'as the medium held out her white skirts for trinkets to be thrown to her,' that seriously arrested the observation of 'Resurgam,' and must have instantly caused such skeptics as had any design to test the medium's honesty to conclude that this was their time.

"Hence as the medium passed around the circle distributing flowers, she no sooner came within reach of Mr. Warnes than he seized her, and a struggle ensued in which the medium screamed, kicked and fought somewhat more vigorously and humanly than disembodied spirits are wont to do. At the same time 'Resurgam' went into the medium's compartment of the cabinet, examined her empty chair, empty dress and empty shoes, and satisfied himself that Mrs. Esperance was not there, but was in the arms of Warnes, and that 'Yolanda' for that evening had not been visible. The light in the medium's opened compartment at this time was sufficient to show the time by the watch."

These are the statements upon which Col. John C. Bundy joins the rejected suitor of Mrs. Esperance, in publicly charging her with dishonesty. It is difficult to determine whether this conduct on his part is more the result of knavish dishonesty than consummate stupidity. We incline to believe it is the result of both. It is not pretended that "Resurgam" had any other reasons for his outrageous treatment of Mrs. Esperance than those cited by Col. Bundy. That they were such as would induce any honest or well informed Spiritualist to discredit Mrs. Esperance, no one but Col. Bundy and his Bundyite satellites would for one moment pretend. "Resurgam" and Col. Bundy were too intent on dishonoring Mrs. Esperance, not to see that he, "Resurgam," had made a most miserable botch of his work as a mediumistic exposé. What does "Resurgam" know about how long it takes for spirits to collect the power essential to materialization? Only last evening, we attended a seance given by Mrs. James A. Bliss at which a gentleman, an entire stranger to the medium, went into the cabinet with her, she being entirely dressed in black, and when he came out he had not taken three steps from the cabinet before the curtains parted, and the full form of a female spirit, bearing no resemblance to the medium, and dressed in the purest white garments, from head to foot, stood before twenty or more persons. The gentleman said when he left the cabinet, the medium had not moved from her seat, or in the least changed her attire, and there was no form in the cabinet when he came out of it. In this instance, the materialization required but two or three seconds. At the close of the seance, a female spirit form came out dressed in pure white to the same gentleman, took him by the hand, and led him into the cabinet where the medium sat on her chair dressed as she was, when she entered the cabinet, and in an instant that tangible spirit form had disappeared. We have had the same experience with Mrs. Bliss as have hundreds of others, so that count in the indictment against Mrs. Esperance amounts to nothing more than to show the ignorance or malice of her accusers.

The second reason of "Resurgam" is too preposterous to merit any notice. Nothing could be more absurd than for "Resurgam" to pretend that 'Yolanda' could only appear by drawing her power from him. The manifest prejudice under which he attended that seance would suffice to account for anything he might feel or do to injure the medium. That the form grabbed was taller than 'Yolanda,' is a matter of opinion only. "Resurgam" is forced to admit that, at the time, he made a note in his book that the formed grabbed was like 'Yolanda.' Undoubtedly it was like her for it was her and not the medium, whose form is admitted by "Resurgam" to be very unlike the spirit form that was grabbed. With an honest unprejudiced man, that of itself ought to have been sufficient to establish a strong presumption in favor of the medium. With Col. Bundy and "Resurgam" it weighs as nothing.

How "Resurgam" knows how vigorously and humanly a disembodied spirit can scream and kick and fight we do not know, nor does "Resurgam" tell us what he knows about it. But that a materialized, embodied spirit form can protect himself and his medium we know, for we saw such a spirit knock his assailant flat upon the floor, in the presence of a room full of people, and we saw the blanched face of that fear-stricken man as he beseeched to be permitted to retire from the room from which he fled in utter dismay.

Whether "Resurgam" went into the cabinet and saw what he says he did or not, we do not know; but this we do know, that he has not told any one what became of the empty dress and shoes which he says he saw there. Why did not this accuser of Mrs. Esperance call some one of that room full of people to see those articles of apparel, or bring them out so some one else could see them? He certainly will not have the impudence to pretend it was to avoid hurting the feelings of Mrs. Esperance, or humiliating her after all his abominable treatment of her. As he did neither of those very reasonable things, he cannot blame us if we believe he lies about the matter. If, as he pretends, Mrs. Esperance had taken off her dress and shoes to personate "Yolanda," and was out in the room doing so when the form was grabbed, it was incumbent upon him to have told us when and how she became reclothed in those garments. Mr. Armstrong, who took up the prostrate form of "Yolanda," or so much thereof as remained of it, after the villain Warnes had been choked by a woman until he released his hold of it, says that having seated that form upon the chair without any movement that would admit of undressing or dressing, the form and white robes that covered it were transmuted into the form of the medium, and her dress precisely as she was when she entered the cabinet. As "Resurgam" has not dared to tell us anything on this essential point, and as Mr. Armstrong has done so, without the contradiction of any one who was present, he, and not "Resurgam" is to be believed on that point.

But we are not left to decide a simple issue of veracity between "Resurgam" and Mr. Armstrong. The former was forced to admit that Mrs. Esperance was in a compartment of the cabinet, which had no communication with the compartment from which the spirit form emerged, and that it was a physical impossibility for her to have entered or emerged from the compartment which the spirit form emerged from. That fact, alone, is sufficient to show that Mrs. Esperance did not, and could not have personated, as falsely alleged by "Resurgam" and Col. Bundy; and shows that Mr. Armstrong told the facts just as they occurred. The fact alone, that notwithstanding that violent struggle by "Yolanda," to release herself from the clutch of Warnes, there were no effects of it apparent upon the medium's person afterwards, renders it almost certain that it was not Mrs. Esperance that was grabbed. The facts testified to by Mr. Armstrong remove all possible doubt about the matter, and show positively that "Resurgam's" attempt to make effective the outrage committed upon her was as false as it was futile.

But we should not do "Resurgam" or our readers justice, if we did not allow him to testify to his own shame, as that testimony is given by his endorser, Col. Bundy. He says:

"That there is a really genuine 'Yolanda,' I am as absolutely certain as I am of my own separate identity, and I will give abundantly of incontestable evidence and proof of that fact as I also will of the unrivalled genuineness of much and nearly the whole of the mediumship, but while, as a friend—a true friend—[italics his]—of Mrs. Esperance, I have done, and ever will give the best testimony in her favor that any medium on earth ever could receive, yet, on the other hand, no friendliness on my part, and no grateful feelings I may and do entertain towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit form as occurred on this occasion."

It is charity to this nameless man to suppose he is the medium he claims to be, and was under the obsession of a lying and malicious spirit when he wrote that, or that he was temporarily insane, for no person possessed of reason or common sense ever wrote in that inconsistent and irrational way. To know the absolute genuineness of the mediumship of Mrs. Esperance, and the absolute fact that the spirit "Yolanda" materialized through her, and then, for no better reason than he has assigned for his slanderous accusations of that lady, to charge her with the dishonest personation of that spirit in this only instance was the act of an insane man. He knew that it was a physical impossibility for Mrs. Esperance to have personated "Yolanda" by any power she possessed, and that to do so, her whole body would have had to pass through the gauze partition between the compartment of the cabinet in which Mrs. Esperance sat and the compartment from which the spirit emerged, and he knew, as he admits, that that gauze partition was neither broken or moved in the least, and yet he overlooks this natural impossibility, and is governed by theories and circumstances which, if reasonable or real, ought not to weigh a feather against the medium in the mind of any well informed observer of spirit manifestations. But a still more glaring evidence of insanity or lamentable spirit obsession, is the declaration of "Resurgam" that he is a true friend of Mrs. Esperance. If he is a true friend of hers, we ask him and his endorser, Col. Bundy, whether it is possible for Mrs. Esperance or any other medium to have a persecuting and destructive enemy. In his folly, "Resurgam" feigns an honesty that he denies to Mrs. Esperance, with what appearance of justification we have amply shown. If honest, his honesty is that of a fool.

But neither "Resurgam" nor Col. Bundy are honest in their joint assault on the good name and fame of Mrs. Esperance. Both of them carefully conceal the fact that Mrs. Esperance gave that seance under the most absolute test conditions. Why that concealment if they were honest? Let

them answer if they can. Col. Bundy, as if to sink himself as low as possible in the guilt and cowardice of his correspondent, says:

"In Mrs. Esperance's case there was apparently no reason to apprehend that the seance was dragging to a failure. No time had been given for a success. Moreover, in the same case there is no shame or consciousness of guilt in her mind at her defeat. What a queer mixture of naivete and brazen effrontery, but without one particle of conscious offense, is manifested by Mrs. Esperance after her seizure as related by 'Resurgam.' \* \*

"We have frequently seen criminals arrested, but we never saw one, who, even in the audacity of crime, thought his arrest a violation of the officer's duties, or who would retort, while conscious of being caught in the act, 'And you call yourself an officer?' And yet Mrs. Esperance, so far from outstripping criminal classes in impudence, had enjoyed the previous respect of those with whom this exposure brought her in collision."

Spiritualists, we again ask you whether the human monster that penned that vile abuse of as grand and honest a medium as can be found in England or elsewhere, has a right to recognition as a Spiritualist, which he most hypocritically and falsely claims to be? If "Resurgam" or himself were honest and sincere Spiritualists they would never thus dare to keep upon their now deadened consciences, the load of injustice and guilt which they will have to confront and answer for, either here or hereafter. These hypocrites judge Mrs. Esperance from their own guilty and dishonest standpoint, an act of injustice that is without a parallel among the meanest and basest acts of the Pharisees that curse and blight the cause of Spiritualism with their hypocrisy.

Having committed the outrage we have just denounced Col. Bundy in a separate article admits his injustice, but adheres to it. We have only time and space to cite a few of the Bundyisms it contains. He says:

"The recent seizure of Mrs. Esperance in England, while engaged in personating the materialized spirit 'Yolanda' seems to be proved by an overwhelming array of candid testimony. [This is lie No. 4.] Moreover the proof nearly all comes from Spiritualists who are as certain that the previous appearances of 'Yolanda' were genuine as they are that this one was not. [This is lie No. 2.] The chief duty that remains is to admit the imposition in this instance with the genuineness of much of the medium's previous work." [This is lie No. 3.]

Mrs. Esperance was not seized in England while personating a spirit and no testimony that is entitled to credit, in the least, has ever been adduced to show such a thing. "Resurgam" is no more a Spiritualist than is Col. Bundy, and not a whit more honest or truthful in his pretense that he is. It is not the chief duty of Spiritualists to accept anything as true that either of them would say to the prejudice of any medium. In this instance it is their chief and most positive duty to reject the lying statements of this brace of hypocrites and slanderers. But read this whine of Col. Bundy, in apprehension of the lash which he well knew we held in readiness for his morally mangy back. He says:

"The unpremeditated and unsophisticated character of the facts in Mrs. Esperance's case, renders the theory that she was acting under spirit control while practicing a false personation, possible and plausible. We do not say it was probable. [And why not, pray, if you were willing to give a wrongly accused medium the benefit of the "possible and plausible" doubt?] But it should have been quietly and carefully tested. [And why, pray, did not your sole authority for your slanders of Mrs. Esperance "Resurgam" make that test? We answer for him. He did not dare to do it, for his chance to wrong Mrs. Esperance would have been at end.] Had she sat outside the cabinet, and there disrobed in presence of her audience the theory of spirit control and virtual somnambulism would probably have occurred to every person present. [Ah! indeed. And why did not that theory occur to "Resurgam" "a true friend" of Mrs. Esperance, under the circumstances he related?] We answer for him, that he could not then have done all he could do to injure the woman for whom he lyngly professed a friendship, which was the quintessence of enmity.] It was the fact that she undressed within the cabinet that made out the case against her in the minds of those present."

Mrs. Esperance did not undress in the cabinet, for when the grabbing was done, "Resurgam" says he hastened to the cabinet and exclaimed, "It is not the medium—she is here." It is true he says this was only done as a *ruse de guerre*; but it was a *ruse de guerre* that shows "Resurgam's" dishonesty in a way he cannot escape from; for if Mrs. Esperance was not in the cabinet when he so exclaimed, he lied, and if she was there when he entered the cabinet, he lied, when he afterwards said she was not there. Having thus contradicted himself on an essential point of this case, he is unworthy of belief in the matter; and as he is the only witness in relation to that one point, there is no evidence whatever against Mrs. Esperance, and this under the plainest rule of evidence.

One more quotation from Col. Bundy, and we will close. He says:

"There may have been a stage in the history of spirit materialization when the use of the cabinet for the medium was necessary, though we doubt it." (The bigger fool you are if that be true.) "But mediums whose development has passed out of that stage, serve the cause of Spiritualism, at least so far as people on this side the veil is concerned, much the most effectively."

We pronounce that to be positively and absolutely false in every particular, and defy Col. Bundy or any one else to show that there is any ground for that unqualified falsehood. Where is the medium accessible to the public, who gets spirit materializations without a cabinet or in a darkened room, which serves the purpose of a cabinet? Where is there a medium who uses no



cabinet for form materialization, who has served or is serving the cause of Spiritualism more effectively than the mediums who do. We ask you for only one instance of that kind. If you cannot refer to such a medium, for once be truthful enough to confess the recklessness of your assertions. If you can do so, inform your readers where they can find the mediums who do not use cabinets and yet who get spirit materializations. Col. Bundy, your editorial untruthfulness is fast becoming proverbial. People will soon come to say, "He lies like Col. Bundy" instead of "He lies like Tom Pepper," when they want to characterize the most monstrous falsehood. The story goes that "Tom Pepper" was kicked from Hides for his untruthfulness. What became of him nobody seems to know. They will know as little about Col. Bundy's editorial whereabouts if he does not soon repent and give fruits meet for repentance. Truth-loving people should and will drop him, if he does not mend his editorial ways.

#### EDITORIAL BRIEFS.

Mrs. F. O. HEYER, lectures for the Brooklyn Spiritual Society, 398 Fulton St., every Sunday at 3 and 7:45 P. M.

OPHELIA T. SAMUEL, trance lecturer, will be in Chicago, Illinois, the last of next month. Her address will be West Randolph street.

HON. WARREN CHASE lectured in Crane's Hall, Santa Barbara, Cal., on Sunday, Oct. 3d. Subject, "The Relation of this Life to the Next."

J. O. BARRETT, will enter the lecture field again in December. Societies that may desire his services can address him at Glen Beulah, Wis.

W. L. JACK, M. D., of Haverhill, Mass., will soon be at Biddeford, Maine, from there he will return to Northampton, Mass. At Biddeford, he will stop at No. 11 Birch street.

SPIRITUAL HARMONIES.—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

BENJ. E. HOPKINS, of Cincinnati, Ohio, a well known Spiritualist has consented to act as Treasurer pro tem of the "Mediums' Home" movement. Contributions may be sent to Mrs. Annie C. Hall, No. 482 West Liberty Street, or to Mr. Hopkins, No. 72 West Third St., Cincinnati, Ohio.

W. L. STILES, of Passumpsic, Vt., inform us that Miss Barbara L. Allen, a private medium, was his guest last August, and that he received many good tests through her. Also, that Henry B. Allen, the well known physical medium, held three dark seances at his (Mr. Stiles') residence a week ago and that were very satisfactory to him.

THE Spiritualists of Vermont will hold their Quarterly Convention at East Wallingford, on Friday, Saturday and Sunday, Oct. 29, 30 and 31, 1880. The following speakers have been engaged: Mrs. Nellie J. Kenyon, of Woodstock; Mrs. Lizzie Manchester, of Royalton, Vt.; Dr. H. P. Fairfield, of Stafford Springs, Conn., and Mrs. Hannah Morse, of Albany, N. Y. These, together with home talent, they expect to make a good convention.

Mrs. ELISIE CRINDLE, that faithful and thoroughly tested materializing medium, of San Francisco, Cal., left that city Thursday, October 7th, for a short journey through the Eastern States. We shall be glad to welcome Mrs. Crindle to Philadelphia, in order that our subscribers may witness the phenomena through one of the mediums Col. Bundy has sought in every possible manner to discredit.

ALFRED JAMES will lecture at Marshalltown, Pa., October 21st, 22d and 23d. After the elections at Columbia, Pa. He is open for engagements anywhere within one hundred miles from Philadelphia. He expects to extend his field of operation to any distance this coming winter. Mr. James is authorized to receive and forward to this office subscriptions for MIND AND MATTER. Address him at 111 South Second street, Philadelphia, Pa.

We have received a notice this week from the post office department, that the paper addressed to J. K. Morange, of Pittsburg, Penna., is not taken out, but remains at the office, giving as a reason at the bottom "dead." This is the first that we have heard of the death of Bro. J. K. Morange, (if it is so) who was a faithful, outspoken Spiritualist, and a subscriber to MIND AND MATTER from its first number. Will some of our Pittsburg subscribers ascertain the details of his departure, and forward them to us for publication.

THE Western Light, of St. Louis, Mo., is a remarkable production, and shows what women can do if they have the opportunity. This paper is edited by Mrs. E. J. Polk and Mrs. Annie T. Anderson of that city, and although we called the attention of our readers to it once before, we feel that we cannot say too much in bringing it to their notice again. It is devoted to Liberalism, Spiritualism, and for the uplifting of woman. Go on sisters in your noble work, you have our deepest sympathy. Send for a sample copy to Editorial Rooms, Hotel Hunt, Ninth and Chestnut Streets, St. Louis, Mo.

SPIRITUALISTS' HOME, PHILADELPHIA, PA.—Mrs. James A. Bliss, the well known materializing medium, has leased a beautiful house in the southern section of this city, and fitted it up as a Home for Spiritualists who are travelling through the city, who can save large hotel bills and at the same time enjoy the society of Spiritualists and home

comforts. Materializing seances will be held every Sunday, Tuesday and Friday evenings, in the parlor. Board, \$1 per day. How to get there: Take Thirteenth street cars; tell the conductor you wish to stop at No. 1620 South Thirteenth street and he will give you full instructions. For further particulars address Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

FRIENDS, you who have read MIND AND MATTER and who appreciate the importance of the mighty work it has done, and is doing, to advance truth—you who understand the pressing need that exists for an ably conducted, fearless, and truly independent Spiritual paper, such as we have labored night and day to convince you we are conducting—you who desire to assist in widening the channel through which truth, as it comes from the higher life, may be made manifest to the world; we urge you to aid us, as far as in your power, to increase the circulation of MIND AND MATTER. We make this appeal to you in no selfish spirit, but in the heartfelt desire to benefit humanity by the promulgation of truth, without which there can be neither true freedom nor happiness.

Mrs. ELISIE CRINDLE, the famous materializing medium, of the Pacific coast, our San Francisco correspondent, under date of Oct. 6th, informs us she has completed her arrangements to leave that city, at an early day, for a professional visit to the Atlantic States, intending to make a short stay at several populous points on the line of her travels. Our correspondent is not only ardent in his appreciation of Mrs. Crindle as a medium, with numerous phases of a high order, particularly that of materialization, which has brought her prominently before the people of the Pacific States, but also, of the lady herself, as truthful, intelligent, cultured, retiring and abundantly equal to the performance of a great work in the field of Spiritualism, if properly encouraged and assisted by the press and leaders of the movement. We trust her visit will be both useful and pleasant.

We have in hand, and will publish next week, the opening article of Stephen Pearl Andrews on the subject "Recent Original Researches and New Views in Mythology." We feel fully warranted in saying that a more important revelation or revival of long lost knowledge has never been made, than that which Mr. Andrews is engaged in laying before the readers of MIND AND MATTER. We feel it a duty to urge upon the attention of our readers this learned and beautifully written series of papers, and hope they will do all they can to circulate it among their friends and acquaintances. We will also publish in the same number No. X of the no less able production of C. B. Peckham, on "Comparative Mythology." If possible, we will also publish next week, a long but ably written paper by E. A. Chapman on "Spiritualistic Barnacles," also a letter from Salt Lake City by Mrs. Lois Waisbrooker, entitled "Things as I See Them," and other valuable contributions that we have not space to mention. On behalf of our readers we thank these friends for their able services in cause of truth.

We desire to inform all persons who receive MIND AND MATTER unsorted, that we have no idea whatever of forcing them to subscribe for it. No one receiving the paper under those circumstances is under any obligation to us therefor. One of our invariable terms to subscribers is payment in advance, and we put no one on our subscription list who does not so pay. As in the case of Mr. Andrews and other contributors, who are giving to the world, through our columns, information of the highest moment, without compensation other than the reward of doing good, we are glad to do what we can to aid them in that laudable work. On that account we have sent, and will send, MIND AND MATTER gratuitously to such persons as he may designate, so long as he continues his valuable contributions to the knowledge of the world through this channel. We trust that those who receive the paper therefore will not allow their prejudices against ourself and paper, and the cause we advocate, to deny themselves the rare treat of reading the profound researches of Mr. Andrews, in a branch of knowledge which is of such importance as the origin, growth and present condition of theological thought, as exemplified in the myths and legends of all the ages.

Mrs. JAMES A. BLISS opened her seances at her new home last Sunday evening. The large parlor was full of anxious investigators, and the manifestations were exceedingly interesting, all taking place in a strong light. Almost every person in the room was called to the cabinet, and while there, recognized many of their relatives who had passed away many years before. Helen Snyder came to the aperture and called every person who had ever seen her in her earthly form, and showed herself plainly to them. All of the persons thus called promptly admitted that the form thus shown them, was the veritable Helen Snyder, who testified so falsely against Mr. and Mrs. Bliss in their noted trial. One gentleman who had been a constant attendant at Mrs. Bliss' seances, in commenting upon this manifestation said: "I have attended more than a hundred seances with the Blisses, but until I saw the spirit of Helen Snyder, never could say that I ever recognized a single spirit that I ever saw who had lived in the body, but this was absolute and I could not acknowledge it." After many interesting manifestations, a lady clothed entirely in white appeared at the curtain of the cabinet, and called quite a number

of the audience to form a circle in front of the cabinet. While they were thus standing, she extended her hand and took one of the number by the hand and drew him into the cabinet, and, while standing by his side, put his hand upon the head and shoulders of the medium, so that he might be assured that she was sitting in her chair. Having satisfied him of that fact, she put his hand into that of the medium's and vanished. The gentleman, still holding the hand of Mrs. Bliss, came out of the cabinet with her, and upon being asked "Where is the spirit?" said, "She has vanished." Mr. and Mrs. Bliss insist upon a close examination of their cabinet, both before and after each seance. The proceeds of this seance (\$10.25) were sent to the treasurer of the fund for building a Home for aged and worn out mediums. Mrs. Bliss will continue to hold her materializing seances every Sunday, Tuesday and Friday evenings, at her residence, No. 1620 S. Thirteenth street, at 8 o'clock sharp.

#### Organization of a National Secular Association.

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the city of Chicago, on the 15th day of November next, at 2 o'clock P. M., for the purpose of organizing a National Association for the specific object of secularizing the State. The association to be formed on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, Pres. Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles G. Loring, Toledo, O.; Robert C. Spencer, Late Chairman Ex. Com. N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburgh L. L., Allegheny City, Pa.; Hon. A. Krekel, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com. N. L. L. for Kansas; Hon. James M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Truesdell, Pres. Syracuse L. L., Syracuse, N. Y.; A. G. Humphrey, M. D., Pres. Galesburg, L. L.; Thomas Dugan, Sec. Albany N. Y. L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, Y. Y. City; Dr. J. M. Monroe, Ed. "Seymour Times," Seymour, Ind.; C. W. Steele, Sec. and C. P. Hoffman, Pres. L. L. No. 34, Enterprise, Kan.; John Stone, Pres. L. L. No. 170, Dallas, Texas; Carl Jonitz, Ch. Ex. Com. N. L. L. for Arkansas; F. A. Wichelman, Chicago, Ill.; Clayton F. Woods, Ch. Ex. Com. N. L. L. for Nebraska; Wm. E. Parker, Ed. "Evening Star," Kansas City, Mo.; G. H. Walser, Ed. "Liberal," Lamar, Mo.; George Chainey, Vice Pres. N. L. L., Evansville, Ind.; A. A. Brown, Liberal Lecturer, Worcester, Mass.; Alonzo Lucky, Sec. Rantoul L. L., Rantoul, Ill.; E. D. Stark, Pres. L. L. No. 21, Cleveland, O.; C. P. Farrell, Pres. Washington, D. C. L. L.; C. Dunning, Late Chairman Ex. Com. N. L. L. for Michigan; W. H. Wakefield, Sec. Kansas State L. L.; David Eccles, Sec. Kansas City L. L.; Chas. A. Warden, Auburn, N. Y.; Rev. J. H. Burnham, Vice Pres. N. L. L., Saginaw City, Mich.; Edwin M. Searing, Esq., Attorney at Law, New York City; S. B. McCracken, Editor "Rational Appeal" and Chairman Ex. Com. N. L. L. for Michigan; Wm. Esau, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shellington, Sec. L. L. 182; Manchester, Iowa; S. Black, Cape Vincent, N. Y.; Wm. Chester, Sr., Pagosa Springs, Col.; F. A. Kerns, Sec. Wyoming, L. L., Wyoming, Ill.; Peter Tanner, Albion, N. Y.; Wm. R. Lazenby, Sec. Tompkins' Co. Liberal Club; M. Newton, Ellsworth, Kansas; E. E. Taylor, Richmond, Va.; Joseph Singer, Chicago, Ill.; Frank Hart, Doylestown, Pa.; Edgar M. Sellon, Sec. N. Y. State Free Thinkers' Association; D. L. Boutell, Lake City, Minn.; G. B. Fleming, Sec. L. L. 201, Angolia, Ind.; C. C. Richardson, Sec. L. L. 134, Tipton, Ind.; A. L. Brainard, Sec. Cattaraugus County L. L., Salamanca, N. Y.; P. Himrod, Esq., Lyons, Kansas; Dr. J. C. Michner, late Ch. Ex. Com. N. L. L. for Iowa, Texas; Allen Johnson, Sec. L. L. 170, Dallas, Texas; H. L. Green, late Ch. Ex. Com. N. L. L.; O. W. Cadwallader, Esq., Vincennes, Ind.; Hon. S. B. Clark, late Ch. Ex. Com. N. L. L. for Kentucky, Wilsonville, Ky.; Prof. V. B. Denslow, L. L. D., Chicago, Ill.; Prof. P. H. Philbrick, State University of Iowa, Iowa City, Iowa; Hon. Samuel Brook, Alliance, Ohio; E. H. Gibbs, late member Ex. Com. N. L. L. for Iowa; Daniel H. Kidder, Esq.; North Groton, N. H.; J. M. Roberts, Editor of MIND AND MATTER, and many others.

P. S.—Tickets of admission to this Conference will be furnished the delegates, on application, by H. L. Green, Temporary Secretary, Salamanca, N. Y. The Grand Pacific Hotel will entertain delegates at the rate of \$2.50 per day. The Parker House, at 187 West Madison street, Chicago, for \$1.25 per day.

#### Dr. Dobson's Liberal Offer.

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

#### A Most Valuable Offer—Spirit Obsession Diagnosed.

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

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

#### Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32. To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free Slate Writing Seance and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

#### A Chicago Medium's Generous Offer.

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

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

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

#### A Mediums Valuable Offer.

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

#### A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER. This offer remains good for all time. J. B. CAMPBELL, M. D., V. D. 266 Longworth St., Cincinnati, Ohio.

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

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

#### R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care. R. C. FLOWER, M. D. 1013 Race St., Philadelphia, Pa.

#### PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second Street. Test circles every Monday, Tuesday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by writing enclosing mediums to give seances &c. in this hall, by addressing A. James, care of MIND AND MATTER, 718 Sanson Street, Philadelphia, Penna.

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

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

#### SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; and evening at 7:45, at Carliers Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peebles, September 5, 12, 19, 26; Cephas B. Lynn, October 3d and 10th; Abbey N. Burnham, October 17, 24, and 31. Alfred Weldon, Pres., Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

#### PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons from 1 to 6 o'clock, at Room 9, 713 Sanson Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock at his residence No. 1620 South Thirteenth Street. Admission 25 cents.

Mrs. JAMES A. BLISS, Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. HOLLICK, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. Select seances every Monday, and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 111 South Second St.

Mrs. A. E. DeHass, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth St., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 422 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.







RECENT ORIGINAL RESEARCHES AND NEW VIEWS  
IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

## First Paper—Introductory.—Concluded.

Usually, if not universally, in barbaric thought, the other self is supposed to resemble the material self with which it is customarily associated. For example, the Australian, not content with slaying his enemy in battle, cuts off the right thumb of the corpse, so that the departed soul may be incapacitated from throwing a spear. Very different is this from the modern philosophic conception of the soul as immaterial. \* \* \* In this, as I have elsewhere urged, 'we see how simple and consistent is the logic which guides the savage, and how inevitable is the genesis of the great mass of belief, to our minds so arbitrary and grotesque, which prevail throughout the barbaric world. However absurd the belief that pots and kettles have souls may seem to us, it is nevertheless the only belief which can be held consistently by the savage, to whom pots and kettles, no less than human friends or enemies, may appear in his dreams; who sees them followed by shadows as they are moved about; who hears their voices, dull or ringing, when they are struck; and who watches them fantastically dancing in the water as they cross the stream.' This is exemplified in the argument of the Algonquins, who insisted to Charlevoix that since hatchets have shadows as well as men, therefore the shadow or soul of the hatchet must accompany the soul of the warrior to the spirit land.

"Now, when this general theory of object-souls, universal among uncultured men, is expanded into a still more general theory of indwelling spirits, we have before us a set of phenomena which go very far towards explaining the personifications of mythology. To quote again from my work on the subject: 'When once habituated to the conception of souls of knives and tobacco pipes passing to the land of ghosts, the savage cannot avoid carrying the interpretation still further, so that the wind and water, fire and storm, are accredited with indwelling spirits akin by nature to the soul which inhabits the human frame. That the mighty spirit or demon by whose impelling will the trees are rooted up and the storm-clouds are driven across the sky should resemble a freed human soul, is a natural inference, since uncultured man has not attained to the conception of immaterial force acting in accordance with uniform methods, and hence all events are to his mind the manifestations of capricious volition. The various theories of an embodiment show how thoroughly the demons or deities which caused disease are identified with human ghost-souls. On the one hand, in Australasia it is a dead man's ghost which creeps up into the liver of the impious wretch who has dared to pronounce his name; while conversely, in the well known theory of demoniacal possession, it is a fairy from Elf-land or an imp from hell, which has entered the body of the sufferer. In the close kinship, moreover, between disease possession and oracle possession where the body of the Pythia or the Medicine-man is placed under the direct control of some great Deity, we may see how, by insensible transitions, the conception of the human ghost passes into the conception of the spiritual numen or divinity.'

"Thus, by a somewhat circuitous process, we have at last reached something like a consistent and satisfactory explanation of the true nature of mythology. On the one hand philology has shown that a myth is an attempt to explain some natural phenomenon by endowing with human feelings and capacities the senseless factors in the phenomenon, as when the ancient Hindoo explained a thunder storm as the smiting of Vritra by the unerring shafts of Indra. On the other hand, a brief survey of barbaric superstitions has shown how uncultured man, by the best use he could make of his rude common sense, has invariably come to regard all objects as endowed with souls, and all nature as peopled with superhuman entities shaped after the general pattern of humanity. Thus is suggested a natural mode of genesis for the personifications of which mythology is made up. We see, moreover, that these personifying stories are not parables or allegories, but sober explanations of natural phenomena. Where we have recourse to some elaborate scientific theorem, the ancient was content with telling a myth. Thus the study of mythology is by no means to be set down as a profitless comparison of ridiculous or trivial fables. When pursued on the wide scale indicated in the present article, it is a study of the greatest and most serious importance, since it throws light of no uncertain character on the thoughts and mental habits of primitive men, as well as on countless superstitious beliefs and customs which have survived in relatively high stages of culture. And, perhaps, there is no better evidence of the profoundly philosophic character of contemporary scholarship than the pains which it is taking to investigate methodically the legends and sayings which formerly were either thought unworthy of serious study or were but treated as subjects for idle and arbitrary speculation."

These extended extracts from the *Cyclopadia* indicate the fact, as already intimated, that the students of mythology are, somewhat unconsciously, referring to very different epochs in the mental history of mankind. Whether we go back in time, or whether we go outward from the centres of civilization, in space, to the fringes of barbarism and savagery which encompass them, the effect is the same. The Algonkin of our day is virtually several thousand years behind the Greeks, at the most ancient period at which we have any certain history of them; and from the Algonkin stage of Greek culture, whenever that was, to that of the polished and greatly enlightened Greek people, from Homer to the school of Alexandria, is an immense gap in the course of human social evolution. One of the pictures which Mr. Fiske has furnished relates to one, and the other to the other of those periods.

The point of novelty and importance, which I have now to announce, and for which all that has been so far said, in this introduction, is mere preparation, is, that at some point, intermediate between the Greek-Algonkin, or rather the Paleo-Cosmik-Algonkin (the Old-World-Algonkin—Asia-Europe-Africa), and the classic Greek mythology (and the allied mythologies of other nations)—between these as a first and a third stage of mythological growth, there was a remarkable and hitherto completely (for us) hidden or buried stage of the same grand serial development, which we may now call the second or intermediate stage of the

mythological career; and which is now to be exhibited as matter of new discovery, and critical investigation.

The first of these stages embraces what I have denominated Simple Nature Myths, or Nature Myths; this second stage embraces Science Myths; and the third stage Art-nature Myths. We have, therefore, to do, in the following exposition, neither with the stage of mythology which Mr. Fiske has so carefully expounded as the origin of mythological conceptions, nor with the far later stage of mythological completion and art-culture treated of by Max Muller, Cox, and others, and explained by Mr. Fiske; but with a middle phase and distinct stage, having neither the unthought spontaneity of nature, with the early savage, nor the free and fanciful play of poetic genius, in the disposition of already accumulated materials; but which was reflectively and deliberately wrought out, by the early scientists and philosophers, and purposely injected or interpolated into the thought of the world. They, it is true, did not intend to contribute to the building up of the fabric of mythology and popular superstition. Their purpose was exactly the opposite. They sought earnestly to find and secure the true foundations of knowledge. They were the positivists of the day, and they doubtless hoped to overthrow the popular system of belief. The result was partly a success, in as much as they really founded the then new science and philosophy of the world; which has never since ceased to exist and to grow; and partly, for long centuries, a failure, since in fact their labors became a new and powerful buttress of the older doctrine, which it in turn helped greatly to modify, and of which it grew to be the traditive head and chief factor; while, itself, it was so over-laid by the huge mass of *naturalism* materials previously accumulated, that as science, and as originally propounded, it has been completely lost sight of, for ages, awaiting rediscovery, at our hands, and at this late hour.

The case was similar to that of the introduction of a new religion or a new civilization into the midst of an old one, which remains as its environment, and reacts upon it; to modify it, and change it back into the shape of the old. Each party prevails in a sense; while each is largely deflected from its own true purpose. It will be shown that the chief features of the great final and far reaching Aryan system of mythology arose out of the earliest discoveries of science; while the minor features and modifications of the system were contributed by the older and cruder phase of mythology; and these last mentioned so far predominated, that the scientific features while remaining leading, as mythology, lost all recognition, in that form, as science, and are now the buried city which it is our present business to unearth and expose to view.

The very existence of any strictly scientific element in mythology has been so little dreamed of or suspected, while yet the proofs of it are so copious and convincing, that it would be a waste of labor and time to argue the matter. The best and only necessary argument will lie in the exposition itself.

A slight amount of technicality will simplify the matter of referring to the three different periods of the inception and development of mythology as above sketched and described. Let us call the stage of Simple Nature Myths the *Naturalism* of Mythology; that of Science Myths the *Scientism*, and that of Art-Nature Myths the *Artism*.

The *Naturalism* of Mythology extends from Animism, or the belief that all nature is alive, and from the first promptings of the infantile mind of early human society to personify external Nature, and from the resultant pure Algonkinism as sketched by Mr. Fiske, up to the existence of a quasi-scientific and tolerably well digested system of Natural Mythology, culminating in the established worship of the Sun and Moon, of the Great Features of Nature, of Fire, of the Sexual Organs, as epitomizing Nature in the continuous processes of reproduction, etc.

The *Scientism* of Mythology began with the beginnings of the development of the science of pure mathematics, and especially in its geometrical branch, and more especially in the consideration of the wonderful properties of the Circle and the Sphere; and in the symbolism to which the earliest true scientists were compelled to resort, in the absence of any proper lingual technicalities, for the expression of their ideas; and extends up to the somewhat full development of the science of astronomy; a period which we may limit, theoretically, by the institution, by diagram and technical namings, of the scientific Zodiac.

The *Artism* of Mythology begins with the completion of the *Scientism* (saving the inevitable overlappings), that is to say, with the epoch of the Zodiac, and extends through the poetic and classical period, followed by so much of mythology as has been imbedded in the theologies and literature of later times, lasting, in a sense, even to our day. Within this period is especially developed the effort to express myths by appropriate symbols, which Hegel regards as the origin of Art.

The institution of the scientific or astronomical Zodiac, noted here as the beginning of the latest period is, itself, so far back in time, that, even when the Ptolemies reigned in Egypt, three hundred years before our era, there was no memory or tradition even of its origin. The very shortest period that we can assign, therefore, to the latest stage of mythological development (the *Artism*) is three thousand years, recurring backward from the present time; and probably four thousand years would be the truer assumption. Of the length of the two preceding periods we can do little more than form conjectures. Still, it may be decided, on principle, that the scientific period, as a transition from the natural to the artistic, was a period of a comparatively short duration, and that the first period was almost certainly longer than the two later periods combined. It may relieve the mind of the reader to have something definite suggested as to the probable continuance of those three periods, and so, without claiming anything like scientific accuracy in the matter, let us assume the following estimate:

1. For the <i>Naturalism</i> of Mythology.....	7000 years.
2. For the <i>Scientism</i> .....	2000 "
3. For the <i>Artism</i> .....	4000 "

It is the second of these periods to which we are about to give specific attention; but not to the whole of it. I have spoken of it as having begun with the development of mathematics, especially geometry, and their perversion to mythological uses, and as having ended with the complete organization of astronomical doctrine, and its mythological perversion. Of this latter period (the astronomical) I shall have comparatively little to say. Other writers as Higgins, in *Anacalypsis*, Dupuis, and others, formerly, and now, especially, your learned contributor, C. B. Peckham, have already largely dealt with it; and the writers on

the artismology of mythology have supplemented them. In other words, the presence of a concrete scientific element, dealing with the heavens, etc., in mythology has been discovered and exposed. It is then the abstract scientific element (mathematical), alone, which is new, and which will be the main burden of the following exposition. In respect to time, we may say, therefore, that, is the first 1000 years of the middle or 2000 year period; suppositionally from 6000 to 5000 years ago.

Certain other limitations upon the scope of our investigations must be made. Sir George W. Cox, in his *Mythology of the Aryan Nations*, discriminates between inventive and what he calls traditive deities (1). The first, he says, owe their existence to invention, due to the imaginative necessities of the poets and other fanciful writers; an invention which has also "been busy in depraving and debasing the idea of even those which are traditive." By the traditive deities he means those who had their origin farther back, in some deeper and more significant form of thought, who have descended by tradition through the ages, and whose existence as deities constitutes the substantial framework of the whole mythological system. It is specifically with these traditive deities that we have now to do.

We have given attention to the time when the scientific element in mythology was probably evolved. A word now with regard to the place where. The most recent scientific investigations tend to concentrate the attention of the learned upon a region north of the Himalayas and eastward towards the borders of China, and around, especially, a certain school or early university at the old city of Balkh, in what is now known as Toorkistan, as the probable fountain head of that great central current of the world's civilization, of which we in America are, as it were, at this day, in some sense, the extreme front wave. This position, or Kashgar, or Khokand, a little further north, still far east of the centre of Asia, marks a position more centrally located than any other, as related to Asia, Europe and Africa, and might, therefore, on purely theoretical grounds, be fixed upon as the early focus of their joint currents of social and intellectual culture. But in addition to this, scholars, M. Terrien de Lacouperie, and others, are beginning through the medium of deeper philological research to establish at least a faint shadow of early historical connection between China, and the far East generally, with Babylonia and the West, through the mediation, as they suppose, of an Archaic centre of civilization at Balkh and its vicinity. More will be said on this subject in my own subsequent etymological labors. It suffices to say that from this point, a northeastern branch of emigration and influence would readily pass north of the Caspian Sea into Northern and Central Europe, yielding the Slavonic, the Scandinavian and the Teutonic forms of the common mythology, and a southeastern branch into southeastern Asia, (from India, inclusive, West), southern Europe and Africa.

Through a further limiting of the scope of our present inquiries, they will be confined to the several sub-branches of this southeastern drift of development; the Hindoo, Assyrian, Syrian, Egyptian, Latin or Italian, and Greek forms of mythology. Among these, the precedence is given to Greek ideas and forms, as those which received the complete elaboration, and for another reason; that in treating of John, Jesus and Jonah, a very considerable attention has already been bestowed upon the Semitic sub-branch of mythology. It will perhaps be found occasionally convenient to use the term *Phenis*, suggested by Inman, to designate the Phenicio-Syrians, or the people, generally, living around the eastern extremity of the Mediterranean Sea.

In conclusion of this introduction, let me refer to a very natural and probable criticism, to be anticipated as likely to be made upon some of my etymologies. It may be thought by distinguished and cautious etymologists, that I occasionally overstep the established limits of difference between different languages, and admit of hybridity; or assume affinities between different families of language, as, notably, between the Semitic and Indo-European branches, which are not scientifically established and authorized. I beg them, however, not to suppose that I am ignorant or unaware of any of their points. I know very well what is linguistically orthodox, and what is *suspect* in this department of learning, according to existent authorities; but as already intimated I have new light of my own, to guide me, and to be offered to others, on the subject, which from the order of presentation of the several allied branches of investigation, cannot be formally presented here; but which, no doubt, being present to my mind, somewhat color the character of the etymological portions of my whole treatment of mythology. The objection if such arises, will, it is hoped be removed by the later publications that are contemplated and have been alluded to. I merely ask attention, for the present, to the fact that the utmost difference exists in the propriety of making a compound root-word to be part Greek and part Latin, or part Sanskrit, and part Latin or Greek, according to the period of time referred to. What would be a highly unscientific procedure in this respect, if assigned to a time subsequent to the complete separation of those sister languages from their parent stock, is perfectly legitimate, if referred to their nascent state, or to the older mother tongue back of them. Although such license has not been taken by etymologists, or if so, only in a very slight and casual degree, it is I think, quite certain that their own premises authorize it; and that there is a considerable field of transitional etymology of this kind, as between language and language, to be traversed with good promise of yielding interesting and important results.

Another point of novelty affecting my etymologies is this: I find, as a fact quite well established to my own mind, and which I shall do something in this series of papers, to elucidate, that the religious technicalities and Divine Names of the whole then known world, at the time they were established and promulgated, were derived from some common source, quite as Greek and Hebrew have permeated our modern world with their theological terms; and so constituted a common technical language, peculiar to religious subjects, and interpolated into all the various local languages; so that with respect to this class of words, we are not to be hindered, in our investigations, by the ordinary restrictions imposed upon scholars. Sometimes, of course, these terms were translated, instead of being transferred; frequently they underwent considerable alterations, according to the genius of the particular language in which they were imbedded, and sometimes they were replaced by native words, somewhat allied in meaning or

form; but despite all these accidents, they still retain so much of their original and common character, that it may be said that they are the remnant of a single and peculiar technical nomenclature—not unlike the chemical language, or the musical language of our day, which traverses the boundaries of all countries, and is, substantially, the same everywhere, let the local idiom be what it may. All this leaves still untouched the strictly new Idiomatic method, in Etymology, already, also, alluded to, and which will in due time be duly expounded.

[TO BE CONTINUED.]

## BLACKFOOT'S WORK.

RECEIVED GREAT BENEFIT.

Bradford, Vermont.

Mr. Bliss.—I received great benefit from your magnetized paper. Please send me two sheets and oblige,  
Mrs. H. M. GOLDSMITH.

RELIEVES SEVERE HEADACHE.

North Jackson, O., Sept. 30, 1880.

Mr. Bliss.—The magnetized paper received. I have worn it one week, and I think it is helping me of the headaches that I am troubled with. Please send another paper. Yours,  
MRS. HARRIET FLAUGHEN.

REMOVES A SCPTIC'S HEADACHE.

Mr. Bliss.—My wife got some of Blackfoot's paper and gave it to me to try. I did not believe in it, but I tried it and found it relieved my headache. It had ached for a long time. Send me another sheet.  
CHARLES RUSSELL.

RELIEVES LAME BACK.

Lynd, Mass., Oct. 2, 1880.

Mr. Bliss.—Dear Sir.—By request of Mrs. L.—I send for more magnetized paper; she says that which she used has done her great good. Please send another sheet for her lame back. With respects to mediums that are not ashamed of truth.  
LIZZIE M. WATSON.

BENEFITS THE BLIND.

J. A. Bliss.—Sir.—I enclose ten cents for another sheet of your magnetized paper for the blind woman, Mrs. Huntress. She thinks she been greatly benefited by the other sheet you sent her and hopes soon to send for a dollar's worth.  
MRS. A. D. VAN BUREN.

ANOTHER GREATLY BENEFITTED.

Oakland, Cal., Sept. 24, 1880.

Jas. A. Bliss.—Kind Sir.—Enclosed find 40 cents, for which you will please forward to my address four more sheets of Blackfoot's magnetized paper (one a week). I have been greatly benefited thus far, for which I thank you and your band of noble workers, and especially Blackfoot. I could almost see him after I retired. I am quite sure he was with me.  
MRS. P. W. CLEM.

SUFFERED EVERYTHING BUT DEATH.

Wheeling, W. Va., Oct. 3d, 1880.

Dear Brother Bliss.—I want to acknowledge the great benefit I have received from Blackfoot's paper. I was suffering everything but death, and sometimes it seemed to me that death itself would have been preferable to the pain. I sent for your paper, put it on and wore it. I could not see across the room, I heard a coarse voice say \* \* \* It was as plain as though it was a person in earth life, but there was no one in the room but myself. I did as directed, and am now perfectly at ease, and feel as well as I ever did in my life. Praise God and the angels.  
MRS. SUSAN WALKER.

NEVER FOUND SO MUCH RELIEF BEFORE.

Valley Grange, Neb., Oct. 3, 1880.

Mr. Bliss.—Dear Sir.—Please send me another sheet of magnetized paper. I have received both the other sheets and know that they were a great help to me, but don't expect to get cured in a minute of a disease which has bothered me for fifteen years. I have tried almost everything, but never found anything that would help, except for a short time, until I commenced to use Blackfoot's paper, and I feel very thankful for what he has done for me. Go on, Brother, in your good work.  
Fraternally yours,  
CHAS. H. JACOBS.

WONDERFUL DEVELOPMENT OF PHYSICAL MEDIUMSHIP THROUGH BLACKFOOT'S MAGNETIZED PAPER.  
Oakland, Alameda Co., Cal.

Mr. Bliss.—Dear Sir.—I have sent to you twice and received Blackfoot's magnetized paper; since that time Mr. J. J. Jackson and myself have sat in a cabinet 2½ feet wide, 5 feet long, with an aperture in the doorway 12x14 inches. The door the only entrance to the cabinet. The first night we heard raps and saw a few lights in the course of the evening. In the course of ten evenings we had a guitar, drum and accordion taken up in the air and tunes played upon them. Talking through horns; giving full directions how to proceed with our sittings, and what to do for the sick. Three branches from lemon trees, leaves fresh and fruit growing on them, were brought to the circle. We asked the spirits where they got them, they said, "Los Angeles," some 400 miles distant, and that it took but a short time to bring them. The cabinet door opened when locked without the keys being used. Water was brought in a glass tumbler from a stand some twelve feet from the cabinet, for us to drink the water that they had medicated. Things were taken from the room, such as drum, guitar and horn, and not seen for twelve days and then brought back when the doors were all locked and windows fastened. I felt hands upon me as any living hands would feel. When they were playing upon the instruments we would see the motions of their fingers by lights that followed their movements. A slate that was hanging in the room was carried into the cabinet and both sides written upon in three different languages. We got a large sheet of paper and left it in the room on the table; the next morning we found it torn in pieces about the size of playing cards, inside of the cabinet, signed on one of the pieces "Magnetized by Blackfoot, Lightfoot, Blackhawk and Rising Sun." \* \* \* During each evening many lights were seen in the cabinet and room where the cabinet stands. If you find this worth printing, print it.  
Yours truly,  
M. CURTIS.