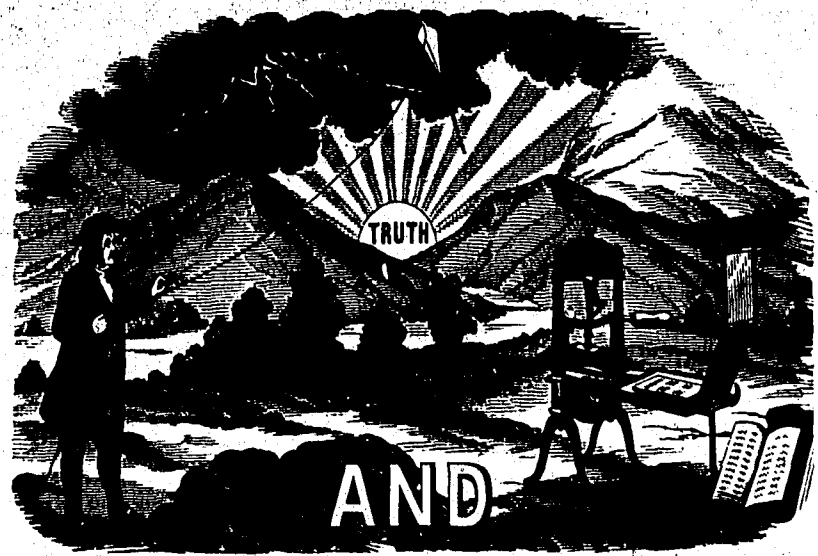


# Mind



# Matter.

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

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## TELL ME!

T. P. NORTON.

Tell me! O Sun! Thou type of a great cause,  
Still beaming with the glory of His laws,  
Whose mandate stamped the universal whole  
With love, in image of the Parent soul.  
Tell me fair Moon! whose golden blushes led  
Old Ocean from his dark and stagnant bed,  
When thou wert first commissioned into space,  
Ere rolling ages cooled thy wrinkled face.  
Tell me ye Stars! Sweet minstrels of the night,  
Fleet messengers of concentrated light;  
All ye who sang with joy together there  
When chaos fled to regions of despair;  
When spirit breathed upon the watery deep,  
And woke young Earth from out her pregnant sleep.  
Ye mountains! Giants from the mighty wars,  
With silvery crowns communing with the stars,  
Inscribed with lessons of volcanic lore,  
Still burdened with the decalogue ye bore.  
Ye Zephyrs! Laden from a balmy clime  
With spicy tokens of sweet summer-time;  
And all ye flowers! while wet with heavenly dew,  
And love in glowing tints is sparkling through,  
Tell me! is there above, beneath, one spot,  
Among ye all, where Love divine is not?  
Where wrath vindictive feeds devouring flame;  
Where devils rage, and love is but a name;  
Life but a phantom or some dread abyss  
Luring the mind to leap its precipice?  
Are worlds but bubbles of the cosmic brain,  
From nothing blown to nothingness again;  
The soul a plaything for stern fate to rule,  
And man, of chance the weak and helpless tool;  
Hope, but delusion of the drifting mind  
Launched in the endless gloom, and justice blind?  
Has weakness e'er usurped Almighty power,  
That selfish fools might rule a fatal hour;  
Nature's first law its heavenly throne resigned,  
To inaugurate a chaos of the mind?  
While Heaven's high court descending to array,  
Mistakes the order of the opening day?  
Shall Nature's autisms ever sink to be  
But dregs of e'er a lost eternity?  
Could Wisdom, Justice, or blest Mercy's smile  
Ere succumb to a crawling serpent's wile?  
Are symbols of the myriad gods of yore,  
Some tyrant's photograph, painted in gore,  
Developed on the face of nature's scroll  
To mock the aspirations of the soul?  
Nay! Tell it not! Bright orb of Life and light,  
Nor thou fair Sun, jar the silly night,  
With tales of black injustice and affront;  
Nor ye bright Stars, belie your songs of youth,  
Ye harbingers of everlasting Truth.  
Repeat it not! Mankind cursed tale of woe,  
By which he stifled himself below;  
Let all creation's voice be mute as death  
For evermore; than one blaspheming breath  
Should seethe the benighted cheek of mother earth,  
Or dim the glory of her native worth;  
'Tis childhood ere should cease its loving prayer,  
Or learn to doubt a Parent's fondest care.  
But let the sun of Truth with piercing ray  
Dispel the hideous clouds of earth away;  
The cruel gloom in which it was enthralled  
From whence intolerance and murder crawled,  
With shiny coils to check fair Reason's flight,  
And sink a dawning world in hellish night,  
Then summon forth that flood of light again,  
Born of some heathen mytho-logian's brain,  
Whose nature revelled in the monstrous strain.  
From hell of orthodoxy let him rise,  
Reveal his parentage, confess the lies  
Which brought a devil from a world of bliss  
And gave him undisputed power in this  
Place him upon the pedestal of crime,  
Branded with all the mischief of his time;  
Then bind him hand and foot where culprits hang,  
And sink him in the lake from whence he sprang,  
While Ignorance, his parent, on its throne  
By Reason left deserted and alone,  
Shall tumble with its rottenness anon  
To hide for ever in oblivion.  
Then shall the universe rejoice, to swell  
An anthem through, its whole domain to tell  
The story of the earth's deliverance  
From mental darkness, death, and ignorance;  
Humanity shall then in Eden reign,  
Freed from the tyrants of a childish brain,  
To kneel at Virtue's shrine, a world to bless,  
Proud arbiters of its own happiness.

## THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbrogllo.

BY J. M. ROBERTS.

[Continued.]

CHAPTER VIII.

THE FORGED AND ALTERED LETTERS ALLEGED TO  
HAVE BEEN WRITTEN TO ELIZA WHITE FROM  
MR. AND MRS. HOLMES.

In addition to the fraudulent "Autobiography" of Eliza White, written, as we have shown, by Dr. Child, at the instance of Wm. O. Leslie and Wm. W. Harding, certain letters written to Mrs. White from Mr. and Mrs. Holmes, while they were at Blissfield, Mich., were procured by the conspirators from the former, and used to make it appear that the latter had sought to get her to join them in Michigan, to aid and assist them in deceiving the public as mediums by having her to personate spirits, as they falsely pretended she had done in Philadelphia. Imitations of these letters were made by an expert in imitating writing, in which so much of the genuine letters were copied as could, in any way, be distorted to prejudice Mr. and Mrs. Holmes in the public mind; and such additions and suppressions made in them as suited the false and fraudulent aim of the conspirators. This damnable outrage was also made necessary by Mr. Owen's restiveness under the humiliation to which the Christian conspirators and their employed tools, had subjected him.

These bogus letters were published by Wm. W. Harding in the Philadelphia *Inquirer*, simultaneously with the bogus "Autobiography," and to the shame of the *Press*, also in that paper on the same day. I will now, as briefly as possible, give the facts relating to this infamous attempt at deception and demonstrate its real nature.

Three out of the five alleged letters were without signature of any kind—one was merely signed with the letters J. & N., and but one was signed with the full name, Jennie Holmes. Had these letters been genuine, as they were not, the pub-

lication of them without the consent of Mr. Holmes was a gross journalistic impropriety on the part of the editors of the *Press* and the *Inquirer*, and an act of meanness that no honorable journalist would have been guilty of. As these letters were fraudulent and gotten up to injure Mr. and Mrs. Holmes, the publication of them was a monstrous outrage and one that should co-er all concerned with disgrace and condemnation.

In publishing those fraudulent letters, Wm. W. Harding alleged that they were "verbatim et literatim" copies of genuine letters, thus fully endorsing the fraud, if not engaged in it. Now what was the nature of this attempt to deceive the public? Mr. and Mrs. Holmes admit they wrote several letters to Mrs. White, while they were at Blissfield, Mich., in relation to the business matters left in her charge by them; and that those letters no doubt contained a portion of the matters embodied in the alleged copies of them; but they both declare that the alleged copies were so altered and garbled to suit the purpose of their accusers as to constitute them utterly fraudulent and untrue. Mr. Holmes, who wrote most of the letters, says he wrote them with no idea of concealment and that he is very confident he signed all the letters with his usual signature. He insists that the original letters will show such to be the fact if the conspirators will ever produce them. He also insists, and very naturally, that had he withheld his signature from any letter he ever wrote against his usual custom, he would have remembered it, but he feels positive he signed his letters to Mrs. White with his own name. Besides the contents of the fraudulent letters would have rendered the not signing of the letters, as a means of concealment, an absurdity, for they related to matters that immediately concerned Mr. and Mrs. Holmes.

Why, then, were these unsigned, and, as the conspirators allege, literally copied letters, without the copied signature as well? They have not answered this salient question, but we will. The man or men who, imitating the writing of the original letters, and using such portions of those original letters as suited them, had put words into the mouth of Mr. and Mrs. Holmes that they had never written nor thought of writing, and hence to have imitated their signatures as subscribing to those false utterances would have been a vile forgery which, if not a legal crime, would have been an act of the meanest character. Beside it was easier to imitate the body of the genuine letters, without detection, than to attempt to forge the signatures and hence the altered letters were published as unsigned. That Dr. Henry T. Child was a principal actor in that outrage there can be little doubt, in as much as it was he who first showed the fraudulent letters to Mr. Owen, and furnished copies of them to the *Press* and the *Inquirer* for publication. Dr. Child was governed in this matter by the necessity he found himself placed in to completely deceive Mr. Owen and prevent the latter from knowing the extent of the moral depravity which he had exhibited in this affair.

Space will not admit of the publication of the whole of the alleged letters, as published. It must suffice to say that the greater portion of those letters related to business matters incident to the removal of Mr. and Mrs. Holmes to Blissfield, Mich. We will confine ourself to giving such portions of the alleged letters as will suffice to show the nature of the fraud which these so-called letters constituted.

In the letter purporting to have been dated at Blissfield, Mich., July 31st, 1874, this passage occurs:

"This business we're engaged in is enough to vex the life out of an ordinary mortal, and unless some sort of system and order prevails 't' business we'd soon go to dogs. There is no business th't requires so much care and close attention as ours does. It is not 't' amount of labor or 't' length of time th't makes it difficult, but it is 't' close attention and heavy strain on 't' mental faculties that tells on a body.

"You are wrong to set up to tell us what you will and what you won't do, you may think th't you know it all, and try to bully us in doing as you'd wish things done. Your better judgment should teach you th't this sort of thing won't do. Some one must be head and front and 't' others sh'd be guided wholly by him. The trouble with you is that you are too impulsive and inclined to be headstrong and wilful; you don't take time to reason or exercise your better judgment, but jump to a conclusion and say many hard and foolish things th't you don't really mean. When you know me better, you will realize th't I am your friend and w'd not advise only for y'r own good.

"Keep a sharp look out while you stay in fifty Dr. Child has 't' latch key. I c'd not refuse him. Just at this time I can't say definite what we shall do. Can tell you in a few days. Indications are that we will want you to come *this way*. Write and send me papers. I want to know what is going on. Keep your eyes and ears wide open. Do n't talk yourself, but listen to others talk. Th't's 't' way to learn."

The alleged letter, from which the above extract is taken, has no signature to it, and is no more the letter of J. Nelson Holmes, to whom the conspirators attributed it, than was the fraudulent "autobiography" of Dr. Child and Wm. W. Harding the production of Eliza White. It is addressed to no particular person and bears every mark of being the lying invention of Dr. Child, in whose possession it was first found. If Mr. Holmes had written any part of it, he would have signed it in

some way. We have received scores of letters from Mr. Holmes and know that the language attributed to him was never written by him. The exaggerated and inconsistent abbreviation in the spelling of words is enough of itself to establish its spurious character. The pretence that Mr. Holmes should have written to Mrs. White requesting her to "keep a sharp lookout" for Dr. Child while she remained in the house because he had the dead latch key is preposterous. He had no reason whatever to fear Dr. Child, as the latter was fully identified with all that had occurred at their seances. This was a bungling attempt of Dr. Child to divert public attention, and especially the attention of Mr. Owen from himself.

The next alleged letter is without date, is addressed to no person and it has no full signature. As it is very short, I give it in full:

"Train waiting. Only time to say th't money and ticket for you sent. Get ready immediately. All ready for you. Cabinet up and all things in order. Don't delay.

"Y'r's,

HOLMES.

"Wednesday, 5 P. M."

If that letter was a genuine one it must have been written on Wednesday, August 5th, just five days after the previous letter was written. In that brief space of time Mr. Holmes is represented to have decided to remain in Michigan, that he had erected a cabinet and had all things in order to proceed with their seances. It will be seen by the so-called letters that he is represented as having written to Mrs. White to ship the cabinet to him that had been used in Philadelphia. One or the other of those alleged cabinets must have been superfluous. But let us imagine, if we can, that Mr. Holmes wrote that letter, and what possible sense can be made out of it. He is made to say, "Train waiting." Waiting for what? Waiting where? Only time to say "th't money and ticket for you sent." What money? What ticket? What were they sent for? How were they sent? If a passage ticket from Philadelphia to Blissfield, how could Mr. Holmes obtain it at the latter place? It is perfectly absurd to suppose that Mr. Holmes could have written such incomprehensible nonsense. Who ever heard of a train waiting to carry a letter or person that was behind time. Any fool can see that letter is a lying fraud and as it was first produced by Dr. Henry T. Child, we do not hesitate to say that we believe he is the author of it.

The next letter attributed by the conspirators to Mr. Holmes relates mainly to instructions sent to Mrs. White as to the packing, forwarding and disposing of the personal effects which had been left in her care; and so far as it relates thereto, it may or may not have been literally copied. It bears date, Blissfield, Mich., 8th August, 1874. If it is in that respect a correct copy of what Mr. Holmes wrote, it goes very far to prove that he did not write the two preceding letters attributed to him. In this letter Mr. Holmes is represented to have written "Enclosed find key of wardrobe or cabinet." When, before or since, was the cabinet called a wardrobe by Mr. Holmes or anybody else? That was a fatal slip of the forger. Mr. Holmes is made to say, "Go to 825 Filbert street and ask for Mr. Trainer; tell him to take the cabinet down and put in shape to be shipped." Unless Mr. Holmes was crazy, he never would have written that. Mr. Trainer was the mechanic who put the cabinet up, and he had publicly certified that there was "no trap or trick about it." The lying author of that letter makes Mr. Holmes say further, "Tel 't' carpenter [Trainer] to take th't old door to pieces th't stands in 't' lower back hall and use to pack 't' walnut boards in; also 't' strips of walnut, in fact all 't' lumber th't I can make use of. The two cut boards keep in the wardrobe [cabinet] and after it is nicely packed full and tight wrap it round well with rope to prevent 't' door from being opened." Such were the instructions which Mr. Holmes is represented to have sent to Mrs. White in relation to the forwarding of the cabinet.

Now any person who ever saw that cabinet knows that it had but two sides to it, no bottom, and a loose movable top. This was the article which was to be packed full of things and wrapped with rope to prevent the door from being opened. None but a fool ever wrote that, and its author was just fool enough to do it. That author was no doubt the same who wrote the tissue of lies called the "Autobiography" of Eliza White. How Mr. Owen could have been deceived by such manifest nonsense has been a mystery, even to myself, for in all other matters he never appeared to lack good sense, and one would reasonably suppose that he would have had sense enough to see through such shallow falsehoods as Dr. Child was guilty of. Mr. Holmes is represented to have written further: "We will arrange for you to board in 't' house as a stranger, and everything depends on your acting your part well. It is a country town, and everybody talks and tells all they see and hear." This passage has no connection with what precedes and follows it, and is certainly an entire interpolation. This alleged letter is not signed, and is beyond all question a vile fraud on the part of its author.

The next of this series of fraudulent letters was dated Blissfield, Mich., Aug. 14, '74, and purports to be a letter in reply to a letter of Aug. 12. In that letter Mr. Holmes is made to say, "I will do as I said, and pay \$5.00 for each and every seance, and if we don't take in that amount, will make it up." The letter alleged to contain that offer is not signed. It is undoubtedly one of Dr. Child's stupid lies concocted to help his owners. In the same fraudulent letter Mr. Holmes is made to say, "We intend to hold a few dark seances next

week, in a measure to prepare 't' way for the light seances." In relation to this passage we will show by the testimony of Dr. Child himself that it could not have been written by Mr. Holmes. Col. Henry S. Olcott, in the Second Part of his "People from the Other World," referring to other letters written by Mr. Holmes, says: "I have before me sundry letters written by Mr. Holmes to Eliza White and Dr. Child, from Michigan, which speak of Katie King's having appeared in their circles out there. Col. Olcott does not state in his book who he obtained those letters from, but he informed me personally that they were loaned to him by Dr. Child, to whom he returned them. The letters to which Col. Olcott referred were not published with the pretended letter. As Col. Olcott identified those letters as genuine, there can be little doubt they were signed as well as written by Mr. Holmes, and were not anonymous, as were the spurious letters. Col. Olcott says: "On the 25th of August he [Mr. Holmes] writes Dr. Child that they held a seance on the 21st, at which 'Katie came and showed herself splendidly,' while on the 28th he writes to Mrs. White instructions about packing and shipping his furniture from Philadelphia. Clearly Mrs. White could not be in the latter city occupying the house, and in Michigan, playing the part of Katie King at the same time. On Sept. 4th he writes to Child that K. K. comes to us better than ever, but seems troubled about something that we can't find out. What does she tell you? And Eliza does not pretend, in her mock autobiography, to have gone West before the 12th of September. Who then was personating Katie King before her arrival?" Mr. and Mrs. Holmes received a reply to their letter of Sept. 4th from Dr. Child, in which he said Katie King told him that the cause of her worryment was because Mr. and Mrs. H. had determined not to return to Philadelphia. Well might Col. Olcott ask that question. The pretence that Mrs. White was ever at Blissfield, Mich., was a monstrous falsehood, and Dr. Child knew it to be so, when he so stated in his untruthful and fraudulent "Autobiography." As Katie King was coming out at the seances given by Mr. and Mrs. Holmes at Blissfield better than ever and Mr. Holmes so wrote to Mrs. White herself, it is not at all likely that he ever wrote to get her to go to Blissfield where her services could be of no use to him whatever in connection with their seances.

The fifth letter fraudulently attributed to Mr. and Mrs. Holmes by the conspirators was much longer than the rest, and was simply over the initials J and N., which we interpret Judas and Ninny, the author of this letter being guilty of a meaner act of treachery than was Judas of the twelve, and as great a ninny as ever undertook to play the rascal. This letter is dated Blissfield, Michigan, 18th August, '74. Mr. Holmes admits he wrote a letter to Mrs. White, which contained substantially what is therein attributed to him, but that he signed the letter he wrote with his full name. In the spurious letter Mr. Holmes is made to say, as he did substantially say:

"Yours of 't' 14th received to-day. Sorry you have gone to expense of another month's rent. You ought to have received my letter before the 13th, as I mailed it on the 8th. However I don't know, it may be all for the best, and as it can't be helped, why we must abide 't' result. You done right in refusing to let Dr. C. have 't' cabinet. I don't like the way he has done about the photos. We left orders for Mr. Hurn to print 100 each of Jennie's and mine, and told Dr. C. to pay for them out of 't' proceeds of 't' sale of 't' spirit photos; but instead of doing so, Mr. Hurn sends them by express C. O. D. \$14.00 and ch'gs. Now he has had five hundred copies of Katie King printed, and I expect he has sold nearly all of them. I have written him for a statement of his sales and expenses, but although I have made this request twice, I can get no answer."

In view of that language, substantially addressed to Mrs. White, can there be any doubt whatever that Mr. and Mrs. Holmes regarded the copyrighted picture of Katie King as a genuine photograph of that most interesting spirit. In giving the substance of that portion of Mr. Holmes' letter to Mrs. White, the conspirators unintentionally produced the most absolute proof of the entire good faith and honesty of Mr. and Mrs. Holmes, in relation to the photograph affair. Had Mrs. White stood for the photograph to which Mr. Holmes referred, he never would have written to her in that manner.

In the same so-called letter, Mr. Holmes is alleged to have written:

"As to our not coming back as we intended, and 't' talk th't it will cause, is a matter of no moment to us. No matter what we were to do, or how we went or came, it w'd be all the same, people w'd talk and say all matter of things and circulate all kinds of stories."

Whether Mr. Holmes ever wrote that or not it was fully confirmed by the succeeding events. They then represent Mr. Holmes as having written: "If after getting your letter, I could have countermanded the order of shipping our goods I sh'd have done so, but as they are now on the way to us we will hold 't' seances we promised to 't' friends here." What seances had they promised? Undoubtedly the seances referred to in the letters to Dr. Child. The goods referred to were never shipped, as Mr. Holmes then supposed, but were retained and appropriated by Mrs. White. It was this conduct on her part that brought Mr. and Holmes back to Philadelphia. Mr. H. is then represented to have written:

"If I had any idea of how much trouble we were leaving you, when we left Philadelphia, we



wo'd never have come away at all. But after we had talked 't matter over with you and entered into all 't details abt our sending for you and y'r travelling with us I thought 't matter fully understood and that you w'd be prepared to come at a moment's warning." This is so entirely inconsistent with all that preceded it as to make it clear that Mr. Holmes did not write any part of the spurious letters. This fact is made more evident by the following manifestly spurious paragraphs:

"We think of going to 't mass meeting of Spiritualists at Terre Haute, Ind., which takes place on Aug. 27, 28, 29, 30th.

"Sh'd we decide on going will want you to come, can you get ready in time?

"Once more I'll repeat it. 'We will pay you \$5.00—for each seance.

"We commence our dark seances here to-night. That those paragraphs are the lying invention of the author of those published letters, is evident from the fact that Mr. Holmes would certainly have made no such proposition to Mrs. White in the same letter in which he approved of her remaining where she was another month. That "liars should have good memories," was never more clearly demonstrated than in the lying inventions of Dr. Henry T. Child, Wm. O. Leslie, Wm. W. Harding and Eliza White in their outrageous attempt at public deception.

I have thus gone over the alleged letters which were used by the conspirators to disgrace Mr. and Mrs. Holmes, and have given every part of them that could in any way tend to fasten the charge of dishonesty upon them. I trust the reader will not deem the time and space required to do this, as of little consequence. I intend to point a moral in closing this narrative that I hope will never be lost sight of by the friends of Spiritualism, and a thorough sifting of the facts is necessary to that end.

The following letter from Mr. Holmes to myself in reply to a letter I wrote him concerning the letters attributed to him by Dr. Child and his associates, will of itself suffice to show the nature of the deception attempted by the latter:

"VINELAND, 9th Dec., '75.

"J. M. ROBERTS, ESQ.,

"Dear Sir:—I have read and re-read the letters you copied from the *Inquirer*; and though strange as it may seem to you, read them for the first time when they came to hand. At the time of their publication I was so disgusted and heart-sick of the whole affair that I had not patience to peruse them. I could not get the exact words of my letters to that vile creature, unless I had the originals. One thing, however, I am morally certain of, and that is, that some of them were wholly made up and counterfeited. I saw some of the letters, and freely admitted to Col. Olcott, who had them, that the writing looked wonderfully like mine, but that the matter was not mine. If you could get hold of the original copies of the spurious letters, as furnished to the *Inquirer*, I think I could separate the counterfeit from the genuine portions of them, otherwise I should have to go at hap-hazard. I should have answered your letter before, but have been intent on trying to make out what I really wrote, and what has been added to it. Put yourself in my place, under such trying circumstances, and you would be as much muddled over it as I am, unless your memory serves you exceptionally.

"I remain yours truly,

"J. NELSON HOLMES."

In that letter Mr. Holmes charges his accusers as having forged imitations of some of his letters to Mrs. White, which attributed to him language that he never wrote. We defy Dr. Child to produce those counterfeit letters, and call upon Wm. W. Harding to exculpate himself, if he can, from having procured those forged letters from the forger, for publication in his paper, without taking any step to inform himself whether they were spurious or genuine. Mr. Harding claims to be a Christian gentleman. If he would make good his claim let him offer some explanation of his libelous conduct in this affair.

But I know from the internal evidence that the spurious letters afford that Mr. Holmes never wrote them. I have received scores of letters from Mr. Holmes, and am as familiar with his style of writing as I am with that of my most frequent correspondents, and I cannot be mistaken as to the spuriousness of the letters attributed to him. Mr. Holmes is an intelligent and educated man, a printer by profession, and has been an editor of a paper. He writes forcibly and grammatically as his foregoing letter to me shows. His habit of writing is not to abbreviate the spelling of his words, as the extracts cited from the spurious letters would indicate. In all the letters I ever received from Mr. Holmes he never once abbreviated the word the with a t', or the words would and should with w'd and sh'd, or the word your with yr, or the word that with th't. In his anxiety to make the case as unfavorable for Mr. Holmes as he could the counterfeiter attempted to show him ignorant and illiterate, but that attempt only recoiled upon the lying cheat with ruinous effect. We will in our next, show the use that was made of those counterfeit letters in deceiving Mr. Owen. We are informed that Dr. Child says he will make no attempt to shield himself from exposure of his dishonesty, because he is a member of the Society of Friends, and the discipline of that sect does not allow of personal defence. I know that Dr. Child is not a whit more honest and truthful as a Friend or Quaker than he was as a Spiritualist, and I assure Dr. Child that unless he does give some explanation of his conduct, I will demand of the Society of Friends, an investigation of the charges we have publicly made against him. Truth demands this, or we would spare this miserable victim of infernal spirit influences.

[TO BE CONTINUED.]

#### 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
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00

#### MATERIALIZATIONS IN CALIFORNIA.

ASTONISHING MANIFESTATION THROUGH THE MEDIUMSHIP OF MRS. ELSIE CRINDLE.—SPIRITS COME IN THE LIGHT AND SEVERAL ARE RECOGNIZED.

SACRAMENTO, October 12, 1880.

Editor Mind and Matter:

Sir:—We have had some startling spiritual manifestations in this city, at seances held on the evenings of the 9th, 10th and 11th of this month, an account of which we think would be interesting to many of your readers.

Hearing that Mrs. Crindle was in town, and on her way to the Eastern States, and was going to remain for a day or two in the city, Mr. Butterfield called on her and persuaded her to come to his house, and give one or two seances. She consented so to do, and it was left for Mr. Butterfield to invite some fifteen or sixteen persons to meet at his house on the 9th inst. This seance proving a success, she was persuaded to give two more seances the following nights.

The first night the medium tried to give a materialization seance, but as she did not feel well it was somewhat of a failure, although two spirit forms came to the door, but were too weak to remain to be recognized. The medium was entranced for some time, when her control, James Gruff, brought her out of her sleep, and said, he would be obliged to abandon the materializations for that evening, as the medium was not well enough to stand the draft upon her, and said he would try a dark circle.

A circle was then formed, the medium seated in the centre, and the instruments on the floor round about, they consisting of a small drum, a guitar, a small hand organ, a small bell, and a trumpet, for the spirits to speak through. No sooner had the light been put out, than the drum and the guitar were played upon in concert. This lasted about two minutes, when they dropped to the floor, and the trumpet was taken up by the control James Gruff, he speaking through it and recognizing his old friends present, and greeting them with a hearty welcome to the circle, he having been the controlling spirit during Mrs. Crindle's previous visits to the city. After Mr. Gruff got through with his hilarity, (which we could call by no other name), he having a witty answer for every one, and giving tests to many. The spirits now got hold of all the instruments and the trumpet at the same time, and played and sang Yankee Doodle in fine style, all keeping time. They kept this up about five minutes, when they dropped their playthings, and were quiet awhile. All of a sudden there was a voice which sounded like some one in the circle, but which floated about the room up near the ceiling. This voice belonged to the spirit "Star Eye," she not using the trumpet to speak. She talked with every body present, and called many by name, giving them tests which were true in every instance. She showed spirit lights, and was extremely witty for a spirit, only a child of fourteen years old. She told how her father and mother were murdered by the Indians in 1849, while crossing the plains, and how she was taken away and brought up by a squaw. She died, (or rather passed over), about the age of fourteen. She patted many on their heads and face, and kissed Mr. Bemis, Mr. Butterfield, (whom she called Buttercup), and Mr. J. Hughes. The latter she said was her beau and she loved him.

The following night was a repetition of the first, there being thirty persons present, which the medium thought were to many for good materializations. At the conclusion of the circle, Mrs. Crindle requested Mr. Butterfield to invite some fifteen or sixteen to be present the following evening at Mr. George Briers, on I. street, (who is President of the Spiritualists' Union of Sacramento), to witness materializations, as she was feeling better and expected good results.

At eight o'clock, the 11th inst., sixteen persons were present. As there was no cabinet in the house, a suit of rooms was used, the smaller room as a cabinet for the medium. A committee was appointed to examine this room, and after a thorough examination, and making it secure against fraud, the medium was seated in a chair, the room being darkened by curtains at the door way. The room in which the investigators were seated being lighted, so that any one could distinguish the spirits when they appeared at the door. The medium had no sooner taken her seat, when a spirit form appeared, and was recognized by Mr. John Gardner, as his daughter Mary. She motioned for him to come up to her, which he did, and took hold of her hand which was extended. She put her arm around his neck, and drew him close to her and kissed him, and then patted him on the head and face several times, in presence of all; then retired behind the curtain for a moment. She reappeared and said, "Dear father," then left. Then came two forms which were not recognized.

The next spirit that appeared, was the wife of Dr. Hews, who had been in spirit life about eleven months. She called the doctor by name, then reached out her hand for him to take it, and drew him close to her, and placed her hands on his head and face and around his neck and kissed and embraced him several times. She was fully recognized by the doctor as though she was in earth life. Then she retired for a few seconds and appeared again, the doctor putting his arm around her. She told him not to grieve for her, as she was not dead, and then disappeared.

The next spirit that put in an appearance was the wife of Mr. Butterfield (who passed over in 1852). She extended her hand to him; he advanced, took her hand and asked her name, which she gave three times in a faint whisper—"Melinda." Then kissing and patting him on the head and face she retired, he fully recognizing her form and features.

The next spirit was a very tall one, fully a foot taller than any of the others that appeared. While this spirit was in the doorway she stood like a marble statue, and her hand extended upward, the index finger pointing heavenwards. Her arms and head were bare, and all was as silent as the grave when Mr. Gruff's voice was heard within the cabinet, saying: "This spirit is the angel of mercy; she only appears when every thing is harmonious.

The most astonishing part of the evening's entertainment was an invitation to Mrs. Harley to enter the cabinet. The invitation came from the controlling spirit. It was not accepted by the lady mentioned, she being to nervous and was actually afraid. Her husband reasoned with her, and tried very hard to get her to go in the room, but she would not do it. Finally the spirit called out for Mr. Harley, who was very glad of such an

opportunity to investigate. He approached the aperture cautiously, drew aside the curtain and entered the room.

The spirit was standing about two or three feet from the door. She took hold of him by the shoulders and drew him up to her, when he recognized her as his wife's grandmother, she having passed away some two years ago. She did not say much to him, but told him she wanted to talk with Jennie (his wife). She kissed him and he went out. While he was in there, he took the opportunity offered to see for himself, if the seance was on the square. In other words, that there was no fraud. While he had hold of the spirit, he moved a little further in the room and reached for the medium. He was astonished when he found her sitting in her chair in a deep trance.

Being satisfied that the spirit purporting to be his wife's grandmother was not the medium, he retired and told his wife who it was that called for her. Then she became a little anxious to see for herself.

At the request of Mr. Gruff the circle sang a song, at the close of which a spirit appeared and gave the name of Mary Landers and called for Charles Burgess. That gentleman entered the cabinet and found the spirit on the left of the door. He immediately embraced her—she reminding him of their old school days. Then they had a talk about old times, she saying she had been with him several times for an opportunity to make herself known to him. While he was talking with her, he reached out his hand and felt for the medium—she being in her chair in a deep sleep, or trance, as it is called. He then kissed the spirit and retired, with regret, being convinced that there was something in Spiritualism. He had always been a great sceptic, but a sincere investigator. He now feels happy in the evidence offered to him of an after life. If it is not our spirit friends returning to us, what is it?

At this point Mrs. Harley was invited into the cabinet again. She said she would go in if her husband was allowed to accompany her. This was assented to, and they entered the cabinet together. Mrs. H.'s grandmother was waiting to receive them. The spirit talked with the lady about family affairs of a private nature, embraced, kissed and fondled her, and was very reluctant to let her go. Mrs. H. got very nervous, and was on the point of fainting, and her husband took her out of the room. When she was seated in her chair she came around all right, and declared she would not be nervous next time.

In about one or two minutes, "Star Eye" made her appearance, walking right out into the aisle and laughing and joking at every step. She recognized in James Flower (no relation to the doctor) an acquaintance of the evenings before, and commenced joking with him, calling him her lover, her sweet-heart, her good little boy, and saying how glad she was to shake hands with him. She stayed in the circle about half an hour, talking all the time to some one present, giving them tests and many startling truths only known to themselves.

She retired to the cabinet to gain strength, appeared again, expressing her desire to write a little note to the persons present. She walked up the table where the lamp was standing, and called for paper and pencil and wrote a few lines to the circle under the light of the lamp and not over three feet from the furthest person. Then she retired again behind the curtain, and requested the letter should be read. The writing was not very good, but the person she called on to read it managed to wade through it with her dictation. As it was a very loving epistle, we suppose she was too bashful to remain in the circle while it was being read. She appeared again and spoke awhile, drawing from the atmosphere a multiplicity of white gauze which she wrapped about her form, calling it her wedding robe. She then elongated her form some six inches or more, and retired, bidding all good night. Mr. Gruff now spoke through the trumpet, thanking Mr. Butterfield and others for what they had done for the medium to vindicate the cause of truth manifested through her.

As it was getting late, and the medium somewhat exhausted, Mr. Gruff called on Dr. Flower to go into the cabinet and throw the trance condition off. The Doctor did as the control desired. He found the medium sitting in her chair with James Gruff standing beside her with the trumpet in his hand. As soon as the Doctor touched the medium the spirit vanished, the trumpet falling to the floor. In a minute or two the medium came out with the Doctor. She looked the same as when she went in, with the exception that she appeared very sleepy.

During the seance, as the spirits appeared at the door, the trumpet (which Mr. Gruff arranged so as to have one end protrude from the cabinet into the lighted room where the circle was seated) was talked through continuously, sometimes very fine singing being heard to come therefrom.

P. S.—As Mrs. Crindle has been persecuted to a considerable extent, both in this city and in San Francisco, we hope and trust that this seance and evidence will vindicate her from further egregious falsehood. Mrs. Crindle is now on her way East, and we most heartily recommend her as a true and reliable medium.

SACRAMENTO, Oct. 12, 1880.

We, the undersigned, hereby certify to the above described account being true in every particular, as heard and witnessed by us at the above mentioned seances.

Wm. Harley, Chas. I. Burgess, R. Butterfield, Dr. Humes, George Brier, Mrs. N. Harley, Don. Z. Hackett, John Gardner, Mrs. Dingley, Jas. Hews, Mrs. Schult, Mrs. Brier, E. F. Woodward.

H. Fitch, Alden, Freeborn Co., Minn., writes: "I have been here since July, and need a little spiritual news and know of no paper that suits me as well as yours. I will enclose fifty cents in stamps for a few copies of MIND AND MATTER. The case has but little hold in this vicinity, but if I could induce a few to take your paper, I think it might change somewhat in time."

Drs. W. R. and J. A. Joscelyn, Santa Cruz, Cal., forwarding subscription writes: "We thank you for your kindness in sending your much needed excellent paper. We value it much for its bold and fearless course. We have distributed them to our friends, some of whom are now subscribers. We sympathize with the mediums, having had many years experience in the field of mediumship life, and think the "Home" a good suggestion, a demand of the times that ought to meet with prompt success."

#### SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PARMENIDES (A Greek Philosopher).

GOOD DAY:—"Man know thyself." And yet, how difficult it is to conform to this simple injunction. Life, thou art a strange enigma! Each one of us works thee out as best we can. There seems to be a fate that hangs over our best efforts. At times we are dragged down, and at other times seem on the road to success. The reason of this seems to me to be that man has not yet become truly spiritual—that is, he contains too much animal matter and not enough of spiritual matter. I taught the philosophy of a certain school. The only two elements that I recognized were fire and earth. A limited philosophy, indeed! My idea was simply this: as fire is the outcome of heat, so the life of man was the heat or concentrated force that consumes the earthy part or physical organism of man. So the inherent force of the spirit constantly expresses itself through the mortal organism, in order to take on new forms and shapes as a spirit. This was the doctrine I taught when on earth. As a spirit I have found that fire, or heat, is the animating force of all matter. No heat, no life. Therefore I was correct in my premises, but not in my conclusions. If a man formulates a theory and devotes his life to proving it true, he generally ends by making good the saying:

"The man convinced against his will,  
Is of the same opinion still."

It matters not what the form of the mortal body, for one thing is certain—change of that form is its destiny. But, my friends, no figures can calculate the immenseness of the importance of those impressions that you stamp on your immortal spirit. The extent of this importance can only be made manifest in the course of untold ages yet to come. In that sense mortal impressions and ideas are of inconceivable importance. If you start rightly here your end will be happiness also, but your road will be devious and winding and you will be constantly wandering from the right path. You will not have that stability of spirit that is necessary to keep you in the road when rough and steep. This is from one who was a Grecian philosopher and follower of Xenophanes. My name was Parmenides.

[We take the following account of Parmenides from the *Encyclopedia Britannica*.—Ed.]

"Parmenides, an eminent Greek philosopher of the Eclectic school, was born at Elea in Magna Græcia in the latter half of the sixth century B. C. The history of his education is not very well ascertained. Report speaks of two Pythagorians, Anacrinus and Diachates, as his instructors. He is also said, with less verisimilitude, to have been a disciple of Xenophanes, the founder of the school of Elea. At all events, it is certain that he studied with great success, and rose to a high place in the estimation of his countrymen. He was honored to be the instructor of Empedocles and Zeus; Plato named him 'the Great,' and likened him to Homer; Aristotle considered him the chief of the Eclectics; and his own fellow-citizens were wont every year to swear obedience to a code of laws which he had laid down. The main philosophical ideas of Parmenides have come down to us in some fragments of a hexameter poem entitled *On Nature*. They may be represented in the following short outline: Assuming that sense and intellect are the only two sources of knowledge, he holds that these furnish the mind with two kinds of ideas entirely distinct. Sense is dependent on the variable organization of the individual; and therefore its evidence is changeable, false, and nothing else but an appearance. Intellect is the same in all individuals; and therefore its evidence is constant, true, and a complete reality. The subject is thus divided into two branches—physics and metaphysics; the former inquiring, 'What is the character of appearance?' and the latter, 'What is the character of reality or being?' Metaphysics, or the science of being, is discussed in the first of the two books of the poem. Being, it is asserted, is eternal. For if it be non-eternal, it must be unchangeable, identical, unique, unity itself. Since it is unity, it must embrace all objects, and consequently all the thoughts that are occasioned by these objects. Being is therefore identical with thought. After the first book of the poem has thus evolved an ideal system of metaphysics, the second book proceeds to treat of the science of appearances or physics. A fanciful theory of the physical world is then laid down in accordance with the principles of the natural philosophy of that day."

[In relation to the physical aspects of being according to Parmenides, we take the following from Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"Thus, to Parmenides, the idea of being had presented itself in its complete purity, to the exclusion of all connection with space, time and multiplicity, and he was compelled to decide upon regarding as human fancy and illusion what appears to us connected with time and space, changeable and multifarious, though he nevertheless felt himself obliged at least to attempt an explanation of this illusion. In this attempt, which he designates as mere mortal opinion and deceptive putting together of words, he lays down two primordial forms the fire, and light, and thoroughly uniform æthereal fire of flame, and the cold, thick and heavy body of dark night—represented by those who have reserved to us the information, as Warm and Cold, Fire and Earth; the former referred to the existent, the latter to the non-existent. Although the latter expressions are not found in Parmenides, he manifestly regarded the former, the primordial principle of fire, as the active and real, the other as the passive, in itself unreal, only attaining to reality when animated by the former. The whole universe is filled with light and darkness and out of their intermingling everything in the world is formed by Deity, who reigns in their midst, the primary source of the fateful procreation and intermingling."

[In view of the fact that at the time that communication was given and written down neither the medium nor ourself knew ought of Parmenides nor his philosophic system, we ask what other conclusion can be correctly reached other than that the spirit of Parmenides, after nearly twenty-four hundred years, returns and points out the mistakes of his mortal life. If it is said some other spirit may have personated him who was familiar with his teachings we can only say it is more unreasonable to think so, in the absence of any motive for such



a personation, than to accept the communication as genuine.—Ed.]

JOHN HANNAN, (Salem, Essex Co., Mass.)

GOOD AFTERNOON, SIR:—In my mortal life I, at first, leaned towards Catholicism, but the older I grew the stronger became my Catholic convictions. There is nothing easier than to cherish an erroneous idea, especially when that idea has descended to you from your ancestors. But in the awakening to the real state of things an awful sense of delusion is realized. Now, it is the same in the life beyond the grave as it is in this mortal life; you can believe anything you like, but your knowledge is limited by what you acquire here. You will find on the other side of life the same classes of spirits as here, who say: "My way is the only way to happiness. You may follow this one or that one; it only ends in a confusion of the senses. There is not a religious denomination of any kind but what has its peculiar heaven or abode of bliss in the hereafter. If you want a heaven without change, you can find such—if you want a heaven of dead sleepy rest, you can have that also. But if you want a heaven of real progression—an enterprising heaven, beyond anything ever conceived by mortal mind, you will have to become thinkers; for knowledge is power and out of knowledge your spiritual happiness must grow. There is no regular religion in the spirit world. The only religion there is that which experience teaches you is right, and true spiritual happiness is to find a heaven suited to your individual wants. You can have that heaven as narrow and contracted as you wish, or you can have it broad and comprehensive enough to include the whole human race. Such is my experience as a spirit. To add to the testimony of so many other spirits I will say, that the only redemption you can have as a spirit lies within yourself. This is the honest testimony of one John Hannan, of Salem, Essex Co., Mass. I have a son Joseph, a lawyer in that county, and this is for him more than for anybody else.

REBECCA S. THOMAS, (Doylestown, Pa.)

GOOD DAY:—There must know that my expectations of the spirit life have not been realized, and the reason is this. I erected for myself a false ideal spirit state such as can never be gratified. The true life in spirit is dedicated to no sect norism. It is dependent altogether on the merits of the spirit. If thy spirit during the mortal life was honorable, just and true to the inward monitor—namely, the conscience—then it has nothing to fear; but if thy spirit has been false to that which it has learned by its mortal experience, then the spirit is self-convicted, and it fears the all-searching eye of truthful spirits. In order to be pure thee must have attained a state that when thee appears in the spirit there is nothing stamped upon thy spirit that the most pure and exalted spirit may not look upon with approval. But thee must remember this, that we do not all receive the same teaching of spirit immortality. Much that is considered moral in the mortal life is not moral, and it is our duty to pity rather than to condemn. The object of my returning here to-day is that I may add my spirit views to the numerous ones that have been given here; thus showing that there are as many heavens or conditions in spirit life as there are spirits to enjoy them. I as a spirit find all the enjoyment that I am capable of receiving at the present time. As I gradually received erroneous ideas so I must have time to divest myself of them. There can be no happiness in deceiving yourself. In my present spiritual conditions I have not found what my mortal belief led me to hope for; nor do I believe that the majority of mortals, now living, have any true idea of the future life. That life takes this form: What hast thou done as a mortal to expect to receive eternal happiness? The can sign my name as Rebecca S. Thomas, of Doylestown, Bucks county, Pennsylvania.

[Wild Cat, the Indian guide, said this spirit appeared to be a woman of middle age. Do any of our readers know anything of such a person?—Ed.]

DANIEL DAWSON (of Long Island).

GOOD AFTERNOON:—Well, Sir, I done all I could to shout myself into heaven, but I am afraid I missed considerable. I have gotten a long way out of the right track, and it's all from depending upon some other fellow instead of myself. Now I want to say one thing, and it may sound a kind of rough, but your Methodists are nothing more nor less than a lot of psychologized fools. They get scared and think they ain't safe, and they work themselves into an unnatural state, and then, when the paroxysm is over, they return into their normal condition. No person in a normal condition feels anything else than safe. That is what these Methodists call conversion; and it is my opinion, as a spirit, that it's the greatest humbug going. It has not taken me more than a year to find this out, because I have tried it, and I don't find any of these Methodist spirits happy. They have no idea what happiness is. They are a set of regular old fossils. I cannot understand how I was ever so mentally deluded as a mortal as to endorse this nonsense. As a spirit I want to say to all that have ever known me, if this happens to reach them, that they will find the spirit life just what they make it as a mortal. If even honest in your belief, you will not be damned, but you'll be sorry that you wasted your time in promulgating false theories; and so with this advice, that every one will try to learn the truth through spirit intercourse or Spiritualism. My name was Daniel Dawson, Long Island. I was deacon in a Methodist Church there.

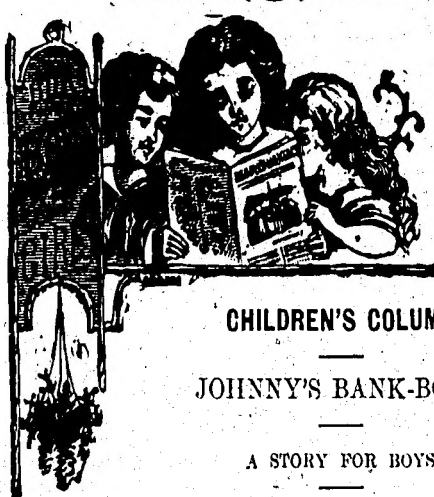
[Wild Cat said the place was Newtown, he thought, from what the spirit said.]—Ed.]

FREEMAN J. BUMSTEAD, M. D. (New York City.)

GOOD AFTERNOON:—In my mortal life I was a physician. I come here to-day to state to you mortals that more of the ills of your mortal lives are born of the spirit than of the flesh. What these mortal physicians call diseases of the imagination are nothing but the direct result of spirit obsession. Just become passive, or enter what is denominated by physicians the monomaniac condition or state, and you have immediately prepared the way for a spirit who is exactly in that position to sap your mortal life. I would say to physicians on this plane of life, for God's sake, awake to the awful reality of spirit obsession. There is a sphere right above you that is full of these diseased spirits, and all you have to do is to open the mental conditions, and like the angels descending by Jacob's ladder, they will descend upon you in a perfect stream. I thought as a

spirit desiring to benefit humanity, that I would come here and warn poor afflicted mortals against these diseased spirits, and I truly hope they will pay attention to what I have said. I belonged to the Medical Society of New York. I have been in spirit life only a few months.

FREEMAN J. BUMSTEAD,  
East 30th Street, N. Y. City.



CHILDREN'S COLUMN.

JOHNNY'S BANK-BOOK.

A STORY FOR BOYS.

Fifteen years ago, Johnny, then fourteen years of age, was an errand boy in a newspaper office in Boston, with which, at that time, I had connection. He was the son of a poor but industrious and temperate Irishman, employed by a business establishment at the North-End. Johnny's mother was an excellent woman, a model of a wife and mother—and her heart, and that of her husband, were full of ambition for the welfare and interests of their little family of four, and jealously careful of their moral instruction and reputation, which they took especial pains to place on what is the safest support—a sound religious foundation. The family made no figure in the world, only so far as virtue and industry might have quiet influence, through example, on the humble society of which they were members.

But we have specially to do with Johnny. He was a good boy. He was always ready to do his little duties, and to do them promptly. Loitering away his time while doing an errand was no failing of his—and this, by the way, is an evidence in itself of good, reliable character, of which no boy who wishes well for himself can suffer himself, even in part, to be destitute. Of course, because of these qualities, Johnny was a great favorite in the office, and many trifling presents of money were given him, which he spent freely on fruits and sweets, or on whatever innocent trifles might strike his appetite or fancy.

One day, just after dinner, Johnny came into the editorial room with a sandwich in his hand.

"Have not you been to dinner at home, Johnny?" I asked him.

"Yes, sir," he replied.

"Did your mother not give you enough to eat?"

"Yes, sir, we always have plenty to eat at home."

"Then what do you want with that sandwich, having had a good dinner?"

Johnny looked confused, but made no reply.

"How much did it cost you?"

"Five cents, sir."

"And how much more have you spent to-day?"

"Three cents for an orange, two cents for an apple, and two more for peanuts," the boy said, busily.

"So there, you see, you have spent twelve cents for what may have done you harm instead of good. Johnny, have you any idea of the duty of saving instead of squandering your money?"

Johnny's blank expression signified that his mind had never been burdened by such consideration. On asking him how much money, if any, he had in his pocket, he turned out five cents.

"Now Johnny," I asked him, "are you willing to spend that money for a bank book?"

The boy was somewhat fond of reading, but that kind of literature was manifestly of a strange description to him; yet he, having some confidence in my wisdom in some things, expressed his willingness to make this sacrifice. I then bade him follow me, and we proceeded to the Five Cents Savings Bank, on School street, where Johnny bought and paid his five cents for a bank book, and I had him credited thereon for half a dollar. I believe there was not a prouder little fellow in Boston that day than was Johnny. In the afternoon I watched him shyly drawing the book from his pocket, and luxuriating over that small entry, with all the satisfaction a millionaire could have on inspecting his treasure. Before Saturday noon thereafter I was made custodian of twenty-seven cents of Johnny's savings—for safety's sake, and in order that the temptations of the orange, apple and peanut markets should not result in their useless investment therein.

On Saturday afternoon came pay time; and on representing to those in the office with me that Johnny's bank book was in existence—that its manuscript contents were very inconsiderable, and that the owner could not receive interest until his deposits had reached five dollars—contributions were cheerfully made, and seventeen quarter dollars were added to the hoard. That day Johnny owned five dollars and a quarter in bank, and was more puffed up than any "blatant bondholder" possibly could be.

The spirit of saving settled down strong in Johnny, and along with it came increased habits of industry; and his hoard had reached seventeen dollars in less than nine months. On the third day of July I met, on the Commons, a friend from Lowell—a lawyer of great eminence there at the time, but who has since deceased, after leaving a bequest for educational purposes of an unusually large amount. As we sat conversing on one of the forms, Johnny came along.

"How stands the bank book to-day?" I inquired. The precious tome was presented with its seventeen dollar record largely distributed over its pages. I set myself with some appearance of deliberation, I suspect, to examine the entries, when Johnny said: "Excuse me, sir, please, I have an errand to run to the Providence depot, but will be back in three minutes." Thus saying he bounded off like a deer, leaving his bank book in my hands. While he was away I had opportunity of informing my friend of the history of Johnny's savings, and he seemed much interested in the account; but particularly in the fact that the boy had declined to linger on his errand; and on these simple bases Johnny's future prosperity largely rested. When he came back my friend interrogated him minutely as to his family, and was delighted to listen to the warmth of affection he expressed toward his father, mother and sisters, of their kindness, and of the harmony and comfort which reigned at home. Among other things elicited was the great respect the parents of the boy had for the integrity of the

bank book; even the pecuniary shortcoming on rent day had not induced them to reduce its representative value one penny.

This encounter happened, as has been stated, on the 3d day of July, and next day, of course, would be the great national holiday, when everybody, rich and poor, would be more or less "on expense." Mr. W., anticipating that Johnny's necessity would be of the prevailing stamp, said to him:

"Johnny, how much have you to spend in celebrating to-morrow?"

The sum thus to be devoted was stated to be seventy-five cents.

"And how do you mean to spend all that money?" queried Mr. W. Johnny said that one of his sisters had been sick, but was now convalescent, and he had promised her a ride for an hour in a row-boat on the pond in a Public Garden, and a glass of lemonade "if she happened to be thirsty." The condition amused Mr. W. greatly, and taking a five-dollar bill from his pocket, he handed it to the boy, saying:

"Now, take three dollars of that money and make your bank deposit twenty; give one to your good mother, and tell her to purchase cordials for your sick sister; the other you will spend—mind, every penny of it—in paying for your sister's and your own boat-ride. Continue to be a good boy; attend night school and learn all you can of what you most wish to know; and if you continue to do well I will try in some way to befriend you ere long. Good-day!"

Johnny doffed his cap, bowed and departed. Mr. W. never forgot the boy. He furnished him with a good mercantile education, and also substantial tokens of the interest he felt in him, until, placed in a responsible and remunerative situation, he was able to encounter the world's exactions, which he has done honorably and respectably.

Ten years had passed since I saw Johnny. On Friday of last week, as I was walking on the Common in the early evening, a good-looking, heavy-bearded and mustachioed young man, who was well dressed and possessing all the externals of a gentleman, accosted me by name, and expressed exceeding happiness in encountering one whom he called "one of the very best friends." It is not always safe to listen to such kind salutations from strangers, for there are men who live by the credulity of individuals unknown to them, and therefore are to be guarded against. Consequently, there was something of a repulsive tone in the declaration that there must be some mistake as to identity, for it was not within range of the writer's memory that he had ever seen or known the party who had so very warmly accosted him.

"Why," said the young man, "have you forgotten Johnny, the errand boy in the office? and have you also forgotten Johnny's bank-book?"

There he was! There stood Johnny—the mere boy I had left ten years ago—in the maturity of young manhood, and, of course, so changed physically that I could not possibly have known him. But his heart and conduct were as pure as ever, thank God! and his character and surroundings are proof of this.—Household Companion.

#### THE SPIRIT GRABBERS IN ENGLAND.

BY Z. T. GRIFFEN.

I have not had time to write to MIND AND MATTER, an account of the most determined conspiracy in England to break up entirely all circles for physical manifestations in that church bound country. I certainly should have done so long ago, well knowing from its past course that it is one of the staunchest and most valorous defenders of mediums in the world, and that no uncertain sound would issue after the report of the battle had reached it.

Myself, Mr. Bastian, and a gentleman from Toledo, an intimate friend of mine, landed in London on the 6th of August, and Mr. Bastian at once went to work holding circles, in different parts of that city. He did not require introductions, as is customary, and was immediately attacked by the sceptics who make it a business, for a consideration, to attend mediums' seances, and then go off and get up sensational cock-and-bull stories, which have just enough truth in them to make them acceptable to the glib and prejudiced public.

One party attended, who is on a par with the celebrated exposé, Bishop, talked sweetly to Mr. Bastian, and formed a conspiracy with two doctors, one the celebrated Forbes Winslow, to thoroughly expose the thing. They evidently intended to grasp the form, when it was out of the cabinet, throw it into the room, and strip Mr. Bastian of the paraphernalia, and carry it off triumphantly. But they were most terribly foiled, and went away muttering revenge. The celebrated exposé, calling himself by name Stuart Cumberland, hissed between his teeth to Mr. Bastian after the terrific struggle, and failure to find a bit of cochineal on him, "You are deuced clever, the cleverest I ever saw." And well might he say so, for in the terrible struggle in the cabinet, the villain had had his hands grasped by a strong hand, and his fingers almost unjointed, and it was not until he came staggering out of the cabinet screaming for help, that the truth flashed upon my mind that he intended mischief, and then I got up and quietly closed the door, across which the curtain was hung, and which had been torn into strips in their rage.

Mr. Bastian was found in a deep trance, unconscious, and not a particle of cochineal dye, (which had been spilt all up and down the wall, at random, on account of the excitement of the man with the squirt) on his clothes, nor his hair disturbed. Thus it seems that the spirit form, on one occasion, was strong enough to grasp a vigorous, strong and wiry bully, and cause him to roar with pain, and thus protect the entranced medium.

Some of the timid Spiritualists of England blamed Mr. Bastian's guides for allowing him to be thus exposed to known desperate enemies, and alluded to the manner in which Mrs. Esperance held her circles. But these timid people were, again startled at hearing of a much more successful attempt to grasp this well protected medium by those who before had been her warmest supporters. All this proving to me, more forcibly than ever, that the whole movement of Modern Spiritualism is in the hands of the spirits on the other side of the veil.

While in England, I visited Mr. Burns, the most active and vigorous worker in the cause of Spiritualism in that country, and made the acquaintance of Mr. Reimers, another gentleman who has exerted himself creditably in the defence of mediums. I also had a pleasant time with the gifted American medium, Mrs. Houghton, who has been

giving good satisfaction as a medium to a large number of the nobility in London.

In Holland I met that self-sacrificing worker in Spiritualism, Mr. A. J. Pike, who is boldly keeping the banner aloft in that attractive and unique country of the forefathers of the metropolis of this country. In fact, I confess that I feel deeply in love with the good natured, tidy Dutch, who, by the way, do not think of anything else than their stomachs, and keep half-boozed with beer during their waking hours, and also do not esteem wine the substitute for water.

I returned to Chicago after an absence of twelve weeks, in which time I visited Paris, Amsterdam, the Hague and London, and being benefited physically on account of the trip across the Atlantic. I will say that as a reference to my being connected with Mr. Bastian in any way, as manager, has been made, that it is not so. I simply went with him a part of the way, my companion being a gentleman from Toledo, with whom I spent most of the time. In fact, Mr. Bastian has never desired me to act in any such capacity, and I only attended two seances with him in Europe, one of which, unfortunately, I was charged with being a confederate and carrying the guitar from the outside of the circle.

#### Organization of a National Secular Association. Public Call.

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, Prest. Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Grames, 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. Wiehman, 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. Escus, 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. Sellen, Sec. N. Y. State Freethinkers' Association; D. K. Boutelle, Lake City, Minn.; G. B. Fleming, Sec. L. L. 201, Angola, 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.

#### 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
Phoebe 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. Fetherolf, Tamaqua, Pa.....	10 00
B. L. Fetherolf, 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
Mrs. 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
Dr. W. W. Camp, Laredo, Texas (Paid).....	2 00
G. C. Cincinnati, Ohio (Paid).....	1 00
George Hall.....	1 00
Annie C. Hall.....	1 00
Katie's offering.....	1 00
Spirit Mary's offering, Cincinnati, Ohio (Paid).....	1 00



From accounts in the English papers, he has succeeded only in making evident his dishonesty, hypocrisy and cupidity. The business of "Exposing Spiritualism" is more effectually serving the cause of Spiritualism than anything else could be, inasmuch as those who desire to witness such an exposure invariably have the fact made clear that such attempts are wholly futile to explain away any of the phenomenal facts on which Spiritualism rests. Too prejudiced and narrow-minded to witness these phenomena, the enemies of Spiritualism flock to witness the performances of every mountebank and impostor who is shrewd enough to avail himself of the weaknesses of such people to filch them of their cash. No friend of Spiritualism ought to regret this traffic in fraud on the part of its enemies, inasmuch as it can only serve to make the truth all the plainer. We have seen the "exposing" performances of Baldwin, Bishop and Roberts, and a more dishonest, untruthful and swindling trio it would be hard to find. These so-called Christians should lavish their patronage upon such wretched deceivers, if natural, for they have been fed and nurtured on nothing else mentally and morally, and cannot relish truth, however nourishing and palatable to others.



**"IMPORTANT ANNOUNCEMENT." — "THREE MONTHS FOR THIRTY CENTS."**

Such is the heading of an editorial in the last number of the *R.-P. Journal*. We cheerfully advertise this "Important Announcement," as it so plainly serves to show the desperate strait into which Col. Bundy has dragged his paper by his perverse and hypocritical editorial course. Not satisfied to publish his own defeat and shame, he goes out of his way to misrepresent, and, if possible, to injure the interests of MIND AND MATTER and the *Banner of Light* in the following specimen of pure Bundyism. He says:

"Publishers have a variety of ways for attracting the notice of the classes they desire to reach. Each plan is supposed to have its merits; but the publisher of the *Journal* looks with disfavor upon all schemes for bribing or cajoling the public with cheap chromos, *bizarre* engravings, brass jewelry, clocks that won't keep time, or any of the other innumerable baits, so enticing in the prospectus and so disappointing in the possession. The plan which the *Journal* has from time to time used with such signal success, is one, it is true that papers less fortunately situated are unable to adopt, and, therefore, no criticism is here offered on other plans, and the *Journal*, in all charity, is willing to concede that those papers using either of the above-mentioned schemes, would gladly have given the *Journal's* plan the preference; could they have done so. In order to make the proposal offered by the *Journal*, a paper must already have a subscription list which renders the enterprise self-sustaining.

"The *Journal* will, until January 1st, 1881, receive new trial subscribers to whom the paper will be sent twelve weeks for thirty cents.

"At this rate we only get enough to pay for the white paper, press work and postage, but consider the plan the fairest and most equitable way. It gives the new reader an opportunity to familiarize himself with the merits of the paper at a trifling and merely nominal cost. \* \* \* No injustice is done old subscribers, for they are already getting the paper at a reasonable price, and as low as it can be furnished."

Such is the last attempt of Col. Bundy to mislead the public as to the real state of affairs with the *Journal*. We are unwilling that this shall be done at our expense, and therefore we propose ventilating this hypocritical dodge. Our readers know that for a year, ending on the 1st of September last, we gave as a premium to each annual subscriber a choice of one of three of the engravings of Joseph John's best spiritual pictures. In this course we were afterwards followed by our contemporary the *Banner of Light*. The universal commendation of our course by those who availed themselves of our premium offer demonstrates that they did not consider themselves bribed or cajoled into subscribing for MIND AND MATTER, nor as having received "cheap chromos" nor "*bizarre* engravings." We presume the *Banner of Light* has had the same experience. Finding it too inconvenient to mail the premium pictures, we, instead, reduced our subscription price, from Sept. 1st, to \$2 per annum, at which price our paper will be fully self-sustaining from this time forward. Our circulation has steadily increased from the time we issued the first number of it, two years ago. Starting at that time without a subscriber, our regular mail circulation has increased until we are ready to challenge Col. Bundy to compare our regular mailing receipts with his. With the desire of spreading the information concerning the conspiracy which resulted in the ruin of Robert Dale Owen and the irretrievable disgrace of a former special editor of the *Journal*, Dr. Henry T. Child, we offered MIND AND MATTER, containing our narration of those facts, at forty cents for three months, which includes thirteen numbers, and not twelve numbers, as Col. Bundy would deceive the public into believing. His three-month trial subscribers will be entitled to receive thirteen numbers, and to send them only twelve would be to cheat them out of one number. Even in so small a matter as this Col. Bundy cannot act squarely.

We do not know how our contemporaries of the *Banner of Light*, and its friends will appreciate the insult implied in the following falsehood:

"The plan which the *Journal* has from time to time used with such signal success is one, it is true, that papers less fortunately situated are unable to adopt. \* \* \* And the *Journal*, in all charity is willing to concede that those papers urging either of the above mentioned schemes [the premium picture offer included] would gladly have given the *Journal's* plan the preference, could they have done so."

Could journalistic assurance and untruthfulness be carried further than that? We venture to say the *Banner of Light* people will "eat the look" thrust under their nose by Col. Bundy. We shall certainly leave them to enjoy their shame, if they remain silent under that impeachment of the business status of the *Banner of Light*. Remember, Colonel Bundy alleges that they have adopted a scheme of bribery, and cajoling the public with "cheap chromos and *bizarre* engravings," because their business is in so lame a condition that they could not afford to offer special rates to trial subscribers. If they have nothing to say in answer thereto, we will be forced to conclude Col. Bundy knows more about their affairs than we do.

In so far as Colonel Bundy refers to us, we have only to say that when we are compelled to virtually give our paper away to induce people to read it, we will come to the conclusion that it is as worthless as the public esteem it, and that it would be too dear at any price. We have come to believe that the *Journal* is in a foundering condition and is only kept afloat from week to week and month to month by such desperate dodges as this latest offer of the *Journal*. Col. Bundy admits that its regular subscription price is as low as it can

be furnished for, and yet for a three months subscription he offers to loose thirty-one cents, as much discount as we ever offered for a year's subscription. Such an offer is simply ruinous, and would not be resorted to if it could be avoided. So far from such recklessness displaying business prosperity, it shows, as nothing else could, the desperate condition of the *Journal*. Unless we desired to lose our money, we would hesitate to accept such an equivocal proposition as that.

It would seem that Col. Bundy fully appreciates the ruinous nature of his proposition, for he says: "In order to make the proposal offered by the *Journal*, a paper must already have a subscription list which renders the enterprise self-sustaining." Here again Col. Bundy intimates that the *Banner of Light* is not self-sustaining. But is the *Journal* any more so? Let us see. It has been but a few months since Col. Bundy admitted, in his paper, that he had delinquent subscriptions upon his books to the amount of ten thousand dollars—that every cent of that money was needed to meet the requirements of the *Journal*—that he must have the money at once, and unless it was forthcoming the paper would stop. There is not a particle of reason to suppose that those delinquent subscriptions have been since paid. It is therefore simply absurd for Col. Bundy to say he has a self-sustaining subscription list that warrants an offer to subscribers that involves an admitted loss of more than a hundred per cent. How long can a journal conducted in that manner stand? Col. Bundy in calling upon his delinquent subscribers to pay up and save the *Journal*, assured them he had no outside resources to sustain the paper, and if he had he would not apply them to do it. More than that, that he was dependent on the paper for his living, and when he could not get that out of the proceeds from the *Journal*, it would stop. If Col. Bundy meant what he said, the *Journal* is very near its end. If he did not mean it, it is time his business duplicity was ended.

Col. Bundy, the public are not to be deceived by such empty and hypocritical braggadocio as that exhibited in this last splurge. Quit it. It is disgusting.

**CONFESSION OF MR. STANTON MOSES, THE LEADER OF BUNDYISM IN ENGLAND.**

Mr. Stanton-Moses sent a paper to a Conference of Spiritualists, held a short time since at Manchester, England, in which he made the following pregnant admissions:

"The very importance of the subject on which I write, makes it the more difficult to put what I wish to say as I should wish to say it. Yet the attempt must be made, for surely there never was a time when it more behooved Spiritualists to stand shoulder to shoulder in defence of Truth, or when they were less inclined, apparently to do their duty in this respect.

"The Philistines are upon us, and lo! the strong man Sampson shorn of his strength by reason of disunion. We present no united front to the enemy; we are apathetic, crochety, self-centred, destitute of that *truly* self-denial and self-sacrificing zeal, which causes a man to labor for the Truth that he has got, and to do what is often a very hard thing to sink his own private whims and fancies in presence of the great Truth, that he and his co-laborers have in common, and which by virtue of its very possession, they are bound to defend.

"I look in vain for this spirit. I find much zeal, not always 'according to knowledge.' There is an immense amount of desultory effort put forth all over the country, which if it were directed aright, would cow our enemies into so much toleration as is involved in letting us alone. Spiritualists are increasing in number day by day, but most of the later converts hide their light under a bushel, and shrink timidly away from public contact with what, in the eyes of many, is a discredited cause—discredited as much by the folly and fraud that has besmirched it as by the persistent and shameless misrepresentations of the press."

We ask our readers to bear us witness whether we did not, through MIND AND MATTER, nearly eighteen months since, predict the precise state of affairs which Mr. Stanton-Moses confesses now exists in relation to Spiritualism in Great Britain, as the certain consequence of the action which the British National Association of Spiritualists then publicly announced their purpose to take. Foremost in urging on that action was Mr. Stanton-Moses. "No more dark seances, no more cabinets, no more toleration of public seances," such was the insensate policy then proclaimed. Is it not about time to change from all that nonsense, and join in and aid the spirit world to establish and maintain that Truth which the phenomenal facts of Spiritualism can alone demonstrate? If Spiritualists are increasing in number day by day, what is causing that increase, but the phenomenal facts which these later converts have witnessed? Nothing else surely. Why are these converts ashamed of their new convictions, and why do they hide their light under a bushel? Because of the bad name which such *Spiritualists* as Mr. Stanton-Moses has given to Spiritualism. One would think, if Mr. Moses possessed a grain of common sense, that he would see that to continue to justify that *besmirching* business can serve no other purpose than to justify the slanderers of the enemies of Truth. If Spiritualism has been "besmirched by folly and fraud" why should Mr. Stanton-Moses complain of the press for taking him, a professed friend of Spiritualism, at his word? Why call their assaults misrepresentations when they but ring the changes on the "folly and fraud" which he and his associates furnish in such profuse quantities to their hands. If Spiritualism has been and is reeking with "fraud and folly," as Mr. Stanton-Moses alleges, the press does well to do

all they can to suppress the whole movement. It does not lie in the mouth of any "besmircher" of Spiritualism to profess to be the friend of, or to condemn those who oppose it. "Folly and fraud" enough has been palmed upon the world in the name of Spiritualism, by those who have taken that name to disgrace it; but how could any right-minded person hold Spiritualism answerable for that? Mr. Stanton-Moses attempts to do this very thing; and therefore he may say with Eneas, as recounting to Dido, Queen of Carthage, the fall of Troy:

"All which I saw,  
And part of which I was."

Stop your war on mediums—stop your obstructions of spirit effort—stop your defamations of Spiritualism and Spiritualists, and turn in to try to undo your past "fraud and folly;" and our word for it, you will soon be able to sing a different tune. There is too much the croak of the raven about that dirge to serve as a rallying tune. "Jim along a Josie," would serve a better purpose. If you can say no good of Spiritualism stop speaking ill of it or leave the ranks. So say the spirits and so say we.

**COMPARATIVE MYTHOLOGY.**

BY C. B. PECKHAM

The wine of the grape and the wine of the spirit were much akin in the ancient mysteries, not unlike what may have been witnessed in modern religious revivals and campmeetings. Bacchus and Jesus are representatives of the vine, and St. Clement of Alexandria, as quoted by Lundy, says that "the Sacred Vine produced the prophetic cluster, and was a sign to the Hebrews respecting the great cluster, the Word, for the blood of the grape, that is the Word, desired to be mixed with water, as his blood is mingled with salvation." So mystically, or mythically, when his side was pierced, forth with came thereout blood and water. Nor less did "smooth Adonis from his native rock run purple to the sea, supposed with blood of 'Thammuz' yearly wounded, when the love-tale infected Zion's daughters with like heat." Alike was the symbolic meaning or significance of the Sun in his wine press treading the daughter of Judah as per Jeremiah. It was of this wine that the Sun drank in the Father's kingdom, and it is part of the Lord's Supper in the gathering of the great God as announced by the angel standing in the Sun. This was at the harvest home when the Sun had perfected the kingdom by turning the watery grapes into wine, thus transmuting water into the blood of the grape. It was only on this wise, in the mysteries, that one could be born of water and the spirit. Those who were in the green grape period, could not very readily drink of the cup of the ripper age. There must be probation before entering into the heavenly arena. The farthest way round was the nearest way home, in celestial matters, by parables and dark sayings, and he that would climb up some other way, the same is a thief and a robber. He must enter by the door and into the sheepfold and know how to give the "open sesame" of the Word over the left. To him the porter opened and the sheep hear his voice. Jesus was the door of the sheep whereby the sheep could go in and out and find gratitude, and could be sheared by the clergy of those days, for the Sun-Christ or Sun Jesus, was the Saviour in the material processes of the times and seasons. But they understood not what things he spake unto them. Certainly not. How could they when wisdom was spoken only among the perfect? The groundlings or swine were not to have the pearls cast before them.

"I am the true vine," says Jesus, "and my Father is the husbandman." This was the Sky-Father who prepared the way of the Sun, or Lord, by the twelve signs or twelve thrones of Israel.

This was the voice crying in the wilderness, and was answered by St. John's angel, who stood in the Sun. Bacchus, the wine-God, if understood, may be equally the Sun of the Sky rather, and Plutarch, who was once present at the Hebrew feast of tabernacles, could discover no difference in this feast from the festival of Bacchus. The Mosiac God, rather gross in some of his aspects, when his people were too far from the central point of convergence, they might turn what they had into money and "bestow that money whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, and thou shalt go unto the place which the Lord thy God shall choose; and thou shalt eat these before the Lord thy God, and thou shalt rejoice, thou and thine household."

This would seem considerably like the jolly God in some of his grosser aspects. Some of the early Christians supposed that Noah's getting drunk, was a type of Christ as quoted by Lundy. This was rather a crude mode of manifesting Christ the spirit, though at the time of the descent of the Holy Ghost as of a mighty rushing wind, with cloven tongues upon the people, they were supposed to be full of new wine after the pattern of Noah, or that of Elijah in Job, when the spirit within constrained him, and his belly as wine having no vent, was ready to burst like new bottles. Noah's mode of becoming a husbandman, and planting a vineyard, and getting drunk on the blood of the grape, is rather a questionable way of coming to Christ in the manifestations of the spirit.

Jesus or Christ the Preserver or Saviour of men was the "victim man" of all the mysteries, slain from the foundation of the world. The Hebrew festival of the Paschal Lamb, or Passover, was the mode of doing the Sun in the coming incarnation from the resurrection or regeneration from the Christmas solstice or 25th of December. This was the way the Sun-Christ led out of Egyptian darkness. Our Lord was crucified in Egypt, says St. John. "Before Abraham was, I am," says the gospel Jesus. Even Lundy from his Christian standpoint, cannot separate our Lord from the Lords many and Gods many, whom he has set forth upon his pages. There they are promiscuously gathered together, and the goats as well as the sheep go in and out and find pasture. Over all the heaven do these cloudy wings expand, and the gospel Jesus is involved in the same clouds and blowing the trump of God. "Plato learned his theology in Egypt and the East, and must have known of the crucifixion of Krishna, Buddha, Mithra, &c. At any rate, the religion of India had its mythical crucified victim long anterior to Christianity. The crucified one, the Victim Man,

is stretched upon the heavens in the warp and woof of the Sun, and even Lundy admits that he "looks like the Lamb slain from the foundation of the world, and whom all the angels of God worship." He gives an illustrative picture of Elijah, ascending into heaven in the chariot of Israel, with the horses thereof as a type of the Sun-Christ or Son of God who, one with the Persian and Greek Sun-gods, the quadriga being the same—and so Apollo like the Christian Sun-god from the way of the East, becomes the Regeneration and Purifier of men and things. "If Apollo was adopted by early Christian art as a type of the good Shepherd of the New Testament, then this interpretation of the Sun-god among all nations must be the solution of the universal mythos, or what other solution can it have?" Exactly so. It is impossible to disjoin the Christian Sun-Christ from the assembly of the other Sun-gods, however sharp the sword in dividing asunder, the joints and the marrow. There he is in the same coat of many colors, woven from the top throughout. There he is in heaven on the throne, and the times and seasons sing to him holy, holy, holy Lord God Almighty which was, and is, and is to come. The harpers with the music of the spheres discourse eloquent music, so that he that hath an ear, let him hear what the spirit saith unto the churches, for the churches are considerably on the down-slide in these modern days notwithstanding their seventy thousand pulpits, Sunday schools and all other superstitious appliances for sustaining the old theologies.

The Good Shepherd, as the Lord of the Seasons, could be no other than the Sun of heaven, and on earth the Son of man, as mystically set forth in the Old and New Testaments, personified in multitudinous ways, with here a little and there a little, in line upon line and precept on precept. "Verily thou art a God that hidest thyself," says Isaiah. "But if our gospel be hid, it is hid to them that are lost," says Paul. But if he caught his hearers with guile, how could he commend himself to every man's conscience? The Jesus of John did hide himself from them, and though he had done so many miracles, yet they believed not on him, that the prophet might be fulfilled who asked to whom the arm of the Lord had been revealed. Therefore they could not believe, because the Lord hath blinded their eyes, but Esaias saw his glory and spake of him. All the dark sayings in the Old and New Testament have reference to the Sun in the heaven and to the Day-star in the heart, to be read from the various planes of unfoldment or of initiation or instruction into the kingdom of heaven, where every scribe so instructed knew how to set forth the old and new treasures, so that the song of Moses and the Lamb might be sung from before Abraham was, up to the present "I am" in the Sun. On this wise, as in other mythologies, the Sun-Jesus came a light into the world, so that he who knew how to believe on this wise should not abide in darkness. In the wisdom spoken among the perfect, Jesus was the name of the Sun-under heaven, whereby we must be saved as the way, the truth and the life. These things are spoken in proverbs or parables, that those who are fond of spiritual things in the old mythologies may seek and find something more than the letter presents openly. There are keys to unlock all the secret chambers in the house not made with hands, eternal in the heavens, but all may not be able to adjust the keys to their wards. The name was manifested to those who came out of the world and sought the tops of the the delectable mountains as being "nearer my God to thee," and to the celestial city that hath foundations on the Rock of Israel, against which the gates of hell cannot prevail, even though the Prince of Darkness or Son of Perdition makes his yearly round to circumvent the Sun in the kingdom of the Sky-Father. Every one that is of the truth heareth the voice from heaven, if he hath ears to hear the Word so put forth in the dramatic wise of old time. Judas, the betrayer, is the dramatic person to betray the Sun slain from the foundation of the world, but "the Lamb that was slain, but liveth again" in the resurrection from the sign that betrayed him. So is he ever the coming man or Messiah in the Sun as one with the Father, the express image of his person in all the fulness of the Godhead bodily.

Thus, we may see, in the Persian and Greek Sun-Christ, the same Sun-Christ of the Christians; either of whom was "the true Sun of Righteousness, and the deliverance from all evil." After Apollo was killed by Python, or the great Serpent, his body was laid in a tomb at Delphi, where he was bewailed by women; and at Miletus, it is affirmed by Higgins, there was a crucified Apollo, who overcame the Serpent, i. e. the evil principle. The Crow was sacred to him as it was to Mithra, just as the Dove is sacred to Christ and a symbol of the Holy Ghost. It was the crow sacred to Elijah, or Elias, or the "Lord of hair," or the Sun, when the crow angel fed the prophet so that he went in the strength of that meat forty days. The same crow flying in the midst of heaven with the black wings of night announced the coming man while it was yet dark in the shadow and valley of death, sometimes symbolizing the Prince of Darkness, as when he took the Sun-Christ up an exceeding high mountain and kept him there forty days in the strength of such meat as the crow angel would give him, rather stony bread from the paved work of a sapphire stone. The same crow angel croaked the death of Baal's prophets when Elijah laughed at their calamity and mocked when their four cometh. Baal, as much a name of the Sun as Jah, was blasphemed by Elijah in gamesome mood. He told the Baalites to "cry aloud, for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked," the same as Jehovah when he awaked as one out of sleep, like a mighty man that shouteth by reason of wine, and smote his enemies in their hinder parts. But—

"Apollo's eyes endure  
None but the good, the perfect and the pure,  
And honors well Apollo can command,  
For high in power he sits at Jove's right hand,  
On his soft cheeks no tender down hath sprung,  
A God forever fair, forever young.  
What time thy golden arrows plentiful flew,  
And the fell Python, dreadful serpent slow—  
Swift from thy bow they pierced the monster's heart  
While still the people cried, 'Ehance the dart.  
Each shaft with acclamation they attend,  
Go, send forth, another arrow send.  
Thee thy blest mother bore, and pleased assign'd  
The willing Saviour of distressed mankind."

Hymn to Apollo as quoted by Lundy.

Here is the same Sun-Christ, of John, and that same old Serpent that deceived the whole world. The same Bow that abode in strength, made strong by the hands of the mighty God of Jacob—the same arrows of the Lord's deliverance when he said, "Open the window eastward to smite the Syrians in Aphek."



## EDITORIAL BRIEFS.

Mrs. MAUDE LORD, the physical medium, is in Chicago.

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

It has been reported that Mrs. C. Fannie Allyn has joined the Baptist Church. It is no surprise to us if such is the case.

We are informed that Wella Anderson, the wonderful spirit artist, is in the city. Will some of our subscribers send us his address?

MR. AND MRS. CHARLES ROSS, the noted materializing mediums, of Providence, R. I., left this city for their home last Tuesday morning.

MR. JAMES A. BLISS has adopted the use of musical instruments in his developing circles. They were used freely by the invisibles for the first time last Monday evening.

DR. SAMUEL WATSON will be at the Convention at Waco, Texas, on the 25th of November. He will start from his home on the 18th, and stop on his way at New Orleans, Galveston and Houston.

If you cannot afford to subscribe for MIND AND MATTER, and prefer to buy it every week, you can go to your newsdealer and inform him that he can receive the paper every week direct from this office, or through the American News Company of New York city.

HORATIO AND WM. EDDY are now located at No. 131 Eighth avenue, New York City, and are holding seances for materialization and musical manifestations. Our New York and Brooklyn subscribers should not lose this opportunity to investigate the phenomena through these noted mediums.

We invite the special attention of our readers to the poetic gem from the pen of T. P. Norton on our first page. We have rarely read anything equal to it in all that constitutes true poetry. Mr. Norton is a very modest man, or he would long since have taken the first rank among the poets of our day.

We have received with the *Free Thought Journal*, as a supplement to that paper, a copy of the photograph of George Milner Stephen, the celebrated magnetic healer, who has performed what in "ye olden times" would have been called miraculous cures in Australia. His benevolent face is an appropriate index to the beneficence of his character.

SPIRITUALISTS visiting Philadelphia will find it to their advantage, to make their headquarters at the residence of Mrs. James A. Bliss, 1620 South Thirteenth Street. Her charges for board, (\$1.00 per day), are reasonable, and then again there is no noise nor bustle there. One gentleman who recently spent a few days there said, "I would rather remain there during my stay in Philadelphia, than go to the 'Continental'."

The editor of MIND AND MATTER is not the only disturber of spiritual harmony it would appear from the following specimen of editorial amicability on the other side of the "big pond." The editor of *Spiritual Notes* says:

"The editor of the *Spiritualist* has published some remarks about the relations of this journal with the B. N. A. S. [Which means the British National Association of Spiritualists.] His statements are, to say the least of them, incorrect and grossly misleading. Having said this much, we do not condescend to notice them further."

Brethren, what's the trouble? "Let us have peace."

Miss M. A. Houghton is at the present time residing at No. 2 Vernon Place, Bloomsbury Square. She is in a very delicate state of health, and needs of friendly sympathies and assistance. She has suffered much, and has been treated in a most shameful manner, and deserves kindly consideration in lieu of that justice which is denied her. Spiritualists should atone for the conditions of society by healing those wounds which social barbarism permits the unprincipled to make on—not only innocent, but—on valuable persons. We will give an account of her case next week. It presents points of deep interest.—*Medium and Daybreak*. [We concur with Bro. Burns.—Ed.]

MR. BASTIAN leaves London for Hamburg on Tuesday, after which he intends visiting Paris. He has had extraordinarily good manifestations of late. A lady from Somerset, last week, at a series of seances, received four letters from her late husband, written by the spirit guide direct. From the matter contained in these communications she is convinced that they emanate from her husband. She also saw him materialized several times in a light sufficiently good to recognize him to her entire satisfaction. The attendance at the seances has been large, and the conditions harmonious. Mr. Bastian's mediumship is at present in excellent condition.—*Medium and Daybreak*, London, Eng.

Mrs. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement. The manifestations are still increasing in power, and none can

see them and go away dissatisfied. Mr. Bliss always insists upon the closest inspection of his cabinet and its surroundings before and after each seance. The most positive manifestation that occurs in the presence of these mediums at present is the one where a spirit takes the investigator into the cabinet, and while standing by his side entirely clothed in white, will place his hand upon the head and shoulders of the medium and then dematerialize by his side, leaving his hand in that of the medium. Such positive manifestations as this never fail to convince the most sceptical. However we suppose Col. Bundy would say that such facts as these have no "scientific value."

We will next week show up the brutal scoundrel Robert Barnes, who, in grabbing a spirit form at Mrs. Esperance's circle at New Castle, England, nearly killed that splendid medium. The name of "Resurgam," the public slanderer of Mrs. Esperance, is Pettitt. The etymology of that name is small. A smaller specimen of a man it would be hard to find. Spiritualists and mediums, shun the base-hearted wretch as you would a deadly serpent. Mr. Burns, of the *Medium and Daybreak*, says:

"Private statements made to us by 'Resurgam' [Pettitt], and which we have preserved, amply bear out the opinion of Mrs. Fidler, that 'Resurgam' desired to do them all the damage possible."

What honest person would believe a word this dishonest, untruthful and revengeful man would say? No one. And J. C. Bundy endorsed his lying slanders and spread them before his readers as truth. How much better is he than the convicted Pettitt? Not a whit.

We are in receipt of a new weekly publication entitled *A Fountain of Light*, Mrs. Dr. Merrick publisher, and Miss Ida M. Merrill Editress, Third and Chestnut streets, Quincy, Ill. Subscription price \$1.10 per year. The first number opens with the following announcement:

"This magazine, containing sixteen pages, will be published weekly. It will contain articles upon science, art, literature, as well as upon the subjects of ethics, or the elevation of the spirit alone. By elevating the spirit of man, we develop the true life. The subscription price (one dollar per year) places it within the reach of all individuals. The idea is not to extort money from individuals, but to place before the people pure literature, which shall be within the reach of all classes."

In the introductory article the editress says:

"As a medium for free thought, we shall introduce this paper to the public. All persons are invited to express their opinions, who will express them conscientiously. Be it understood, it will not be a sectarian paper, but one upholding religious liberty and the right of private judgement. Then to the world at large we send greeting and invite your expression. The great truths are sometimes like rare gems, found with a rough exterior. The humble workman may have locked within his breast rare gems of thought. We invite your expression as well as that of the sage and scholar."

It is needless to say that the enterprise of our fair contemporaries has our most cordial sympathy. We thank these ladies for their willingness to open the way for free discussion of all topics involving the welfare of humanity. They deserve and should have adequate public encouragement. The first three numbers give evidence that this new journalistic candidate for public favor is in the right hands. Success to it.

## Slandering Lies Refuted—John C. Bundy the Most Infamous of all Villains.

MR. ROBERTS:—After all that you have said so justly and truthfully of the man Bundy, editor of the *crusade Journal*, is there the least hope of ever making a decent, truthful and just man of him? I have no hope that you or any one else will ever succeed in this work, and the reason is found in the saying that is attributed to Solomon: "Though you bray a fool in a mortar with a pestle, yet his foolishness will not depart from him." Now, if you haven't put Bundy through that process effectually—braying him with the fifty-ton pestle in the iron mortar of facts and figures—then no man ever was so handled. Yet he continues his howl on the track of mediums and workers in the spiritual cause as mercilessly and infamously as though, in the crucible of MIND AND MATTER, he had not been actually welded to a white heat a hundred times over. Notwithstanding, he cools off and is the same shameless, heartless, lying, miserable vagabond that he was before you and others brought the lenses and the blow-pipes to bear upon his vile carcass. He can't be purified; and this is philosophic, for if you take nothing from nothing, nothing will remain. So with him in this process. He is a personification of that old scripture description of man's villainy in old times—"Evil and only evil continually." This is true of Bundy in his hunting-down process of mediums and other workers in the cause of Spiritualism; for you have challenged him again and again to name the medium or prominent lecturer that, first or last, the *Journal* had not maligned; and he has never dared to point to one that he had not either lied about or endorsed the lies of other concerning them.

Some two years ago he made his first attack upon the writer, to my utter surprise; for I supposed up to that time that he and I were on terms of personal friendship, so far at least as business relations were concerned; for I had met him only a year or so before that in Boston, and he was as bland as usual, and treated me as cordially as he had always done. He had always published my articles in prose and poetry, and sent me complimentary copies, for distribution, containing my articles and all that. You can imagine then my surprise on reading a most villainous and libelous attack upon me while I resided in Philadelphia. I came to learn that my offence was the statement of a fact to which I am ready any time to make affidavit; and his course since the death of Mr. Jones proves of itself that the spirit of his statement to me was and is true, viz.—that he does not care a

d—n for the cause of Spiritualism unless he can make it pay him.

About seven years ago, when Bundy was a clerk or book-keeper for Mr. Jones, he spoke to me about a given line of policy, to which I objected, and assigned as a reason that such a course would be unjust to the cause. To this Bundy replied: "The cause h—ll! I care nothing for the cause unless it can be made to pay." Now, if the foregoing are not the exact words uttered, they were to this exact purport. But as he was only a hireling in the office I paid no attention to it, and seldom ever called it to mind till after the death of Mr. Jones, and the *Journal* had thus, fortuitously, fallen into his hands, and soon began to play into the hands of the enemy. Then I called to mind the sayings of the man Bundy, in a conference meeting, where the question was raised as to whether or no the *Journal* was going over to the enemy, I was called upon to speak to the question, by a gentleman present. I did so, and then there made statement of the offensive remarks of Bundy. This statement he denied and followed it up with a series of lies, as monstrous and vile as one could invent whose heart is as black as Erebus and hot as Toplut with malignant deceit. His charges were of a very serious character: First, I had been a Methodist clergyman; second, I had travelled from Kansas to Boston, and had lectured on the way, and hence was a "vagabond"—a tramp; third, that I owed the R. P. Journal Publishing House \$6.50. Now, to all these I wrote a respectful answer, but of course I was denied a hearing in the *Journal*, and I consulted wise legal counsel and was told, and justly, too, that, by a sort of common consent, newspapers were allowed to say about any and everything they chose to about people, and there was no redress.

If you will allow me to make answer to the above charges and the one alleged in two subsequently published diatribes, I will be thankful to you and your fearless paper. First, I do not think that I was to blame for having been a clergyman, and Bundy forgets the high encomiums that his murdered father-in-law used to write and publish in regard to myself and my courage in meeting the dreadful opposition of the church. Second, my ministry has been about as long continued in one place as the most of our workers. For example, I was a year and a half in Fort Scott—a year and more in Topeka—nearly a year in Chicago—first and last, a year in Boston, a year in Baltimore, six months in Washington, and so on. The most of our speakers stay only a month or two at a time. My crime is a serious one, of course, that I have chosen, of my own free will, to accept invitations to speak at different places and practice my profession at the same time. Third, that I owed the *Journal* concern \$6.50. This was the truth, from the showing of the bookkeeper, no doubt. But Bundy was the bookkeeper, and as hundreds of others have proven him to have been a dishonest, lying dog—so did I. An invoice of books was sent to me at Topeka, and overcharged to the amount of \$6.50, I wrote Mr. Jones of the matter and he said it should be corrected, and I had supposed it was corrected, for while I was in Chicago, I was in the office of the *Journal* every week and not a word was ever whispered to me about the matter.

And now, in the last number, comes what seems to be a third installment of abuse, the second I did not see; but infer that my offence was that of accepting a professorship in the faculty of the Philadelphia University of Medicine and Surgery. For the information of my friends let me explain the matter. While I resided in Philadelphia, one day a well-dressed gentleman came into my office, 1128 Vine street, and said: "I am Dr. Orvis, one of the faculty of the Philadelphia Medical University, and am here as a committee of one to invite you to an interview with the faculty this afternoon at 2 o'clock. Your name has been presented by a friend as a proper person for a professorship and we wish to confer with you."

I accepted the invitation thus courteously extended, and went—was shown through the institution and had its appointments explained, and was assured that the school was working under a regular charter from the state legislature. So, in accepting a place among the faculty, I did in good faith, and hereafter, that so far as shown, everything was just and square. What Dr. Miller did after I left, I do not know, and am, surely, not responsible for that in any sense. It was not a bogus concern when I was there, for they had a legal charter, and its diplomas were received everywhere as legal.

But my authority to practice medicine does not depend on that institution, nor on the *Univertitas Amuricanus*, but my diploma is from one of the medical institutions of the State of New York, that has never been questioned as to its legitimacy, and Bundy only shows his ignorance of the laws of the State, when he makes his chief charge against me of practising illegally, for no man can practice in this State without legal authority. And in conclusion let me say, that having closed a three months engagement at Toronto, Ontario, we came here a month ago, at the solicitation of old friends, who are sanguine that we will be able to resuscitate the old order of things, as when, twenty years ago, they had good audiences. Several attempts have been made by some of our best and ablest workers without avail. What we shall be able to do, yet remains to be seen. We shall do our best, we can do no more. Prof. Barrows tells me that at a recent seance with Mrs. Blandy, (who goes to Boston to live, I am sorry to know,) he was interrogated by a wise and noble spirit in regard to our work here, and spoke of us in the most encouraging terms which I will not repeat. But to me it is a divine satisfaction that we are appreciated by those who claim to know us from the higher life. We shall go right along and do our work as best we can, till the angels say, "Come up higher."

T. B. TAYLOR, M. D.

[In giving place to the foregoing letter of Dr. Taylor, we are only doing as we would be done by: The personal attacks of Col. Bundy upon Dr. Taylor, are such as warrants, in our estimation, the scathing reply from the latter, which we publish at his request.—Ed.]

## A Chicago Medium's Generous Offer.

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

Mrs. MARY E. WEEKS.

## BLACKFOOT'S WORK.

## LOST WITHOUT IT.

Hamilton, Canada, Oct. 15, 1880.

Mr. Bliss:—Please send me some more magnetized paper. We feel quite lost without it, and think it helps us very much.

F. L. BISBY, Box 37.

## BETTER THAN MEDICINE.

Colfax, Ind., Oct. 15, 1880.

Dear Sir:—I am using Blackfoot's magnetized paper for neuralgia in the base of the brain. I find it relieves me quicker than any thing I can get. Yours respectfully,

BENJ. J. HAYDEN.

## RECOMMENDS IT TO ALL.

Toms River, N. J., Oct. 11, 1880.

Mr. Bliss:—I have used your magnetized paper and find it all it is recommended to be. It helps me beyond expectation. I also recommend it to others.

Mrs. L. A. STANWOOD.

## STRONG FAITH IN THEIR EFFICACY.

Clinton, N. Y., Oct. 27, 1880.

Dear Sir:—Will you please send me three magnetized papers, for which I enclose stamps. My faith in their efficacy is stronger than ever.

Mrs. G. L. BROWN.

## RELIEF FOR ACHEs AND PAINS.

Rahway, N. J., Nov. 3, 1880.

Mr. Bliss:—Enclosed please find one dollar for another three months course of magnetized paper according to advertisement. I have used your papers and have often found relief from various aches and pains by their use.

Respectfully, LILLA G. RATHBURN.

## RECEIVED SOME BENEFIT.

Trumansburg, N. Y., Nov. 2, 1880.

Dear Sir:—Please send four more sheets of magnetized paper as soon as convenient. I do not improve very fast, but have received some benefit from them. I think Blackfoot and his band are sometimes here. Yours,

Mrs. A. C. BOARDMAN.

## RECEIVED GREAT BENEFIT.

Middletown, Pa., Oct. 20, 1880.

Mr. Bliss:—Dear Sir:—I have to trouble you again, for your magnetized paper has done me great good—better than anything I have ever tried. Those I have had of you are worn out, so please send me more of them.

Yours truly, JACOB BISHEL.

## CANNOT KEEP HOUSE WITHOUT BLACKFOOT.

Winchester, Ind., Oct. 27, 1880.

J. A. Bliss:—You will find enclosed \$1, for which please send the magnetized paper as heretofore. According to my count this is the last week, so I write this in good time, as I don't want to miss a single week. I feel as if I could not keep house without Blackfoot. Yours truly,

SYLVANIA REMMEL.

## STILL IMPROVING.

Wheeling, W. Va., Oct. —, M. S. 33.

Jas. A. Bliss:—Sir:—I am still improving under Blackfoot's treatment, by the use of his magnetized paper. I am using them for Catarrh. May God bless you in your efforts to do good to humanity. Your well wisher,

Mrs. ELMA ROCKE,

135 Fifteenth St.

## CURS PALPITATION OF THE HEART.

Heiskell Station, Tenn., Oct. 25, 1880.

J. A. Bliss:—Dear Sir:—Your sheet of magnetized paper was received, and the old lady that I get it for put it on and wore it out and she has not been troubled with the palpitation of the heart since. Tell Red Cloud and Blackfoot to come and see me.

Yours respectfully, DR. V. TREETER.

## PHILADELPHIA SPIRITUAL MEETINGS.

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

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.

## 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, 718 Sansom 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 Solot 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. HOLLLOCK, 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. Rozilana 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 and 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.

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

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

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

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

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Smith, Clairvoyant and Test medium, 446 York Avenue.







# RECENT ORIGINAL RESEARCHES AND NEW VIEWS IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

THE GOD TIME, KRONOS, SATURN; AND RHEA,  
HIS WIFE—CONTINUED.

## Third Paper.

It is well understood that the details and phenomena of these two divine wars became very much mixed in the course of time, so that it is by the internal evidence rather, than by the tradition, that we must discover to which event any of the particulars really belonged. Guided in this manner, I am constrained to assign several of the leading incidents usually related as having occurred in the fight of Zeus against Kronos, to the earlier contest of Kronos against Ouranos.

For example, it is said that the Titans, with the exception of Okeanos, declared war against the usurper; and this is usually referred to the later rebellion, in which connection it has no appropriateness, so far as I am able to discover; but in connection with the first rebellion it is very significant. The contest is here between the fixedness and invariableness of the Spacial Firmament (Space), and the changefulness or transitoriness of Time; as to which is most dominant in the universal constitution of things. In the fighting out of such an issue, it is only natural that the Titans, who were originally the strong buttressed clappings and fastenings that held the universe locally in position (as if in place) should take sides with the Spacial Firmament itself, in behalf of cosmical conservatism, immobility and rest. But in the halfway transmutation of this original character of the Titans into that of personal demi-gods, they rested for a time as Primary Elements and Forces of Nature; and as such one of them was the Ocean, or the whole watery domain; and it was this, subsequently personified, as Okeanos, which, on the contrary, took sides, in the great war, with Kronos or Time. The meaning of the myth here is derived from the nature of the oceanic or watery realm, as that which is constantly in motion, tossed, convulsed and rushing along in currents; and in all ways, therefore, allied in character with Time, and its curricular development. The natural analogues of Time are a chain, indicating the successive periods, linked together, and succeeding each other, in a seriated order; a serpent with its successive folds or vertebral contortions, and so, a dragon, or any animal of a lithe and elongated bodily construction; a road, way, or course (the course of time) or any line or lengthwise thing whatsoever, with its successive permutations or steps; and so, especially, any current or stream, with its successive waves; and then, in fine, the great universal Ocean, which the ancients conceived of as an immense current flowing round the outer edges of the land. The common thought-element between the Ocean and Time (Okeanos and Kronos) was, therefore, Motion, Flux or Flow; in a word, Mobility; an idea which forbade that Okeanos, though a Titan, should side with Ouranos, which last was the very express embodiment of the idea of immobility, fixity or rest. In this way the myth becomes a beautiful exposition of scientific analogy; and should be cherished by every universologist. So with this understanding of the analogues of time, it is obvious why the sculptors figured Kronos or Saturn as accompanied by chains.

In respect to both wars, or the two wars in succession, it is fabled that the Titans were first confined in Tartarus, and afterwards, along with the Hekatoncheires and Cyclopes, released or brought to the light of day; and so helped to decide the conflict. All these ideas go rigorously back to the primal conceptions of the geometer, in respect to the constitution and various features of the Great Circle, as partly explained in treating of Ouranos. In a word, the whole statement meant, purely and simply, that the Concentric Circles (the Cyclopes), the Divergent Radii (the Hekatoncheires) and the Clamping Ends or Fastenings of the Radii (the tenons and mortices of the spokes of the wheel, at the hub—the Titans) are all potentially contained, unpronounced, unrevealed, as it were, within or (dispute the paradox) inside of the mere centre-point of the circle; that point being itself an infinitely small circle, or ideal globe, and so containing in itself all the elements of the circle—confined there, as it were, by the compression of the outer concentric ring, which is Ouranos, Olympus, or the heavenly outermost or expansion. "Ouranos threw them into Tartarus where he kept them bound." Tartarus was the innermost centre, and the incipient vibration there; or the premonitory throb of Existence. It was only by taking off the pressure and letting everything expand, that Ouranos, the Heavenward Outerness, could develop and triumph; that, in a word, Evolution could occur. In all this, he, or it, was urged and helped by Gaea, the Earth—the Hub of the wheel—a prior or lower circle, a less extreme, but more solid basis of expansion. For the better understanding of these subtle relations of the parts and aspects of the Great Circle, the reader is referred to the article on Tartarus (the God Vibration), with the accompanying diagram; which will render clear and demonstrative ideas, which stated in this abstract and cursive manner, may seem farfetched or imaginary. Recur also, in this connection, to the diagrams under the head Ouranos (or the God, Space).

A curious and important feature of this subject remains to be considered. The particular mode in which Gaea, the earth instructed, induced, and assisted Kronos (time) to limit the dominion of Ouranos, (space) was that of amputating him, as to the region at which he coupled or copulated with the earth; which was, namely, at the horizon. Again, the instrument by which this amputation took place was "a sickle or curved knife, made of stubborn adamant," which is no other than the sharp, hard, curved line of the horizon itself. But the most wide-spread and dominant myth of all antiquity was that which represents Heaven (or space above) as a husband, and the Earth beneath as his wife. The reasons for this analogy are too numerous and striking to be readily overlooked, or to need explanation. The Heavens overlay, impregnate, and protect. The earth beneath conceives, gestates and produces. The horizon is the point where those two conjoin. What so natural therefore, as that the fact that the sharp hard line of the horizon cuts the heavens at the point of conjunction, the earth interfering to help, should be mythically construed to mean that Gaea suggested the act, and furnished the curved knife by which Ouranos was unmaned and mutilated. And there can, I think, be no doubt, that the time-honored but revolting and terrible ceremonial of circumcision had its

origin in this same myth. The very word in its fullness of meaning could no where be so aptly illustrated, as in the circling cut, by the sharp edged horizon; and the locality, in the supposed male person, at the point of conjunction, in all respects coincides. Here again, while the learned talked of cosmical phenomena, the common people personified, and the priesthood, in the end, sanctified. Science was first vulgarized into an obscene myth, and then unduly elevated into a divine mystery. It should be borne in mind, while we are giving the lead here to the Greek order of conception, the Greeks with their fine estheticism escaping this gross literal application of the myth, that the system of ideas itself was world-wide, and that other less sensitive and less cultured peoples adopted it, in its phyliological grossness.

But other and remarkable consequences ensued. "The Titans were freed, whereupon they married their sisters, and begat a numerous family of divine beings, while others again of the same class sprang from the blood of the wound of Ouranos, spilled by Kronos, as it fell upon the ground. Among these were the giants" etc. There is nothing remarkable in the fact that the Titans, as the forces of nature, should by this union, as factors, produce other and varied forms or manifestation of those forces; hence we need not pursue their progeny, in detail. But the other part of this statement demands more consideration. The idea that blood flowing from a wound should beget children, or produce new beings, is peculiar, and the more so from the fact that it is often repeated, under different circumstances, in these mythological scriptures. Not only here, in respect to the wound of Ouranos, but in the case of Bel or Belos, as related by Erosus, and again in that of Agdistis and Attis, to be subsequently treated of, this peculiar and remarkable feature is inserted. Not only so, but "the shedding of blood" and its wonderful efficaciousness, in some occult or marvelous way is perhaps the one most remarkable feature of the Jewish and Christian scriptures. The idea had doubtless a common origin, and we are now prepared to look for that origin, in the mistake, or misapprehension of the unlearned many, in their attempt to comprehend, and, in their rendering, in their own way, of some very simple and common place thought (for them) on the part of the learned few, of these early times. The popular mistake having been widely diffused and mystical, mythical, or in a word, incomprehensible, was of course taken up later, by the religious teachers, and sanctified to spiritual uses.

The key to this entire mystery is, I have no doubt, to be found in the mere meaning of the word blood, and its natural confusion with the idea of consequence or consequences. Blood is that which flows; to bleed is to flow. Blood and flood are, in English, for example, at bottom and etymologically, one and the same word. Consequence or consequences are also that which flows forth, or results. When, then, the learned said that: "The flow, meaning the consequences of a certain event, was very important, or all-important," the unlearned listeners having first transmuted the event into a person, giving the name of the event, a little modified or blundered over, as the name of the person, then went an additional step and reported that the flow, they now meaning the blood or the shedding of the blood of that person, was, in some mystical way, unknown to them, of an extraordinary, or unbounded importance. We have here the origin of the terrifically tragic idea, in the history and "martyrdom" of man, of the supreme efficiency of the shedding of blood.

But the learned also said, that the flow (the consequences) of any one event was often, or usually or necessarily, the cause of some other event; that is to say, beget or produced it. This was transmuted by the unlearned into the very natural and less pernicious myth, that the blood shed by one man, demi-god, or god, gave birth to other beings, his sons and daughters; as here, that the blood from the wound of Ouranos begat the Giants, etc. Compare what has been said of the identification, in the popular mind, of blood with consequences, with what is said in the exposition of St. John, in connection with Peter and Andrew, of a similar identification of disciple with a follower or following.

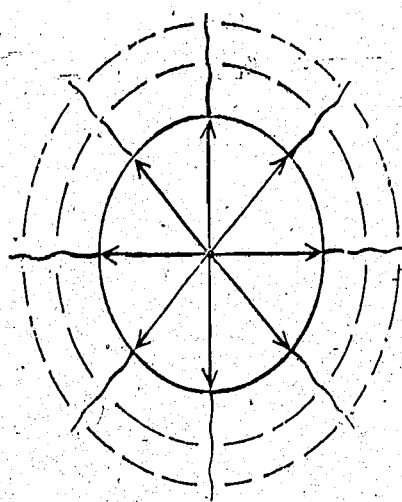
Among the consequences of the cutting off around or the circumcision of the Heavens (Ouranos) by the hard sharp curved edge of the horizon (the sickle or curved knife of adamant) was the fact that a great circle was described, cutting the radii from its common centre, into two kinds of radiation. Within the rim of the circle the geometrical radii, reproduced by the rays of the Sun, were sensed as regular, as true rays, resembling darts or spears, such as are used in war; and the shafts of which were usually made of oak. Hence arose the myth of the Melian nymphs, who were among the beings resulting from this cutting around of Ouranos by the horizon; these nymphs being at the same time called the nymphs of the oaks. But as another consequence (flowing of blood), the rays extending outside of, and beyond the line of the horizon, into the huge, unknown and ill-defined outer circles of space, struggled forth vaguely, in the imagination of the observer, like serpents reaching out to the boundaries of the universe. These huge outer circles it was which were transmuted, in the fable, into the Giants, "monsters having legs formed of serpents;" and these straggling radiations were their legs. These giants and their serpentine legs were also among the consequences or results of the circumcision of Ouranos.

Finally, as another of these results, is the great circle of the Horizon itself, not now as the cause of other effects, but as, itself, caused; and now to be considered. It is a re-appearance of the primitive idea of the *Ur-an*; the same as *Our-an-os*; and now we discover that *Er-in-yrs* is merely a variant or mispronunciation of Ouranos, and means literally the same thing, namely, the Great Circle; but while in the case of Ouranos it expands and swells up and into the dome of the sky, and so outward and around, into the Great Sphere, here it is restrained rigorously to the circle itself, in its cyclic character, as in the case of Time. By Erinyes is meant, therefore, the cyclic circle, bending around and back, into itself, and so returning like vengeance, or remorse to inflict itself upon the cause or point of its origin. The idea is the same as that of Nemesis, or retribution.

"Prof. Kuhn," says Max Muller, "has identified Saranyu [Hindoo] with the Greek Erinyes. With this identification [he adds] I fully agree. I had arrived independently at the same identification, and we had discussed the problem together before Dr. Kuhn's essay was published." (1) I have

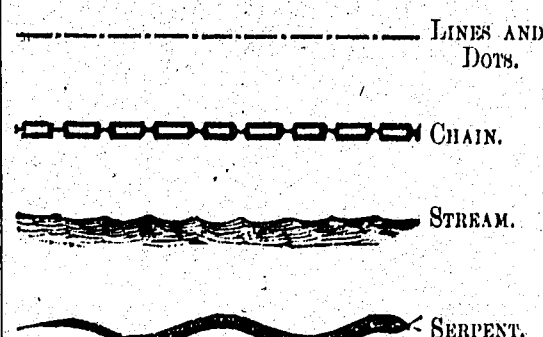
not seen the essay of Dr. Kuhn; but the Sanskrit prefix *sar-* is easily identified with the Greek *hol*, equal to whole, and *anyu* is clearly the circle. The Spanish word for year (the ring) is pronounced *anyo*. Saranyu was therefore the Great Circle, the Horizon strictly as such circle, and not, except by secondary association, the dawn. She was the mother of twins, that is divided the day and the night, etc. (See Juno.)

But the Erinyes or furies were three in number. This I take to be a survival of the older specification of the three Great Circles, embracing the Great Sphere. (See Ouranos.) The snakey hair of these beauties is another rendering of the same feature which furnished the snakey legs of the Giants. The following single diagram will represent all these diverse consequences (the blood-flow) of the circum-cision of Kronos.



The barbed arrows represent the Melian nymphs. The vague outer circles, and the straggling rays penetrating them represent the Giants, with their snake-like legs, and the circle itself, the horizon, represents the Erinyes, with the same snakey adjuncts for hair. There is a curious and striking little touch of scientific romance in the statement that: "The original function of the Erinyes was to arrange the shedding of a parent's blood." This came doubtless of the fact that the *Ur*, *Er*, or *Var*- prefix of the *Ur-an* had the meaning of original or primal; so that the bending back of the cycle upon its origin mixed in the idea of vengeance, connected with parents or origin; and this idea was strengthened by the association of the idea of Kronos as having committed a crime against his father Ouranos, of the very kind connected with this circumcision; and with the Nemesis or vengeance that came to him, in the subsequent revolt of his own son.

The immediate and indispensable accompaniment of Kronos or Time is the idea of On-going, Flux, Flow or curricular succession. This adjunct idea is, itself, duly personified as Rhea, the sister and wife of Kronos, as shown in the next article. But, here also in direct connection with Kronos himself this successional conception is distinctly marked. This is the significance of the chains with which the statues of Kronos or Saturn were habitually and symbolically adorned. A chain, as we say a chain of argument, a chain of circumstances, etc., is a natural emblem or type of Time, the successive links answering to the successive epochs and periods. In the same manner the snake or serpent, the scorpion or lizard, and the fabled dragon, or any long and lithe-bodied animal was also such an emblem, the successive contortions of the body answering to the links in the chain. So again, a river or stream, or the deep current of the ocean, coincided with the idea of Time; which is also marked, in the most simple way, by a line interrupted by dots, being the periods and inter-periods of this simple instance of extension, quite as the botanists designate the nodes and internodes of the lengthened axis of a plant. In a word, and in the universological aspect of the subject, space is the abstract roundness and Time the abstract lengthness of Universal Being; the longness distributed into successive segments, called periods or times. The following diagram groups together several of these natural types of Time, which are then to be compared with the circular or spherical types of Space.



See in this connection what I have said of the Great Red Dragon, in the Revelation of St. John, in my Index Series of articles on the Science of Universology.

## RHEA, THE WIFE (AND SISTER) OF KRONOS.

Rhea has already been partially described as associated with Kronos. The name signifies Flux, Flow, Succession, which is the natural and necessary accompaniment of Time. The scientific assignment is here therefore, strikingly accurate. The word is the same which appears in the English *dia-rhea*, *dysmenoe-rhea* and numerous other medical terms which mean a flux or flow. The idea is simply that of the constant and eternal Flux or Flow of Time; the appropriate consort, therefore, of Kronos, which was Time, itself. Flux, Flow, Motion or Movement holds, homologically and analogically, therefore the same relation to Time in the Motismus of Universal Being, which the Earth holds to Heaven, which is held to Space by its local centre, in the Statismus. Space and Time are masculoid, or principal, and the husbands; and Earth and Motion are feminoid, accessory, and the wives (mothers or sisters, as the case may be) of the others. How in the absence of appropriate lingual technicalities, and in the infancy of language, could science have done better in getting itself expressed? And, indeed in the light of Universology, the larger and profounder truths of science were even better expressed so, than they have ever been since, until in the terms of Universology itself; and while later and modern science has gained enormously in the line of specialty, or the development of its particular branches, it has fairly contracted into pettiness in point of broad universological generalizations, which made of it, at its outset, a veritable Scientiophilosophy. We are indeed indebted to religion and the church, and not to science itself, for pre-

serving, in a mystified way, it is true, these grander outlines of the universal conception with which science first embraced the consideration of the world.

As Kybele has been incorrectly confounded with Rhea, and has now been returned to her proper identification with Gaea; so, on the other hand, Demeter, merely another name for Gaea; has been inaccurately confounded with Ceres, who, as we shall see, is in much closer alliance with Rhea. Rhea being the perpetual succession of the Seasons, Ceres, a Roman rather than a Greek goddess, is Seed Time and Harvest, or that point of the year in which the Seasons culminate. Her daughter Proserpine, a serpentine-forth, as the tendrils of plants, then denotes the actual process of growth, and continues down into detail, the governing idea, in this series, of successive evolution or development in Time.

Rhea was undoubtedly, in another and secondary sense, in point of time, but, still, higher in respect to the fullness of the development of the myth, the Mother Goddess, or the Queen of Heaven. As Ouranos gave way to Kronos, and Kronos to Jupiter or Zeus, so Gaea gave way to Rhea and Rhea to Juno. The god or goddess higher in the range of antiquity was, therefore, proportionately lower in rank, and Rhea, or more properly Ceres, has the fuller historical importance in the general course of mythology.

The free expansion of the Goddess-mother idea was not traced out in the preceding article, Gaea, nor can it be done here. It is very extended and varied, and a special article on the general subject will occur later on. The following additional motives are a contribution to the larger understanding of this feature of the ancient mythological programme.

Aum inverted is Mau, which gives Maut, Mot, Mut and Mu, forms of the names applied to the Great-Mother, in Egypt, cognate with the Latin *ma-ter*, German *mutter*, and English *moth-er*. The English *mud* is from the same source. Everything had the mother-like character, which was itself undifferentiated, substance or *matter*-like, but from which other things were or are differentiated or unfolded; that which, in other words, is a *matrix*. Now the universal solvent and matrix is dampness, moisture or water. Water is therefore, in this sense, everywhere identified with *primal maternity*; or mythologically, with the *Great Mother*; but still not so much *pure water*, which, as associated with *lucidity* and *reflexion*, goes over, rather to mind, *reflective* intellect, and masculism, but muddy water, mud, slime, and those natural emulsions out of which vegetation, and life in all forms emerges. Inman quotes from *Cory's Ancient Fragments* to this effect: "Sanchoiathion says that 'Chaos knew not his own production, but from its embrace with the wind [evaporating the water and leaving the mud] was generated Mot, which some call *ilus* [perhaps *nilus*, Nile mud], but others the putrefaction of a watery mixture; and from this sprang all the seeds of creation.'" Inman, who sees phallic mysteries in everything, as if all mythology rose out of them, is only partially right, but in the major sense, wrong. The phenomena of generation, gestation and birth did indeed take a strong hold of the imagination of the ancient world, and in the absence of that over-refined sentiment which the moderns have developed in connection with all those topics, they dealt with them very freely, by word and symbol; and so a large portion of ancient mythology does reveal some allusion to phallic mysteries, which at the first were hardly treated even as mysteries.

But all this was secondary. Mythology did not arise out of any minute, and especially, not out of any internal or anatomical study or observation of the human body; but wholly out of the great prominent ever present parts of universal nature; and from their more abstract revision, scientifically. It was a later discovery that these great cosmical copulations, gestations and fructifications were significantly and remarkably repeated in human experiences. The analogy is very complete and will again call for minute attention in the correspondential, or correlational science of the future.

Water, wind, slush weather, the collective condition of the season—these are closely related to Time, and the Or-go or successions of the times and seasons. In French and many languages the same word means both time and weather.

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(1) For an extended discussion of Saranyu, see Max Muller's Science of Language; 2d Series; p. 600-636.