

# Mind



# Matter.

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## WHEN I AM DEAD.

T. P. NORTON.

When I am dead and in my grave,  
You think—beyond complaint;  
Don't paint my picture to the world  
With features of a saint.

I am no saint; nor shall be then—  
An angel gone to rest;  
Nor has there one returned to view  
The like, and not protest.

Angels to order are not made:  
The grave's no juggler's box;  
Nor lord of swine in which the priests  
Cast devils from their flocks.

Let Reason be thy only guide  
Each color to select,  
While Nature draws the faithful lines  
Of every defect.

Indulge not in extravagance  
To please the fools below;  
For truth alone can wisely teach  
The portrait how to glow.

And should the darkest bluish hurt  
Thy too fastidious eye;  
Then cleanse thy brush, and give a touch  
Beaming with charity.

'Twill hide those inconsistencies  
Which ignorance doth trace;  
Perhaps correct mistakes and turn  
Some ugliness to grace.

And yet 'tis but a thankless task  
Such fleeting things demand;  
To paint the soul in love and truth  
Requires an angel's hand.

But hang it in the corner there,  
With those who knew me best,  
For them to copy, or to heed,  
And God will do the rest.

## Spirit Communication from Porphyry Through Alfred James.

PORPHYRY, (A so-called heathen philosopher.)

GOOD DAY:—Many persons may question the conduct or language of spirits who are trying to uproot Christianity. These persons may say: "These spirits deprive me of my Lord—what have I left?" Oh! foolish mortals; to rely so implicitly on that which never existed. We spirits are constantly bringing forward more and more proof that Christianity has no basis in truth. It is nothing more than the mistletoe on the oak of ancient religions. The first question to be answered is; did Jesus Christ, so-called, ever have a personal existence? To this I answer he had not. I come to set forth such facts as I know to be absolutely correct, that will conclusively justify that answer. None of the early Christian Fathers were Christians. Any person who will attentively read their works will see that they did not know whether Jesus ever lived or not, and this was the case immediately after his alleged death. Those early Christian fathers never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a kind of sun-god. Out of astronomy or astrology, the gods of all religions have arisen, one after another. These Christian fathers wherever they could alter those manuscripts, during the first one hundred and fifty years of their era, did so; and they then began to shape their religion as you now find it. To do this they made use of all classes of writers, by them called heathen and pagan, to plant their religious fraud upon the earth. All this will be brought to light by thoroughly informed spirits. We are now forming a band in spirit life that will bring forth such proofs as will convince the world, or point out the sources from which those proofs may be obtained. There is not a priest in Rome or elsewhere that is fully initiated in the secrets of his church, who does not know that Christianity is a fraud; for in the Library of the Vatican, at Rome, is the evidence that makes that point certain. The ecclesiastical custodians of that evidence, will have to produce the documents that contain that evidence. At Rome are most of the writings of the first three centuries of the Christian era, embracing the works of all of us, so-called, pagan writers. These have been mutilated but not destroyed. Why have they not been destroyed? Simply because there is a power in the spirit world, that popes and cardinals fear. They know that spirit communion is all there is to religion, and they heed the warnings of materialized spirits who come to them. The priesthood know that the people have become too intelligent to be any longer blinded, by rites and ceremonies, to the simple fact of spirit communion. There are writings of Seneca—there are writings of the emperor Trajan—in the possession of the Papal church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of letters of mine, in which they have altered the word Gnostic into Catholicism; and on the strength of that have claimed me as a Christian. At the time I lived there was nothing but contention and strife; but there was not one half as much contention about Jesus as there was about who should attain ecclesiastical precedence in the new religion. All this was the outcome of each individual philosophizing and theorizing for himself, and giving these thoughts different forms. In fact it was at a later day than that in which I lived on earth, that Christianity fully settled down in its present shape. This voice of mine is a spirit voice that priests do mightily fear. I am not done with them yet. But there is a shape in which I desire to get my communication that will compel these men to hear me. They will be made to hear me. When a man's citizenship is challenged, then it

behooves him to prove his citizenship. So I challenge these priests. I expect to return here before long and give a communication that will startle all intelligent readers, and make them think whether they wish to or not. I have spoken longer than I intended at this time. I was known when here as Porphyry."

[We glean the following concerning Porphyry from the *Biblical, Theological and Ecclesiastical Cyclopedia*, of McClintock & Strong.—Ed.]

"Porphyry, a celebrated heathen philosopher, the ablest expounder and defender of Neo-Platonism, as taught by Plotinus, and one of the most sagacious and learned antagonists of Christianity under the Roman empire, flourished in the second half of the third century. Porphyry was born in A. D. 233. The original name of Porphyry was Malchos, the Greek form of the Syro-Phoenician Melek, a word, as he himself tells us, which signified King. His father bore the same name and was a man of distinguished family. Suidas states that he lived in the reign of Aurelian, and died in that of Diocletian. Eusebius says, more explicitly, that he lived in the reigns of Gallienus, Claudius, Tacitus, Aurelian and Probus. Porphyry tells us himself that he was thirty years of age when he first became the pupil of Plotinus, which was in the tenth year of Gallienus; the date of his birth was, therefore, A. D. 233. Exhibiting in his early youth a thirst for knowledge, a quickness of mental perception combined with indications of mental vigor, his father provided the very best instruction for him, especially in philosophy and literature. From Porphyry himself, as quoted by Eusebius, it appears that when very young he was placed under the instruction of Origen. This could not have been, as some have imagined, at Alexandria, for about the time of the birth of Porphyry, Origen quitted Alexandria and did not return to it. It was most likely, at Caesarea that Porphyry attended the instructions of Origen. Porphyry next removed to Athens and became the pupil of Apollonius, and of the much celebrated Longinus, whose reputation for wisdom and skill in instruction brought him scholars from all parts of the then civilized world. Under his tuition he received that early moulding which subsequently secured such vigor of thought and elegance of style, and the tutor was so much pleased with his scholar that he not only warmly commended him, but applied the name to him by which alone posterity has known him. At the age of twenty he went to Rome to study under Plotinus, but as that philosopher was not teaching, Porphyry returned to the care of his former preceptor. At the age of thirty he went again to Rome, this time in the company of Antonius of Rhodes, and he now studied philosophy with the great exponent of Neo-Platonism, and with Plotinus' oldest disciple, Amelius. Porphyry remained six years, and became thoroughly attached to his master—a man endowed with extraordinary understanding and vigorous imagination, who, as a teacher of the Eclectic philosophy capable of felicitously unfolding the sublime ideas of Plato, had obtained a great reputation. Under such guidance the pupil, by nature well endowed for study, and led on by his zeal for distinction and acquirements, very soon came to be regarded as one of the chief ornaments of the school. He wrote and disputed with great freedom and masterly ability. So closely did Porphyry apply himself to these studies that his health became impaired, and, naturally of a hypochondriacal disposition, a cloud, settled into confirmed melancholy, was cast over his mind. While in this state he formed a resolution of putting an end to his life; hoping by this method, according to the Platonic teaching, to release the soul from the prison of the body. From this mad design, however, he was dissuaded by his master who advised a voyage to Sicily. Complying with this advice, Porphyry recovered his bodily vigor and serenity of mind, and devoted himself to authorship. He then wrote, according to Eusebius and Jerome, his treatise against the Christian religion, on which account St. Augustine styles him *Stultum illum cuius celeberrima fama est*. It was very likely about this period that Porphyry took occasion to visit Carthage. That he also went to Athens after the death of Plotinus has been inferred from a passage quoted by Eusebius, where, as the text stands, Porphyry is made to speak of celebrating the birthday of Plotinus at Athens with Longinus. Of the remainder of the life of Porphyry we know very little. According to Eusebius, he returned to Rome, where he taught and gave frequent public exhibitions of his acquirements and talents as a speaker, and was held in high honor by the Senate and the people till he died. But his mind again lost its balance, for he pretended to be not only a philosopher 'Endued with superior wisdom, but a divine person, favored with supernatural communications from heaven.' [If all men who 'pretended to be' divine persons 'favored with supernatural communications from heaven' were persons whose minds had lost their balance, we would like to be informed what sanity can be found in the writings attributed to them? And what sanity is shown by the pretended divine character of the writers of the Christian Scriptures?—Ed.] 'He avers that in the 68th year of his age he had a vision of the Supreme Intelligence, the God superior to all gods, without an image—the result, as Augustine thought, of the agency of evil spirits, but more probably an entire fiction, employed to offset the supernatural elements of Christianity, or the mere phantasm of an overwrought brain,' [That Porphyry was a spiritual medium and a clairvoyant there can be little doubt, as were Pota-

mon, Ammonius Saccas, Longinus, Plotinus, Ane-  
lin and the other most distinguished Eclectic and  
Neo-Platonic philosophers seems unquestionable.  
—Ed.] 'When probably at a somewhat advanced  
period of his life, he married Marcella, the widow  
of one of his friends, and the mother of seven  
children, with the view, as he avowed, of superin-  
tending their education. About ten months after  
his marriage he had occasion to leave her and go  
on a journey; and to console her during his ab-  
sence he wrote an epistle, which is still extant.  
The date of his death cannot be fixed with any  
exactness—it was probably about A. D. 305 or 306.

'It appears from the testimony even of antago-  
nists, and from what we have left of Porphyry's  
writings, that he was a man of great abilities and  
very extensive learning. The philosophical doc-  
trines of Porphyry were in all essential respects  
the same as those of his master, Plotinus. To  
that system he was ardently attached, and proved  
himself one of its most energetic defenders. His  
writings were all designed, directly or indirectly,  
to illustrate, commend or establish it. His rhetori-  
cal training, extensive learning, and comparative  
clearness of style, no doubt did good service in  
the cause of his school. Thus Eusebius ascribes  
to Porphyry as his principal merit that, by his  
perspicuous and pleasing diction, he brought  
within the range of the understanding of all men  
the doctrine of Plotinus, which he regarded as  
identical with that of Plato, as substantially also  
with that of Aristotle.'

[We deeply regret that space will not allow of  
giving the particulars of his philosophical doc-  
trines, as these show most clearly and conclusively  
that Porphyry, one of the ablest and most learned  
men that ever lived, was a spiritual medium, and  
taught the grand truths now being brought to the  
knowledge of mankind, through humble and un-  
cultivated mediums, sixteen hundred years after  
those truths were rejected and trampled under  
foot by the Christian priesthood. We are com-  
pelled to confine ourselves to what our author says  
of Porphyry's attacks on Christianity.—Ed.]

"Porphyry has special interest for us, however,  
not so much as a philosopher of the Neo-Platonic  
school, great as he was as such, but as the con-  
structor of a new philosophy, the aim of which  
was not merely speculation and the enchantment  
of reason, but its acceptance as a national creed,  
and its dethronement of Christianity. When  
made aware that his system could not of itself ac-  
complish all that he desired, he left the apolo-  
gic domain, and became the most determined  
of heathen polemics the world ever beheld or  
Christianity ever encountered. Lucius and Cel-  
sus, a hundred years earlier, had vainly striven to  
stay the rising fortunes of the Gospels. He now  
came forward to attempt the death-grapple, and  
it must be confessed that he made a most vigorous  
effort to retrieve a sinking cause, to turn back the  
tide of new ideas, and to reinstate in the minds  
of the people of the Roman empire the principles of  
an effete religious system, of a waning and insuffi-  
cient philosophy. As already indicated above,  
Porphyry was a man of remarkable powers of  
mind and of high culture, of a calibre altogether  
above that of Lucian and Celsus. Speaking in the  
name of philosophy, he assumes a dignity, an ele-  
vation of tone, an apparent candor in the treat-  
ment of his subject, akin to that of the judge, who  
is supposed impartially to survey the whole field  
of evidence, and to give weight to no doubtful  
statements, to no specious arguments. Undoubt-  
edly honest in his convictions and in his attach-  
ment to the philosophy of his master, he brought  
the resources of a great, a cultured mind to bear  
against the more vulnerable points of the Chris-  
tian system, testing it by weapons of the highest  
temper. Porphyry certainly enjoyed a vantage-  
ground in the school of philosophy to which he  
belonged. Platonism, as already suggested, ap-  
proximated more nearly than any of the other  
philosophic systems of antiquity to the elevated  
teachings of the Gospel. But, through the past  
century or two, while Christianity had been  
spreading through the Roman world, this philoso-  
phy, under the teachings of Plotinus, had been  
drawing nearer to the doctrines of the New Testa-  
ment, in so much that, to a casual observer, the  
two streams of thought and speculation seemed  
likely to unite and flow on in a single channel.  
Like Christianity, Platonism opened a spiritual  
world superior to that of sense, and revealed a  
Supreme Being, if not absolutely free, yet capable  
of giving shape to the visible as the architect of  
the universe. It awakened also in man the con-  
sciousness of the supernatural, the divine, so that  
man was attracted toward the supreme spiritual  
existence, was permitted to have cognition of fel-  
lowship with it; not absolute on the one hand  
in the depths of the infinite spirit, nor sunk on  
the other into the material. The one radical  
point of separation between the philosophy of the  
school and that of the Church seemed to be the  
views of matter entertained by the former—that  
it was external and the seat of evil in opposition  
to God. But even this view was softened as the  
system came in contact with the Gospel. Plotinus  
held that the evil principle is only apparent, and  
that only the good has a substantial and perma-  
nent existence. The opposers concluded that as  
the teachings of Christianity could not be entirely  
ignored or disapproved, the philosophical system  
must be brought upon the same platform as a  
rival of the Gospel.

"All former attacks against Christianity had  
proved futile, because the Gospel could claim su-  
pernatural origin, and demonstrate its claims by  
the response which its teachings found in the

depth of the human soul. Instead, therefore, of  
denying the grand ethical and religious principles  
of the evangelical scheme, Porphyry sought su-  
pernatural surroundings for his system, and then  
moved in bold attack against the supernatural in  
Christianity, seeking to disprove, not the substance  
of the Gospel teachings, but the records in which  
that substance is delivered—an attack so general  
in our day among the disbelievers of the super-  
natural claims of Christianity. Porphyry's course  
was in all respects a novel one. Indeed it was the  
reverse of that pursued by all other opponents of  
the new religion who had preceded him. By  
them the facts, the records of the Gospel were ac-  
knowledgeed; but the facts were held to be wrong,  
and to have been produced by an unauthorized  
agency; to have been the work of magic or of mis-  
take. Now, the lapse of a hundred years has convinced  
the enemy that the method of attack affording  
any hope of success, is the direct one against the  
authority, the inspiration of the documents of the  
Gospel. If by the trenchant knife of criticism  
these supports could be cut away, the system  
would be left to sink down upon a level with phi-  
losophy and all merely human systems of specu-  
lation.

"Of the nature and merits of the work by Por-  
phyry against Christianity it is not easy to judge,  
as it has not come down to us." [It was destroyed  
in accordance with the edict of a bigoted Christian  
Roman Emperor, to keep the world from knowing  
the truth of Porphyry's position, and the utterly  
fraudulent nature of that system of Christianity  
that he assailed.—Ed.] "He is reputed to have  
written it about the year 270, while in retirement  
in Sicily. It was entitled *Kata Christianos*. In  
A. D. 435, (one hundred and sixty-five years after  
it was written) all the copies extant were burned  
by order of the emperor, and its contents are only  
preserved to us in part by the lengthy extracts  
made of it in the numerous refutations which  
were published by the Christian apologists of the  
early church. The entire work consisted of fifteen  
books, but only concerning five of these is infor-  
mation thus afforded. From these we learn that  
the first book of his work dragged to light some  
of the discrepancies, real or supposed, in scripture.  
The examination of the dispute between Peter  
and Paul, was quoted as an instance of the ad-  
mixture of human ingredients in the body of  
apostolic teaching. His third book was directed  
to the subject of Scripture interpretation, especially  
with some inconsistency, against the allegorical  
or mystical tendency, which at that time marked  
the whole Church, and especially the Alexandrine  
fathers. The allegorical method coincided with,  
if it did not rise from, the Oriental instinct of  
symbolism, the natural poetry of the human  
mind. But in the minds of Jews and Christians,  
it had been sanctified by its use in the Hebrew  
religion, and had become associated with the  
apocryphal literature of the Jewish church. It is  
traceable to a more limited extent in the inspired  
writers of the New Testament, and in most of the  
fathers; but in the school of Alexandria, it was  
adopted as a formal system which Porphyry at-  
tacked. He assailed the writings of those who  
had fancifully allegorized the Old Testament, in  
the pious desire of finding Christianity in every  
part of it, in spite of historic conditions; and he  
hastily drew the inference, with something like  
the feeling of doubt, which rash interpretations  
of prophecy are in danger of producing at this  
day, that no consistent sense can be put upon the  
Old Testament. His fourth book was a criticism  
on the Mosaic history, and on Jewish antiquities.  
But the most important books in his work were  
the twelfth and thirteenth, which were devoted  
to an examination of the prophecies of Daniel;  
and in these he detected some of those peculiari-  
ties on which modern criticism has employed it-  
self, and arrived at the conclusion in reference to  
their date, revived by the English deist Collins in  
the last century, and by many German critics in  
the present. It is well known that half the book  
of Daniel is historic, half prophetic. Each of these  
parts is distinguished from similar portions of the  
Old Testament by some peculiarities. Porphyry  
is not recorded as noticing any of those which  
belong to the historic part, unless we may con-  
jecture, from his theory of the book being origi-  
nally written in Greek, that he detected the pre-  
sence of those Greek words in Nebuchadnezzar's  
edicts which many modern critics have contended  
could not be introduced into Chaldaean anterior to  
the Macedonian conquest. The peculiarity alleged  
to belong to the prophetic part is its apocalyptic.  
It looks, it has been said, historical rather than  
prophetic. Definite events, and those in a dis-  
tinct chain, are predicted with the precision of  
historical narrative; whereas most prophecy is a  
moral sermon, in which general moral predictions  
are given with specific historic ones interspersed.  
Nor is this which is shared in a less degree by  
occasional prophecies elsewhere, the only pecu-  
liarity alleged, but it is affirmed also that the  
definite character ceases at a particular period of  
the reign of Antiochus Epiphanes, down to which  
the very campaigns in Seleucid and Ptolemaic dyn-  
asties are noted, but subsequently to which the  
prophetic tone becomes more vague and indefi-  
nite. Hence the conjecture has been hazarded  
that it was written in the reign of Antiochus, by  
a Palestinian Jew, who gathered up the traditions  
of Daniel's life, and wrote the recent history of  
his country in eloquent language and in an  
apocryphal form, which after the literary fashion  
of his age, he imputed to an ancient seer, Daniel;  
definite up to the period he composed it, indefinite  
as he gazed on the future. It was this peculiarity,  
the supposed ceasing of the prophecies in the



book of Daniel at a definite date, which was noticed by Porphyry, and led him to suggest the theory of its authorship just named. He seems also to have entered into some examination of the specific prophecies, for he objects to the application of the words 'the abomination of desolation' to other objects than that which he considers its original meaning. These remarks will give an idea of the critical acuteness of Porphyry. A few other traces of Porphyry's views remain, which are of less importance, and are levelled against parts of the New Testament; e.g. the change of purpose in our blessed Lord. His objections are not, it will be observed, founded on quibbles like those of Celsus, but on instructive literary characteristics, many of which are greatly exaggerated or grossly misinterpreted, but still are real and suggest difficulties or inquiries which the best modern theological critics have honorably felt to demand candid examination and explanation.

"It was by no means an easy matter to reply to such a criticism as Porphyry adopted, and it may be said that he never was answered as he should have been. The reply which Origen made to Celsus set aside all the objections of the heathen disputant, but the thirty separate replies to Porphyry, among which the best are those of Methodius, Eusebius and Apollinarius, very insufficiently solve the intricate and deep problems proposed by the most successful exponent of Neo-Platonism. That he made a profound impression upon the church is seen in the fact that to all Christians his name became hateful, odious, the synonym of all that was vile and dangerous in unbelief, like that of Turk or Moslem or Papist in later ages. When Constantine wanted to blacken the reputation of the Arians, he only had to attach to them the epithet of Porphyrian. That name carried in it a Satanic import, a heavy curse, able to sink to irretrievable infamy any individual or sect who bore it. A great deal of discussion has taken place respecting the assertion of Sozomen, that in his earlier years Porphyry was a Christian, and that having been treated with indignity by the Christians he apostatized, and revenged himself by writing against them. The authority is so slight, and the improbability of the story so great (for it does not appear that any of his antagonists charged him with apostasy unless it was Eusebius), while it may so easily have arisen from the fact that in his early youth Porphyry was instructed by Origen, that it may confidently be rejected. A doubt has been raised as to the identity of the assailant of Christianity with the Neo-Platonic philosopher. It is totally without foundation. Porphyry was the author of fifty-four works, of which only eighteen are extant."

[We have never received or known of a spirit communication which seemed to us to be more important than this communication from the spirit of the great Eclectic and Neo-Platonic philosopher, Porphyry. We can well understand the difficulties under which this learned and truly advanced spirit, after sixteen hundred years in spirit life, labored in imparting the important information therein contained. We shall look for the fulfillment of his promise to return under more favorable and adequate conditions to complete his mission to earth. Of such especial significance do we regard this communication, that we have given it as a detached interview, although other communications were received at the same sitting. Not even the direct enemies of Porphyry could speak any ill of him. What horrible men these learned heathens were to be sure.—Ed.]

#### Passed Over.

Albert Lenzberg, son of our well known test and healing medium, Mrs. Lizzie Lenzberg of this city, left the mortal coil and took his flight to his new home in the spirit land on the 9th of March. The funeral service was conducted by Mrs. Sarah Byrnes of Boston, who spoke very touchingly under inspiration; and Mrs. Reed, of Hartford, who improvised a most beautiful poem for the occasion. Mr. and Mrs. Lenzberg are well known Spiritualists, whose remarkable experiences at the Eddy Brothers in Chittenden, is recorded by our lamented Epes Sargent in his "Proof Palpable."

As the attending physician, I beg leave to have it on record that, in my professional career, I never before witnessed such a substantial and conclusive demonstration of the most beneficial influence of Modern Spiritualism in the fearful struggle of poor humanity with the apparently cruel fate all flesh is subject to. In the bloom of youth, with very bright prospects in life, beloved and fondled by loving and intelligent parents, the joy of a most harmonious family circle, young Lenzberg displayed, during his protracted disease, a wonderful degree of will power and determination to fight for life manfully, though not at all afraid of death.

The disease being a complicated phthisis, it was but natural for a physician to expect to witness some of those heart-rending incidents we very often meet with in the final conflict. But I was not a little surprised at my last call to his bedside, to find my patient not at all in a state of complete exhaustion of will power; but, preserving his intelligence, and fully conscious to the last, young Lenzberg's eye met mine with great calmness and composure, and in the movement of his facial muscles, a quasi-conscious co-operation of his very will power in the process of dissolution was visible to an exercised eye.

Gathering strength for a moment, he requested me to join his parents in calling upon friendly invisibles present to assist in hastening the final issue and thus shortening his suffering. In a few moments he turned his regards toward us, evidently to transmit to us a message he had received from a heavenly messenger, exclaiming, "Pretty soon—pretty soon!" and in fact, one more struggle and the spirit was released forever.

I will but remark that the co-operation of spirit friends in the separation of the soul from the body was more evident to us by Mrs. Lenzberg's entrancement at the death scene, when she was controlled by various spirits, giving palpable tokens of their presence and encouraging the struggling sufferer. Verily, I say, Modern Spiritualism has well a right to exclaim, "O! death where is thy sting? O! grave where is thy victory?" And yet, the cry comes from the wilfully blinded and ignorant, "What good comes from Spiritualism?" B. L. CETLINSKI, M. D.

George H. Hoover, Coatsville, Pa., writes, with subscription: "I intended to wait a month before subscribing, expecting to be a little better fixed by that time; but I can do no longer without the spiritual food brought to its readers by MIND AND MATTER."



A frog whose fame spread o'er the land  
As such a mighty croaker.  
Appeared one night in Puddletown,  
In bright green coat and croaker;  
He came to start a singing-school  
For froggies young and sprightly,  
And said, if many scholars came,  
He'd teach them singing nightly.

Of course a wondrous chance like this  
Was not to be neglected,  
For every frog must learn to sing,  
If he would be respected.  
So, very many came to him,  
Among them Master Silly,  
A little frog so proud and vain  
That all he did was silly.

When his turn came to sing alone,  
He cleared his throat quite loudly,  
And looked about him at them all  
So very, very proudly.  
The singing-master sounded "do,"  
A note for him to follow.  
He sang, and never seemed to know  
His voice was harsh and howl.

His teacher sang the next note, "re,"  
Our frog with pride swelled bigger,  
And kept on swelling more and more,  
A vain and puffy figure.  
And he imagined, all the while,  
His friends must be delighted  
To hear such notes as "do" and "re"  
So beautifully recited.

And so, alas! when he sang "mi,"  
Which flows "re" so neatly,  
He thought the song about himself,  
And burst his skin completely.

—Selected.

#### Independence.

BY HELEN ANGELL GOODWIN.

Instead of the Fourth of July, I refer to a little boy who lived when the Fourth of July was young. From nobody knew where, a half-crazed mother had brought him when a mere infant to Beaver Dam, and for several years he had lived with her in the little deserted log cabin in the clearing two miles east of the settlement proper.

The boys with whom he played while his mother worked for one or another of the settlers' wives—for so she supported the twain—called him Pen for short; but his full name was Independence, and his surname nobody knew.

His mother seemed to have forgotten that, as well as all else concerning her past life; and people had long ago ceased trying to talk with one whose answers were yes or no, and whose questions remained unspoken. From her most marked peculiarity they called her Silence, and she accepted the name.

The women thought her a witch, she did so much with so little noise; but the elderly men said she accomplished more than others because she kept her tongue still. To use a Yankee phrase she "could turn her hand to anything." Spinning, weaving, house-work, farm-work, nothing came amiss to her.

The able-bodied men, you must remember, were away fighting the British, leaving planting, hoeing and harvesting to the old men and women and children, who remained behind.

At last the long war ended, and the new Republic took her place among the nations of the earth. On the next Fourth of July the returned soldiers conducted a great celebration at Beaver Dam. Independence, with a child's eagerness, begged to be allowed to go, but his mother would not consent; so he was obliged to content himself with hearing the guns and imagining the rest. Silence herself sat strangely idle for one so industrious, while Pen did up the morning chores alone.

He turned to ask permission to go to his favorite resort in the woods, towards Beaver Dam, where a little stream fell in a pretty cascade from a wooded height in a rocky basin, but his mother was asleep on the rude settle. He adjusted a pillow under her head, and without arousing her he stole quietly out, promising himself not to be gone longer than an hour.

"If she wants me," he said to himself, "she will know where to find me."

He amused himself looking at the falls and wading in the shallow stream below till the sun was high in the heavens.

Startled to find it so late, and fearing his mother might be alarmed at his absence, he ran off through the woods the nearest way home. All at once the ground parted beneath his feet, and down he pitched several feet into the earth, followed by a tangle of bushes newly cut.

At the instant of falling he imagined this must be the entrance to the cave of the fairies or the enchanted gardens which Aladdin saw—Dutch Hans had told him strange stories—but his feet struck the muddy bottom without hurting him, and as soon as his eyes became accustomed to the dim light, he knew that the square brush-covered hole into which he had so unexpectedly descended was a bear trap.

There was no house within half a mile, and his screams were as useless as his frantic endeavors to escape by climbing the perpendicular sides of his prison. A bright idea struck him. He piled the bushes dislodged in his descent in one corner, and by means of the longest managed to pull down more upon them; these he leaned against each other in such a way that he was able to raise himself sufficiently to reach the edge of the pit with both hands.

Grasping the bare root of a tree, he lifted his head above the ground and was about springing out, when he saw a large black bear about ten feet away, and with a slight cry he dropped back into the pit again.

The bear heard him, and came and sat down on the edge of the hole; looking as if, though sheep and calves and berries were good enough for every day diet, a boy would not come amiss for a Fourth of July dinner.

What could he do? Nobody knew where he was, and the bear would make short work of him, should he get out. Giving up all hope, he crouched in the furthest corner, and covered his face with his hands. Suddenly the stillness was broken by the loud report of a gun. The black monster threw up both his forepaws, and fell dead into the

pit, almost on top of Pen, who crouched shrinking in the corner. In a minute more a hunter stood in view, pointing his gun directly at the head of the bear, to make sure that he would not come to life again.

"Don't shoot!" "Don't shoot!" came up in terrified tones from the depths of the trap.

The hunter was startled, for the instant imagining that the bear, like Balaam's ass, had miraculously found a voice. Then he discovered the terrified child, and lost no time in helping him out.

"How came you to fall in there? Did you think it was a boy-trap?" he asked, when Pen stood safely beside him.

"I did not see it, sir. I was running and fell in. When the bear came and sat down I thought I was dead. If I had any money I would give it to you to pay; but I haven't, and my mother hasn't; but if you will come home with me you shall have some dinner."

Something about Pen's face struck his deliverer as familiar.

"What is your name?"

"Independence, sir; the boys call me Pen."

The stranger started.

"Your last name?"

"I don't know, sir."

"Not know your name! How is that?"

"My mother is not right in the head, sir, and never has been since she came to this place, and that was before I can remember. The neighbors cannot get her to tell her name, and I think she has forgotten."

The man trembled and turned pale.

"Take me to her," he said.

When they entered the log cabin in the clearing, Silence was still asleep.

"Do not wake her," said the man in a suppressed tone; and to the boy's surprise he knelt beside the rude settle and gently removed her head from the pillow to his shoulder, murmuring, "Mary! Mary! My long lost darling!"

She woke presently and looked into the stranger's face.

"Walter!" she exclaimed without stirring from her position, "they told me you were dead—killed in battle."

"They were mistaken, Mary. I was taken prisoner by the British, and after a long captivity returned to find wife and child departed. They said your head was turned, and you had probably thrown yourself with the child in your arms into the river. But for the boy's mishap to-day I might never have found you."

He wound his arm about the lad, who was just beginning to comprehend that he had found a father, and the trio were silent for a time with a joy too deep to be expressed.

"Her head has turned back again," whispered Pen in his father's ear; and so it had. Whether time had slowly brought the healing, finishing the process by that heavy sleep, or the transport of awaking in her husband's arms had suddenly restored her reason, none ever knew.

Independence was no longer nameless. Col. Ashton was proud of the son who was born on the first great Fourth of July, and so had gained his singular name. Old friends welcomed them as from the dead, and their descendants are numerous who tell the story.—*The Children's Friend.*

#### About a Mediums' Home.

MADISON, CONN., March 13, 1881.

For some time there has been an influence endeavoring to impel me to write you a letter in regard to the proposed Mediums' Home, and this morning I shall endeavor to do so.

Some years ago Dr. Haskell, of Ancora, N. J., conceived the idea of building a home for worn out and tired mediums, and carried into practical effect his plan. He commenced the erection of a large commodious building situated on a hill overlooking the surrounding country and in the midst of a beautiful pine grove—adjoining the house in which he lived. The work was pushed through almost to completion, when the noble man was called from earth to his rest in the summer land. And there the building stands in its incomplete state; and it seems to me, no more suitable place could be found. No more glorious work could be done than to finish that which would long since have been completed, had the earth life of that noble worker, Dr. Haskell, been spared to earth longer. It would take but a small amount to put this place in order and secure it for the purposes it was intended for.

The place is now in the hands of two noble workers—Mary Crowe and A. E. Newton—who no doubt would gladly further any efforts that might be made to fulfil the intentions of the ascended Dr. Haskell. Yours for truth,

J. WM. VAN NAMEE, M. D.

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

[E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and natives. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampus for three moon.]

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

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

#### A Proposition.

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

#### Corroboration.

The spirit message from Julia Clancy, published in your paper of Feb. 19, is corroborated as true. The daughter and son-in-law of said Julia are now living at 726 Cheyenne street, Leavenworth, Kan. Their names are Michael and Margaret Danoven. Julia Clancy died Dec. 12, 1880.

I. N. SEEVERS.

#### Letter from S. C. Gardner.

MEMPHIS, MO., March 8, 1881.

To the Editor of Mind and Matter:

In passing through this State, on business, I arrived at this thriving town on Friday evening last, expecting to continue my journey next day. But a furious snow storm set in, which completely blocked the roads for three days, and kept me a willing prisoner in the home of Mr. and Mrs. J. H. Mott; and of what I saw there I purpose to speak briefly, as all who have ever had the pleasure of visiting this world-renowned medium and witnessing the spirit manifestations that occur there, for all who go there with an honest purpose, know well, that the manifestations are free from all fraud. And yet Mr. Mott, like all other genuine and honest mediums, has received his full share of persecution and abuse, and that, too, principally from professed Spiritualists who assume to be teachers of the spiritual philosophy. But thanks to MIND AND MATTER for tearing the mask off the faces of those self-constituted spiritual teachers, leaving their hypocritical cloaks open, so that all can see their suggestions, and shun them as true Spiritualists are doing all over the country.

But to return to Mr. Mott's. On the second evening of my visit there we had a seance, at which there were present only Mrs. N. J. Frary, of Memphis, her brother from Kansas, Mrs. Mott and myself. Mrs. Frary recognized her deceased husband and conversed with him a long time; also with other spirit friends which she clearly recognized. Her brother also recognized several relatives who had passed over, and who conversed with him in an audible voice. My own family friends came fully materialized, and spoke distinctly, giving me positive proofs of their identity. But the crowning glory of all seances that I ever attended was reserved for me at a daylight seance, given to me alone, on Sunday afternoon at four o'clock. The manifestations were truly grand. My father and mother, two brothers, a sister and son, who have all been in spirit life some years, materialized most perfectly, and conversed with me for about one hour, during which as many as three at the same time would stand in full view of me. Messages were given me by them to convey to other members of my family. In all this there was no deception, nor could there be a possibility of my being mistaken. I know they were the spirits of those they represented themselves to be.

Mr. and Mrs. Mott are doing a grand work. They are thronged with company. The poor have reason to love and thank them, for a good per cent. of their earnings is given to the needy. No matter what the creed, sex or position of the destitute person, they never leave the Mott's door without substantial aid.

I visited the beautiful town of Kirksville, Mo., where there are said to be one hundred and fifty good full fledged Spiritualists. Dr. F. A. Grove, the druggist, takes MIND AND MATTER and the *Banner of Light*, and in my travels through this country I find no other spiritual paper in circulation. The people can discern the difference between wheat and chaff—between a lily and a bull thistle—between pure drifted snow and gutter slush. Kirksville has three home developed mediums. Mrs. J. H. Lamb, slate-writing and materializing; Miss Lucy Hawkins, slate-writing and physical; Mrs. W. C. McDonald, trance and healing; and all are well patronized.

Spiritualism is gaining rapidly all over the country. The inspired utterances of that noble woman, Cora L. V. Richmond, and MIND AND MATTER, with its weekly load of spirit truths, scattered over the land, are producing consternation in the churches. And as the creed-bound members of those old worn out organizations read the "hand writing on the wall," a wail of anguish goes out from them and a cry for laws to protect their religion and to punish the free thinking part of community.

But Spiritualists vote now, and no Jewish God can ever creep into the Constitution of our country. Nor can laws be passed to prevent mediums from doing the work assigned them by the spirit world, whether it be to heal the sick or bury the dead.

S. C. GARDNER.

#### BLACKFOOT'S WORK.

M. D.'s SHOULD READ THIS TESTIMONIAL.

Lisbon, Dallas Co., Texas, March 12, '81.

Dear Sir:—We have been using some of Red Cloud's and Blackfoot's magnetized paper, and must say that they have accomplished wonders. They have cured my little daughter of chronic sore eyes after all other remedies had failed, and we had despaired of ever having her eyes restored; in fact, every one who saw her thought that she would lose her eye-sight altogether. But thanks to you, my dear sir, and your good hand, she is now well and happy as a child can be, but not as happy as her parents, nor as thankful as they are. We remain yours as ever,

U. J. & M. M. POTTER.

#### "STREAMS OF FIRE."

Course Gold Gulch, Cal., March 1, 1881.

Mr. James A. Bliss:— \* \* For two years I have been subject to indigestion with almost constant pain in my stomach and pain in my breast. I am 57 years of age, and have been a pioneer on the Pacific coast for thirty-one years. One magnetized paper relieved and strengthened my stomach and digestion. I gave away several of the papers to others who were suffering, with good results. I tender my thanks to Blackfoot for his personal operation on my system; he poured from his fingers a stream of magnetism or electricity that momentarily felt like streams of fire. He was so tall and dressed so outlandish that before I could realize who it was I was somewhat frightened.

I think he can help a great deal my mediumistic powers, if he so desired, by the use of the paper. I am grateful for the physical comfort he has already given me. Hoping that you may be blessed with a long and happy life in the successful treatment of the suffering and afflicted, I remain yours fraternally,

W. T. HENDERSON.

#### Alfred James

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

A. JAMES,

No. 2, Rear of 1229 Vine St., Philada., Pa.



ANOTHER MEDIUM VILELY WRONGED BY THE "RELIGIO-PHILOSOPHICAL JOURNAL."

In the *Journal* of last week is published a statement by one N. C. Buswell, of Neponset, Ill., intended to discredit and injure the good name and fame of Dr. A. B. Dobson, of Maquoketa, Iowa, as a medium. The statement throughout indicates that its author was strongly prejudiced against the subject of his slanderous insinuations and manifestly groundless falsehoods. It would seem the cause for this outrage was that Dr. Dobson, with the self-respect of an honest man, refused to allow this Buswell to treat him as a dishonest trickster, as he sought and wanted to do. The animus of this attack upon Dr. Dobson is shown in the following extract from the article in question:

"About this time we learned from several sources, of the doings of this man Dobson at Mendota, Ill. We wrote to a friend there and received in reply a goodly report of his mediumistic powers, and straightway wrote him to know if he would come; and if so, what he would allow in the way of test conditions. His reply was, that he was done trying to convince sceptics; that he had received all the abuse from that class of people he proposed to; that he would not allow one of them in his circles; that he would come and sit for believers and honest investigators, etc. As we could do no better, we wrote him to come, and he did so, arriving on Wednesday, February 16th."

This plainly shows that Dr. Dobson was invited by this Buswell (a Bundyite of the most inveterate type) to Neponset, to avenge Dr. D.'s insult to his chief, Col. Bundy; whose edict had gone forth that any medium who would not submit to such tests as Bundyism could devise to prevent spirit manifestations, was to be lied down. To show that even his most dishonest and untruthful enemies are forced to admit his remarkable mediumistic powers, this Buswell is forced to say:

"As I verily believe one of the most dangerous men living is this same Dr. A. B. Dobson. Were he but a clumsy trickster easy to detect, there would be no good reason why he should be exposed through the columns of the *Journal*, as in that case he could do but little harm. The facts are, this man Dobson is an expert fraud, and not particularly easy to detect, in case those who first meet him have no clue whatever to his mode of performing."

Here we have a specimen of Bundyism of the most finished character, and we may fairly conclude that Buswell was a chosen agent of Colonel Bundy to make an attack upon Dr. Dobson, and that the whole matter of this so-called exposure of Dr. Dobson was instigated by Col. Bundy, and gotten up to order by Col. B. and his spiritual master, Hudson Tuttle. That Dr. Dobson is one of the most dangerous men living, is made very evident by this confession of a tool and confederate of Col. Bundy; but he is only dangerous to such hypocrites in Spiritualism as are under the lead and vassalage of Col. Bundy. To such dishonest professors of friendship for Spiritualism as Col. B. and Buswell, Dr. Dobson is certain death, as these untruthful enemies of honest and faithful mediums will find in this instance. Dr. Dobson, it appears, gave a seance at Buswell's house on February 16, in the presence of twelve persons, at which he, Buswell, could get no opportunity whatever to manufacture a lie to the prejudice of the medium. He well knew that should he attempt to do so, he would have that lie branded upon his own forehead by the testimony of those who were present and convinced of the honesty, good faith and mediumistic powers of Dr. B. He was equal, as it appears, to the emergency which had baffled his intention to falsely and dishonestly defame the medium.

Accordingly, without intimating to Dr. Dobson that he was not fully convinced of his mediumship, he arranged with the Doctor to give a private seance to himself and wife, the latter no doubt a meet and worthy mate for such a husband. At that private seance Buswell says of Dr. Dobson:

"He started out by raising the table, and having the spirits put left on it, as he called it, either of which tricks I did in his presence equally as well as he could do it. Then came the slate-writing and spirit touches. A large looking-glass was so situated that we could see any movement under the table just as plainly as if looking directly under the table in a well lighted room. Up would go his foot, then a touch; then back would go his foot. This we saw time and again, and cannot be mistaken or deceived about it."

Now this single allegation is the whole ground, so far as Buswell pretends to know, for saying Dr. Dobson "is a dangerous, bad man—dangerous because he is an expert in writing under unfavorable circumstances, and in writing many different hands." The untruthfulness of that allegation is made manifest by the single fact that Buswell admitted that the room was but dimly lighted, if not quite darkened; and yet he pretends that himself and wife could see what was going on under the table as perfectly as if the room had been well lighted. Is it not very evident he was capable of seeing, under any circumstances however unfavorable, just what he found necessary to see, to ground a slander against Dr. Dobson? It is this unblushing, lying Bundyite who says:

"Should Dobson come here again, I should feel it my duty to have him arrested as a cheat and swindler. This is the second expose we have had in this town, and our sceptics are jubilant over their success. This does not change my opinions in the least, and I shall try and secure a genuine medium for physical manifestations, to come here and prove to them that 'all mediums are not frauds,' as they insist."

In view of the manifest dishonesty and scoundrelism of this Buswell, it is hardly likely that any honest or genuine medium would think him worthy of their notice. What he wants is a

mediumistic fraud who would give him some chance to truthfully injure Spiritualism. That he will succeed in that we have no doubt, for the Lincolns and Waites and Dayton, and other lying accusers of mediums, will under some new alias give him what he so badly needs to save him from utter contempt.

But now we come to the part which the editor of the *R. P. Journal* has had in this vile and inexcusable outrage. Those who have been readers of MIND AND MATTER, will have noticed the generous offer of Dr. Dobson, in which he gives a free and voluntary sitting, to any one who will subscribe to MIND AND MATTER for six months. (\$1.00). We feel it but just to Dr. Dobson, to say that the large extent to which that offer has been accepted, proves better than anything else could, the high value set upon his mediumship by those who avail themselves of it, as our largely increased subscription list plainly shows. Besides we have received scores of letters from persons, whose gratitude to Dr. Dobson for his services as a medium, prompted them to bear willing testimony to his great worth as a man and his merits as a medium. We have had room for too few of these testimonials to do the justice we would like, to Dr. Dobson. This mark of sympathy for us on the part of Dr. Dobson, has undoubtedly driven the editor of the *Journal* to seek to injure him in the eyes of Spiritualists and investigators of Spiritualism. That he was in full collusion with Buswell in this matter from the outset is manifest from his editorial course. In a parenthetical reference to Buswell's performance Col. Bundy says:

"Mr. Dobson writes us denying in advance whatever Col. Buswell might report. If Mr. Dobson can, after seeing them, explain away these damaging charges, he will confer a favor on his many acquaintances."

We have not at this writing been able to hear from Dr. Dobson, but we feel that we take no risk in saying that Col. Bundy has wilfully misrepresented him. It is hardly likely that Dr. Dobson would deny whatever Col. Bundy's confederate might report, he not possibly knowing what this enemy of truth would say of him. We naturally infer that Dr. Dobson having been informed of Buswell's purpose to misrepresent him through the columns of the *Journal*, wrote to Col. Bundy, asking to be heard by him before publishing the threatened calumnies. This fair and reasonable request Col. Bundy could not afford to grant, well knowing that he would not dare to publish the slanders against Dr. Dobson that he had instigated, or which at least he made his own by publishing them before hearing from Dr. Dobson. Col. Bundy is guilty of a most insolent blunder when he calls upon Dr. D. to explain anything, as conferring a favor on Dr. D.'s "many acquaintances." No person that is even in the least acquainted with Dr. Dobson would expect or ask him to take any notice of the manifestly groundless and malicious falsehoods of Buswell and his editorial confederate. We would not have deigned to notice either of them were it not to expose the treacherous designs of Col. Bundy and his followers to subvert Spiritualism, and lay it prostrate at the feet of its mortal and spirit enemies. We confidently expect the *Journal* to rush to the support of the Boston Jesuit organ, the Boston *Daily Globe*, in its conspiracy to crush Mr. P. L. O. A. Keeler. Should it do so, it will find itself about as thoroughly used up as it has been in every other assault it has made upon true and tried mediums. We are informed that the managers of the *Banner of Light* had it in contemplation to join the Jesuit sheet of the *Globe* in attempting to drive Mr. Keeler from Boston, but that as a second thought called up their chronic cowardice, and they concluded, as an act of extreme generosity, to postpone making their attack for one week. If they will take a friend's advice, they will postpone their purpose indefinitely. We assure our contemporaries in Boston and Chicago that a time has come when their co-operation with the enemies of Spiritualism against mediums must stop. It is not the mediums your are fighting, but the resistless spirit power that has forced them into the public and open field of spiritual operations. Do you hear? Then heed!

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ZACHARIAH JANS, (Inventor of the Telescope.)  
SIR, GOOD DAY:—When here I was nothing but a simple tradesman, and worked in what is known to you as Optics, at a place called Middleburg, in Zealand. I was an honest citizen, as I could well afford to be. I went to church regularly, and tried to be a good father to my family, but I made a great mistake, and that was, looking for some one to give me a kind of blood bath. But I have gotten bravely over that. I suppose I might have lived and died a dozen times and have been unknown, had it not been that one day, in my little shop at Middleburg, in looking through the glass I got an idea in my head, and that was to make a telescope. That is what made my name recorded, otherwise it would be unknown. As a spirit I work on that business with our great chemist, Liebig. There is one thing I have found out, but this may sound like a big assertion for so humble a man as myself: there never has been an inventive idea that acted upon the mind of a mortal but that had been previously formulated in spirit life; and we spirits, as soon as we find a medium in our line of business, expect to improve the telescope so that you will almost be able to read what is going on in the planets. The only thing that keeps this invention back is the interference of religion with scientific improvement. If you could only shut off your religion—that is, put a stop-cock on it—then we would be able to have a good intellectual time all around, and could ex-

change ideas freely. My name was Zachariah Jans, Middleburg. I lived in 1590."

[The value of this communication cannot be over-estimated. It is undoubtedly authentic, as we propose to demonstrate; and being authentic, the information it imparts is profoundly important, as it discloses the inconceivable utility of Spiritualism, and the necessity there is for its propagation and advancement. Very little is known of Zachariah Jans (as he gave the name to us), or Jansen, as some claim the name to have been. All that we have been able to find regarding him we give. In the *Penny Cyclopaedia*, under the head of *Telescope*, we find the following references to him. It says:

"It is highly probable that the telescope had been invented long before the value of such an instrument was duly appreciated; and it may have been owing the very gradual discovery of its importance that the name of the inventor sunk into oblivion; about the middle of the seventeenth century, however, an effort was made to discover the traces of the invention, and Peter Borellus, in his work entitled 'De vero Telescopii Inventore,' which was published in 1655 at the Hague, has given testimony in favor of two persons; the first of these, Jans or Jansen, and the other, Hans Lapprey or Lippersheim, both of whom are said to have been opticians, or spectacle makers, residing at Middleburgh; in a letter written by a son of Jans, it is stated that the epoch of the discovery is, the year 1590; but by another account 1610. The same author has also given a letter from M. William Boreel (envoy from the States of Holland to the British Court), which seems to throw some light on the facts. The writer of the letter asserts that he was acquainted with the younger Zachariah Jans, when both of them were children, and had often heard that the elder was the inventor of the microscope; he adds that about the year 1610, the two opticians, Jans and Lapprey, first constructed telescopes and that they presented one to Prince Maurice of Nassau, who desired that the invention might be kept secret, as (the United Provinces then being at war with France) he expected to obtain in the field, by means of the instrument, some advantage over the enemy. The writer further states that the invention became known, and that soon afterwards Adrian Metius and Cornelius Drebbel went to Middleburgh and purchased telescopes at the house of Jans. This account differs from that given by Descartes, who, writing in Holland, states that about thirty years previously, Metius (who was, he observes, a native of Alkmaar), having always taken pleasure in forming burning mirrors and lenses of glass and ice, by chance placed at the extremities of a tube two lenses, one thicker in the middle and the other thinner than about the edge (convex and concave); and, thus he adds, was formed the instrument which is called a telescope. The 'Dioptries' (of Descartes) was published at Leyden in 1637, and therefore the time of the supposed invention by Metius is nearly coincident with that at which, according to Borellus, it was made by Jans. From the papers of Harriot, it appears that this mathematician observed spots on the sun, in 1610, with telescopes magnifying from 10 to 30 times; but it is uncertain whether he got them from Holland, or whether they were made in this country (England); and the only conclusions at which it is possible to arrive, are, that telescopes were known in Holland and England about the end of the sixteenth century, and that in both countries they were then in a form which rendered them practically useful. The two Jans, father and son, appear to have used their telescopes in observing the heavens; and the latter is said to have remarked four small stars near Jupiter; it has been concluded from thence, that he was the first discoverer of the satellites of that planet; but though this may be, he did not continue his observations long enough to enable him to determine the distances from it, or the time of their revolutions."

[Here we have another instance in which a spirit returns after the long interval of nearly three hundred years, and identifies himself as the inventor of one of the most important instruments known to science. So humble and unostentatious was this Middleburg mechanic that even his own countrymen overlooked his great genius and merits, and allowed his name almost to be forgotten—he who, by his mediumistic nature, in an unexpected moment received the inspired thought that led him to invent the telescope, and thereby to give to an ignorant and benighted world a knowledge of the boundlessness of the universe. The communicating spirit does not seem to have been aware how nearly he had been forgotten. How modestly he announces his claim to that grand invention, and how frankly he disclaims the honor justly his due, in favor of the spirit guides who impressed his mind to construct the telescope. Here we desire to call the reader's attention to a most remarkable circumstance. This spirit tells us that he is still working on in the business of optics with the great German chemist, Liebig. There is a significance about that reference to Liebig that imparts to this communication especial importance. In looking for some account of Zachariah Jans, and failing to find his name mentioned in any of the English, French or American biographical collections, we sought information concerning him under the two heads of *Telescope* and *Optics*. In *Chamber's Encyclopedia*, in the article *Telescope*, we found this reference to Liebig. The writer says:

"The process of Liebig for depositing on glass an exceedingly thin film of silver, which by careful polishing, can be rendered more highly reflective than any other material, has been taken advantage of by Steinheil, in the construction of large specula. This is an immense step; since any disc of glass will do, its optical properties not being employed; while if it be once brought to a parabolic figure, the silvering may be renewed as often as may be required. One of the great difficulties in the construction and working of large reflectors has hitherto been the casting and annealing of metallic masses of a few tons weight. This in the silvered specula is entirely avoided."

[Thus it will be seen that through the discovery of Liebig, the possibilities of the telescope are without known limitation. If this communication is true, (and we have no doubt it is,) then it is a fact that the spirits of Liebig and Jans are still laboring together, to provide mortals with a telescope, as far before the most powerful telescopes now in use, as the latter are before an ordinary field glass in the range of their power. What is needed for them to confer that *vade mecum* of scientific observation, upon mortals, is a suitable medium for their purpose. Poor Jans, who when on earth was not deemed worthy to be noted among men of science, is, in spirit life, chosen as the worthy

coadjutor of the great Liebig in seeking to perfect the telescope. Oh! that these beneficent spirits may soon find the medium they require for their purpose. If this communication should meet the eye of any person whose natural inclination for the experimental study of optics is unusually strong. Oh! sit for development as a medium, and invoke the cooperation of these spirit scientists. In view of the fact, that is being made plainer and plainer every day through Modern Spiritualism, that all inventions and discoveries on the earth plane, are but the outcome of the experiments and thoughts of spirits, whose vastly keener perceptions enable them to anticipate all mortal inventions and discoveries, by many years if not centuries; how important it becomes to seek and cultivate mediumistic development to enable the work of progress to go on in every department of human knowledge. What might the spirit world not accomplish if they could find abundant media, developed by mental training and enlightened observation of things through whom to give their highest knowledge to the world! What have they not accomplished through Katie Fox (now Mrs. Jenkin), God bless her! and what are they not destined to accomplish through Alfred James, and our own humble efforts to aid them in their glorious work. Brother and sister mediums, I too am blessed and honored, to have to share with you the heavy burthens of the hour. The day is not far distant when you will be received on the other shore, by your spirit guides and guardians with "Welcome, thou good and faithful servant—enter upon thy rest."—En.]

EDITORIAL BRIEFS.

Mrs. Dr. MARY JENNINGS, trance, test and healing medium, of Vineland, N.J., is still in this city, and will remain for two or three weeks, giving sittings at 732 Parrish street.

Our unimpeachable and irrepressible materializing medium, Mrs. J. A. Bliss, has arrived at Cincinnati, O., and will hold seances at 206 Longworth street, in that city, every evening during this and the coming week.

FRANK T. RIPLEY ON HIS TRAVELS.—We learn that this well-known medium is now on the line of the P. F. C. R. R., and has just closed very successful engagements at Van Wert and Delphos, Ohio. Any parties wishing to secure his services as a lecturer and public test medium in that part of Ohio will address him at once, at Antwerp, Paulding Co., Ohio.

SELF-CONTRADICTIONS OF THE BIBLE—144 propositions—theological, moral, historical and speculative: each proved affirmatively and negatively by quotations from Scripture without comment, is a pamphlet that has been in print ten or fifteen years, and is still a good selling book. It is unanswerable, and just the book to put into the hands of persons who want to think for themselves. Price 25 cents; for sale by James A. Bliss, 713 Sansom street, Philadelphia, Pa.

We would call special attention to the advertisement on the seventh page of Mrs. M. J. Gardner-Rankin, M. D., of Terre Haute, who, in addition to her well earned reputation as a healing medium, and acknowledged clairvoyant gifts, is kindly giving test and developing circles for the benefit of the Mediums' Home fund. Her residence is 324 N. Fifth street, Terre Haute, Ind.

"HOW TO MAGNETIZE," or Magnetism and Clairvoyance, is the title of a neat 104 page practical treatise on magnetism, by James Victor Wilson. It contains practical instructions for all who desire to practice healing by magnetism, and makes the broad assertion that *all can magnetize* subjects, and substantiates its claim by plain reasoning and good common sense. All should obtain a copy of this work. Price 25 cents. For sale by James A. Bliss, No. 713 Sansom street, Philadelphia, Pa.

THE "World's Sixteen Crucified Saviours, or Christianity before Christ—334 pp.; cloth, \$2; postage, 10 cts.—contains new, startling and extraordinary revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishes a key for unlocking many of its sacred mysteries, besides comprising the history of sixteen heathen crucified gods. The title page of this book shows the importance of every investigator having a copy of this work upon the shelves of his library. Send for it to James A. Bliss, 713 Sansom street, Philada., Pa.

The world-renowned medium, Dr. Henry Slade, made a flying visit to Philadelphia, on his way from Washington to New York, last week, stopping at the Girard House only two days. We had the pleasure of greeting Dr. Slade, after an interval of seven years, and was rejoiced to see him so lightly used by time. His bright, intelligent eye and springy step gives promise of many years of usefulness in the future for him. His mediumship is as grand as ever; and no reasonable person can witness the positive proofs of spirit presence occurring through him; and doubt the fact of spirit return to mortals. To Drs. Mansfield and Slade we owe the greatest happiness of our life, the absolute knowledge of the truths of Modern Spiritualism. In a joint sitting with Dr. Slade during his stay here, at which three other friends were present, we witnessed the phenomena which have set the world agog with inquiries concerning misused and abused Spiritualism. Dr. Slade expects to return to Philadelphia in April or May; and we would then recommend all who want the truth, to avail themselves of his services if they can at that time.







that picture is not a copy of a statue-figure and never said we believed it was. On the other hand, we not only said it was a photographic copy of an engraving, but we stated the fact that showed beyond all question that it was that and nothing else. Those facts were these. At a materializing seance given by Mrs. Bliss, her Indian control Blue Flower, appeared and said to our brother, E. F. Roberts, that Capt. Wm. T. Hodges, the chief of the band, wanted him, at the close of the seance, to look at the Bible that was in another room, at a place marked by a friction match between the leaves. On complying with this request, he was astonished to find the designated mark at that place in the book, which was embellished with an engraving representing Christ's meeting the woman at the well. He had seen the picture purchased of Mrs. Stewart in our possession, and was struck with the resemblance of the head and bust of the Christ figure there represented, and that represented in the Terre Haute Photograph. He informed us of this train of coincidences, and we took the latter picture and compared it with the former, and found them to be faithful copies from some common original picture. In every detail they were the same. In the face of these unanswerable facts, Dr. Pence says:

"Should your (our) position prove to be true, it would only show that the apparition to be recognized as Jesus, assumed on the rose run the position of the statue-figure, from which the picture was taken."

Well, say he did assume the position of the statue figure or engraving, that shows he came in an assumed character, and as there was that much assumption in the case, why was not his personality assumed as well? A spirit that will falsely and deceitfully assume one thing, demonstrates him to be capable of assuming anything that will enable him to successfully deceive gullible people. Of this arch "assumer" Dr. Pence says:

"Every act, word and deed introduced by the one who claimed to be Jesus indicates the divine attributes ascribed to him by his worshippers."

Dr. Pence would have done well to have named what acts, words or deed, introduced by this detected spirit fraud, indicated his divine attributes. The one act that he has given and attempted to justify, shows this spirit to have been nothing more nor less than a lying cheat. If that materialized spirit had been what he purported to be, possessed of divine attributes, he would have done one of two things, either given a true spirit picture of himself or none at all. That he did not do either, demonstrates one of two things—either he did not dare to give an honest and truthful picture of himself, or he could not do so. In either case, in giving a false spirit picture, his deceit is undeniable. It was this fraudulent picture that was psychometrized under the credulous psychological influence of Dr. Buchanan, and the reliability of psychometry as a source of information, so badly impeached as to be worthless for that purpose any longer. Dr. Pence then says:

"And now, Mr. Editor, in closing my remarks on Jesus and his picture, allow me to say that we shall, until further evidence of his unworthiness is had than you have furnished, continue our treatment of Jesus, and others of the olden time who continue to visit us, as advised by Minnie, who, on being asked if Jesus, Mary, Peter and others of the ancients had appeared to us, were lying, deceiving spirits? She inquired, 'Have they done anything wrong?' We replied in the negative. She again asked, 'Do they behave themselves?' We answered in the affirmative. 'Then,' she said, 'condemn them not,' and so say we."

All of which shows what foolish things Dr. Pence and his "we" associates can say. Why is poor Minnie allowed to be made the scapegoat of these spirit evaders, liars and cheats? Why not say to this spirit personator of Jesus, "You are accused of lying, deceiving, cheating, and personating the spirit of a man or God that never lived, what can you say or do to make good your identity?" If you are Jesus, as you claim to be, why did you deceive Mrs. Lewis in the wicked and untruthful manner you did? Even through poor Minnie—psychologized to say whatever these spirit dissemblers required, as the fact appears—these lying spirits did not dare to say they were not lying, deceiving spirits, and made their poor spirit medium to evade the question. If for spirits to come deceiving and lying is not doing something wrong, we do not know what wrong a spirit could do; and yet Dr. Pence says the deception of Ansel Edward, Mrs. L. E. Lewis, Judge Lawrence and others was not wrong. If for spirits to act in that way is not to misbehave, we do not know what spirit misbehaviour is; and yet Dr. Pence says this untruthful spirit did not misbehave. That spirit may continue to appear at the Terre Haute seances, and Dr. Pence and his associates may continue to welcome him there; but he will come with the brand of falsehood and deception upon his forehead stamped so deeply as to be indelible. Dr. Pence then says:

"We will now turn our attention to the consideration of Mary, the reputed mother of Jesus, and her picture."

Well—well—well. Even Dr. Pence, credulous and subservient as he confesses himself to be to these spirit assumers, does not dare to speak of the personator of the Virgin Mary as the mother of Jesus, but only of the "reputed mother" of that Christian myth. We fear this reputed spirit personage has a reputation that ought to debar her from the social familiarity of reputable people. That she is a spirit deceiver of the most seductive arts is manifest by the pitiful adulations poured out upon her by the fascinated Dr. Pence. She is worthy to be the personator of a mythical character whom Christians regard as the seducer of the great Ruler of the Universe. We do not blame Dr. Pence for his want of manly fortitude. Even stronger men than he have fallen helpless at the feet of lovely woman, too often faithless to truth and virtue. Dr. Pence greatly simplifies matters by stating

that but one photograph was taken of the female figure that flourishes at Pence Hall as the Virgin Mary. It is now very evident that no picture of that untruthful spirit was ever obtained. Dr. Pence says that the only time she stood for the taking of a picture was in the presence of himself, Judge Lawrence and the medium. He says that "Mary" unexpectedly requested that arrangements should be made for taking her picture and that she brought from the cabinet a tambourine and stood upon it—that she directed the placing of the camera and the focus. Under those circumstances a photograph was gotten which shows that her standing on that tambourine had nothing to do with it. The picture taken was a copy of a statuette or statue of Burn's Highland Mary standing on a pedestal. This is manifest to any one who sees a perfect copy of the tintype then obtained, one of which we have in our possession. What is the only conclusion to be derived from those facts? That the spirits who engineered that attempted deception had decided to give a photographic copy of "Burn's Highland Mary" to Judge Lawrence and Dr. Pence as the pretended picture of a materialized spirit personator of the Virgin Mary. To conceal their intended deception the acting spirit mounted the tambourine and pretended to stand for the deceptive picture. A more diabolical outrage on truth could not have been perpetrated. It is no longer necessary to find the original from which these deceiving and fraud perpetrating spirits copied the photograph, we have found an identical copy of the same original and it is labelled "Burn's Highland Mary." In regard to the photograph purporting to be Saint Peter we think it a genuine spirit picture, but that it is a spirit personation we have no doubt.

We have shown that the so-called picture of the untruthful spirit that figures as the Virgin Mary at Pence Hall fastens the brand of fraud upon her. Who is she then? We propose a test that will show the true character of this deceiving spirit. When next she comes at the seances of Mrs. Stewart, let her be asked whether she does not know the awful consequences of spirit falsehood; and whether she would allow the editor of MIND AND MATTER to interview her should he come to Terre Haute for that purpose. Let the same questions be asked of "Jesus." If they consent we will be only too happy to confront these spirit grandees, at the chosen scene of their second advent. If they refuse, let them give some rational excuse for that refusal. We are the friend of truthful spirits, and if these spirits are truthful it will be an easy thing to convince us of the fact, and we promise them to do full justice in the premises. If they say we have prejudged them, we answer we have not prejudged them, we have only stated the conclusions forced upon us by the facts, as presented by Dr. Pence, Judge Lawrence, Dr. Peebles and others. This we had a right to do, believing that those gentlemen presented the facts as they were. Will they accept our proposition? If honest and truthful, they will—if otherwise they will not.

And now, in closing, let us say, that nothing could show the grand medial capabilities of Mrs. Stewart better than the wonderful facts related as occurring in her presence. It is this fact that renders it so important that she should be uninterfered with by untruthful spirits. We deeply regret to be compelled to antagonize the views of Dr. Pence and other friends for whom we can never be made to feel any other than perfect kindness. We feel especially grateful to him and his associates for their protection of Mrs. Stewart against those who would have destroyed her, and shall feel happy when we can concur with them in judgment as to what is true and what is false in Spiritualism. We know the time will come when such will be the fact, whether upon this or the other side of the grave, time will prove. We have said all we care to say upon this subject.

#### THE QUESTION OF SPIRIT OBSESSION SETTLED.

Up to the time when we began the publication of MIND AND MATTER, the fact of spirit obsession or spirit possession of mortals was but little understood, or if understood, it was most carefully avoided. A vast accumulation of facts, the result of careful and patient observation, at length compelled us to conclude that one of the greatest evils that the human race has suffered from, has been the control of mortal human organisms by selfish and ignorant spirits. A second very important fact thus ascertained was that there existed in spirit life powerful combinations or organizations of spirits, the objects and aims of which were to perpetuate the erroneous religious and governmental ideas and interests to which these spirit fanatics were devoted when in earth-life. In that good faith which we promised when we first addressed the public, we have laid before our readers the facts on which we concluded that spirit obsession and spirit opposition to Spiritualism were based. As we expected, we drew down upon ourselves the ill-will and sneers of those who were the victims of this spirit opposition to truth. We did not stop, but continued to pile fact on fact until it became impossible any longer to dispute the correctness of our conclusions. Wherever we saw indications of the operations of these baleful spirit influences, we did not hesitate to meet their movements and lay bare their injurious proceedings. In doing this we well knew we would call down upon ourselves, not only the enmity of these discomfited spirit fanatics, but also the enmity of those sensitive persons over whom they exerted their per-

nicious influence. We have not been disappointed in our expectations, for to-day there is hardly a mediumistic person prominently connected with Spiritualism, as its public exponent, who does not desire to see MIND AND MATTER suspend publication. For fully two years these persons, as if actuated with a common purpose, have done everything possible to prevent the success of our efforts to place the truth, the whole truth and nothing but the truth before the world.

As heretofore stated, as long ago as last October, we were told by our spirit friends and supporters, that we were about to be called upon to fight the greatest battle for truth of our whole life—that it would be terribly trying to us—but that we would in the end come out entirely triumphant, and this would be the last battle we would be called to encounter. But a few weeks elapsed before we were arrested on a false charge of criminal libel at the complaint of Wm. R. Tice, of Brooklyn, N. Y. We knew that this was the beginning of a series of desperate measures intended to injure us in every possible way. Such has been the case. The R-P Journal, the conductors of which had not before the courage to so much as mention ourself and paper in its columns, fell into line with their Bundyite tool, Tice, and with a vicious malignity, as deadly as a copper-head snake, hissed on their Bundyite coadjutor. But a short time elapsed before another Bundyite copper-head in Philadelphia availed himself of the hostile columns of the Journal and Banner of Light, which, although loving each other "as the devil loves holy water," have joined hands with their mutual tool, Edward S. Wheeler, to misrepresent and slander us. The basis of this joint attack upon us was our criticism of certain spirit utterances which manifestly came from a spirit enemy of Spiritualism, and especially an enemy of spiritual mediums. These attacks upon us were followed up by the cowardly insinuations to our prejudice, made by Dr. Peebles, Dr. Buchanan, and Mr. Henry Kiddle, in the Banner of Light and Journal. We have cared nothing for this systematic attempt to injure us, and have been content with silencing these mediumistic tools of the spirit enemies of Spiritualism. The result of this general movement against us has been to force the common enemy to concede the truth of organized spirit opposition to Spiritualism, and the fact of spirit obsession of mediumistic persons. This concession is of essential importance in determining the results of the struggle which is now going on. We have forced these enemies to declare that we, and not themselves, are under spirit control, and very bad spirit control at that. This reduces the question to the simple point as to whether they of ourself are under the control of spirits hostile to Spiritualism.

Three weeks ago we commented upon a spirit communication published in the Banner of Light, which was given through the mediumship of Miss Shelhamer at the Banner of Light free circle, and which purported to come from the spirit of Robert Dale Owen. We showed that the communication could not have come from Mr. Owen, and that it was undoubtedly the work of a deceiving fanatical Christian spirit, who had used Mr. Owen's name to give a color of truth to his manifest falsehoods. The tissue of nonsense put into the mouth of Mr. Owen by that untruthful spirit should have sufficed to prevent its insertion in the Banner of Light, as it was manifestly designed to commit the Banner to the Jesuitical attempt to destroy Spiritualism by Christianizing it. We were amazed to see the veranday with which those in control of the Banner swallowed the Jesuit bait held out before them. We felt the time had come for giving those sleeping journalists a shaking up, and at the same time to admonish the spirit deceivers that they had been fairly detected at their tricks. Our contemporaries of the Banner acknowledge by their silence the correctness and propriety of our action in the premises. They evidently know as well as we do, that Robert Dale Owen had nothing to do with giving that communication. They have not had the manliness to admit the mistake into which they were misled; and they seek to evade doing so, by attempting, through the same untruthful spirit personators, to show that we, and not themselves, are the dupe of Jesuit spirits. In the Banner of the 19th inst., is published a communication purporting to come from the spirit of William White, which although very long we will publish entire. It has been with us a rule to take no undue advantage of those, whether mortals or spirits, whom we have felt it our duty to oppose. In this respect, we claim that our course has been in marked contrast with those who have assailed us. We intend to demonstrate that the communication herewith submitted, is not a communication from William White, but that it is from the same, or a similar Jesuit spirit, as the one that personated Robert Dale Owen. We ask the reader to note the communication, in advance, as a Jesuit spirit fraud, and not as the utterances of William White, the true and faithful friend of Spiritualism. Mr. White is made to say:

"It becomes my duty to come to the Banner of Light Circle Room upon this occasion and say, what I have to, with an uncertain sound. It has been thought that perhaps the spirit president of this circle, Mr. Pierpont, would be the one best qualified to come and speak upon the subject under consideration this afternoon, but as I am personally interested in this affair, my name has been used by others in this connection, I feel it to be my duty to come and speak for myself. MIND AND MATTER, a paper published in Philadelphia, says in reference to the spirit circle held by its editor, October 22, 1878, that the spirit of William White controlled, and gave a message. I wish to refute that statement. The spirit of William White did not give that message. That it was a spirit message I know; (thank you for that concession.—Ed.); that it was given by a Jesuit spirit, I am certain. [We will see about that.—Ed.] And why I take it upon my-

self to come, in this connection, and refute that message, is not because it troubles me at all in my spirit home; nor because I object to have my name used by others, were it for a purpose of right and justice; love and truth toward humanity, but because that message gives out a wrong impression to the public in regard to my present standing in the spiritual spheres; and to prove that I never gave that message to Mr. Roberts, I would correct a misstatement that is printed in it. The spirit says: 'I succeeded in finding one who was apt for that work'—that work referring to the presentation, of the phenomenal facts of Spiritualism to thinking minds. That one was 'Fanny Conant'—Mrs. J. H. Conant as I called her."

"When I entered the establishment of the Banner of Light, as one of its co-workers, associates and proprietors, Mrs. J. H. Conant had already been found, had long been used as an instrument for the spirit world in that establishment. The credit of finding Mrs. Conant belongs not to me, but to the veteran co-worker, Luther Colby, and to that soul who preceded me, William Berry. That is one statement I feel obliged to make."

"Again the message says, 'With sorrow I have noticed the cowardice of those who assumed my position.' This refers I know, to the silence upon certain subjects, of the editor of the Banner of Light, who has never 'assumed my position.' He, Mr. Colby, holds to-day the same position he held when I was in the body. Although Isaac B. Rich is the business partner of the Banner of Light, he never presumes to dictate what should go into its columns or what should not. I wish to say in this connection that I have never seen nor observed any cowardice in my old associates and co-workers. Their silence upon certain subjects, which seems so strange to outside parties—not knowing what we know in our spiritual homes—has been preserved in accordance with the wishes of those spirit guides who have been interested in this establishment from its commencement. They have been anxious to preserve a peace policy throughout and to make this paper a spiritual power in the truest sense; not to enter the field of aggressiveness unless forced to do so; therefore, whenever silence has been maintained, that silence has been preserved solely by the wish of higher guides, in the light of superior wisdom, who know whereof they speak. And when the time comes—as it is rapidly coming—for silence to be broken upon certain subjects, rest assured no cowardly fear will deter the present co-workers in this establishment from speaking what they wish to say and what their spirit guides have for them to give."

"Following the message in that paper, purporting to come from Wm. White, a spirit controlled—that of Ignatius Loyola—pretending to be a friend of Mr. Roberts. That indolent spirit, as Mr. Roberts well calls him, is no more a friend of true reform and spiritual progress to-day than he was years ago. In his spirit home he is still at the head of a large band of Jesuitical spirits, who have determined to break down the spiritual forces, and sweep away all progressive movements from the face of the earth! And why? Because if Modern Spiritualism is not cast aside, it will sweep broad cast over the whole land, while Catholicism, bigotry and superstition will pass away and be known no more. Many of those who were interested in this work upon earth, whose whole lives were spent in blinding people to their own interests in keeping them in the old rule of ignorance and superstition, are just as anxious for the propagation of their faith as they were when upon the earth. They who are at the head of the Catholic power in spirit life, are determined that this power shall not go down without a mighty struggle; they are influencing their mediums; they are influencing their priests and bishops all over the land. They wish to stir up opposition, to give out authority among themselves at this present time; and Loyola having found Mr. Roberts was an indolent spirit also, stern and unyielding in his reform, and believing he never could conquer his man upon fair ground, determined to change his tactics; so to-day he comes, as sometime ago he came, in the guise of a friend, believing that if he could make Mr. Roberts think he had converted him to spiritual thoughts and truth, he would be able to wield a power over him and through him, that would be more to his advantage in the overthrow of Spiritualism than any other means he could use. One vital object is to belittle the veteran workers in the spiritual movement; another object is to make the Banner of Light establishment appear ridiculous in the eyes of the world, and to cause division and dissension among Spiritualists in regard to its mismanagement. We have known this for a long time. Why we did not speak was because the time had not arrived to do so."

"When a spirit who is frequently in disguise—one of these Catholic minions—comes and assumes the name of those who were Spiritualists and true workers when in the form, it is time for us to come and speak the truth. I know very well it will be considered by certain friends of Spiritualism, by certain mediums and speakers, that the Jesuitical spirit has walked into this circle room, that one of the Catholic Jesuits is at this time speaking through the lips of this organism; but as the Truth is mighty and will prevail we do not fear. We speak our word without fear or favor."

"I wish to warn Mr. Roberts to look well where he is stepping; to mind well what he receives from Ignatius Loyola as coming from the lips of a friend, for just as sure as the sun shines in the heavens to-day, just so sure as Ignatius Loyola and Torquemada in sympathy and working together for the overthrow of the spiritual cause, and speaking to all brotherly love and kindness, I neither blame Mr. Roberts nor the medium through whom the messages were given. At that time a mighty power of the Catholic forces strove to control the medium. There was a great struggle at the circle before the medium's guide could gain control entirely. The influence was of the Catholic power. Therefore it is evident from whence these messages were derived."

"We know that Mr. Roberts is being used as a grand instrument for the spirit world. Why he defends mediums and seeks to overthrow those who persecute them, his work is false, reformatory and true. In this good work we bless him. But we warn him not to receive all that is given to him from the spirit side as coming from the lips of the friends of progress and humanity, because if he does so, he will be certainly worsted by enemies who come in disguise."

"A little further on, in the same seance, there is a message purporting to come from our dear friend, Mrs. J. H. Conant. As I speak for myself, so she has commissioned me to speak for her, and to say that she never gave that message. That so pretentious to earth-life at times and communicates, is true. Whenever she can give a word of comfort and advice, she will ever be glad to do so, and she comes to friends whenever it is possible. True, it is not always possible to announce herself through mediumistic lips; but she comes with a blessing of sympathy and affection, to guide them onward and upward. She is to-day, and every day, used as an instrument in the spirit world for holding circles, and through her organism messages from superior spirits are transmitted to those around and about us. This is a work that is to be of use and of good. With regard to this matter, she says, 'I have no work to do, but to give this explanation to the public. I do not think it is necessary for me to say anything more at this time. I shall be glad to come and make further explanations, if desirable.'"

"I wish to say in this connection, however, that I am as much interested in the success of the Banner of Light to-day as I was when in the body. I work for it with heart and hand. I work for all reformatory measures—for the spread of truth everywhere—unyielding, unflinching, without bias or partiality. I do not wish it to be said that I have severed my friends who were associated with me on the earth—that I have marked with sorrow the cowardice of their position. It is not so. What I say to-day, I speak from the fullness of my heart, knowing all will be well in the future, wishing my friends of the Banner to know that I am with them, and one of their band of co-workers in a glorious cause."

"WILLIAM WHITE."

The first point to which we would direct attention is the fact that the real author of that communication speaks of William White as of a third person. He says: "The spirit of William White did not give that message." If it was William White that was speaking, would he not have said: "I did not give that message?" All through the communication it will be observed he uses the pronoun I, when speaking of those things that a Jesuit spirit would express as personal to himself. Again, he says that MIND AND MATTER published "that the spirit of William White controlled and gave a message." If it had been Mr. White would he not have said that we had published that his spirit had controlled? Why would he speak of himself as a third person? Again this spirit says: "Following the message in that paper, purporting to come from William White," etc. If Mr. White had spoken about such a matter would he not have said, "a message in that paper purporting to come from me," or "from my spirit." He certainly would have done so. This one fact would have sufficed to show that it was not the spirit of Mr. White that was communicating.

Next, Mr. White is made to say: "That it was a spirit message I know." How did he know it, if he had not given it himself? Again, Mr. White is made to say, "that it was given by a Jesuit



spirit I am certain." How could he be certain of any such thing, unless the speaker was himself a Jesuit and fully conversant with the lying deceit of Jesuit spirits? Again, Mr. White is made to say: "And why I take it upon myself to come in this connection," etc. If it had been Mr. White that spoke, what occasion had he to explain or apologize for coming to set himself right with the *Banner of Light* people? None whatever, and that this spirit thought an explanation necessary shows it was not William White who spoke. We know nothing as to the facts in relation to the procuring of Mrs. Conant as the medium for the *Banner of Light* circle and therefore shall pass that by as something that is not material to the points at issue. But we will stop to note an overstrained attempt to personate Mr. White, in that connection. Mr. White is made to say: "That one was 'Fanny Conant'—Mrs. J. H. Conant as I called her." Now, had this personating spirit deceiver said, "Mrs. Conant," or "Mrs. Francis Conant, it would have been natural, but for him to say Mrs. J. H. Conant, a name by which no person beyond her intimate personal friends would know her, was not natural for Mr. White to have done. There was hardly a Spiritualist who had not heard of 'Fanny' Conant, but how few ever heard of Mrs. J. H. Conant. This attempt to make a point in the way of deception only serves to make that deception clear and unmistakable.

Mr. White, referring to the communication given to us, is made to say: "Again the message says: 'With sorrow I have noticed the cowardice of those who assumed my position.' This refers, I know, to the silence upon certain subjects of the editor of the *Banner of Light*, who has never 'assumed my position.' He, Mr. Colby, holds to-day the same position he held when I was in the body." This is a sheer evasion of what was said to us by the spirit purporting to be Wm. White. He spoke of those who had succeeded him in the control of the *Banner*, which included Mr. Rich and the assistant editors as well. No one who remembers the vigorous and independent course of the *Banner* when it was inspired by the earnest and fearless Wm. White, can have failed to notice the wide contrast it afforded with the cowardly namby-pambyism that has characterized its management since his transition to his spirit labors. Mr. White is made to say: "Although Isaac B. Rich is the business partner of the *Banner of Light*, he never presumes to dictate what should go into its columns or what should not." We supposed that Isaac B. Rich was the partner of Luther Colby, but it seems we were mistaken, if that was said by Wm. White. But we know it was not he, who gave that stab to our contemporary, Luther Colby; nor was it the spirit of Wm. White that was so ignorant of the true position of affairs in the management of the *Banner*, or so untruthful as that statement would make him appear. Mr. Colby himself has told us that he deferred his editorial management of the *Banner* entirely to the business interests and judgment of Mr. Rich, and that he could not afford to do otherwise. It is, therefore, wholly improbable, yes, impossible that Mr. White should have said anything of that kind. And now we come to a portion of this manifestly Jesuit performance that deserves the closest attention. Mr. White is made to say: "I wish to say in this connection that I have never seen or observed cowardice in my old associates and co-workers." Well, that does not apply to Isaac B. Rich, who was not, as we understand the matter, an old business associate and co-worker of Mr. White; but, who is the supreme controlling power in the management of the *Banner*. Again, Mr. White is made to say: "Their silence upon certain subjects which seems so strange to outsiders, not knowing what we know in our spiritual homes—has been preserved in accordance with the wishes of those spirit guides who have been interested in this establishment from its commencement." Who are the *insiders* who know all about, and who do not think strange of the silence of the managers of the *Banner*? Who are you, who in your spiritual homes know so much as to the causes of that "strange" silence? We wager a big apple that honest, earnest and fearless William White is not one of the party. Who are those spirit guides that require so "strange" a silence? That they are interested in the unreasonable and cowardly course of the *Banner*, is only too manifest. William White was not that kind of friend of Spiritualism. Mr. White is made to say of those "spirit guides": "They have been anxious to preserve a peace policy throughout, and to make this paper a spiritual power in its truest sense; not to enter the field of aggressiveness unless forced to do so." Why, we ask this dissembler, have not those "spirit guides" in the interest of peace, entered the field of *defensiveness* against the aggressiveness, sleepless and untiring, of the enemies of Spiritualism? No one has asked or expected it to take the field of aggressiveness; it is too clogged with the weight of mammon for that; but why is it made to stand helpless before the assailing foe? There never has been a time since Spiritualism found its first foothold amongst us, that it was not the duty of all its friends to defend and advance it; and those men, whether spirits or mortals, who do not faithfully defend and maintain it, regardless of mawkish submission to the desire for peace, are not its friends. To stand by and see honest, faithful mediums assailed and slandered, without one word of protest, as has been the case with the *Banner of Light*, since Mr. Rich obtained control

of it, is treachery to truth, and nothing else.

Mr. White is made to say: "And when the time comes—as it is rapidly coming—for silence to be broken upon certain subjects, rest assured no cowardly fear will deter the present co-workers in this establishment from speaking what they wish to say, and what their spirit guides have for them to give." And has it come to this, that the *Banner of Light* is not conducted by either Luther Colby or Isaac B. Rich, these two nincompoops, but serving as the cats'-paws to these spiritual monkeys, whose chestnuts are being badly burned by the fire we have kindled. We tell them, one and all, that the time has long gone by, when that silence should have been broken and that stain of cowardice wiped out. Let there be no longer delay in this matter, if the *Banner* is not hopelessly under the control of Jesuit spirits. Only the past week certain tools of a Jesuit daily paper of Boston, under the very eyes and nose of the managers of the *Banner of Light*, by intrigue and the vilest fraud, have attempted to destroy and discredit one of the best and most promising mediums now in the field. We refer to the conspiracy set on foot by the Boston *Globe*, and executed by Jesuit spies and pimps to discredit Mr. Keeler. Here is a case for it to break its silence, if it ever intends to, in the interest of truth. If Mr. Keeler is not an honest and faithful medium, ascertain that fact and let Spiritualists know it. On the other hand, if he is honest, if he is faithful, if he is worthy, ascertain that, and defend him against the accursed bigotry that seeks to destroy him as a medium. *Nefco* do one or the other, or to remain silent, will be worse than cowardice—it will be the most disgraceful treachery to truth. Again, the *R. P. Journal* of last week opened its columns for the publication of a self-evidently slanderous attack upon another honest, faithful and grand medium, Dr. A. B. Dobson, of Maquoketa, Iowa, against the request of the latter that he should be heard before being publicly accused in the slanderous columns of the *Journal*. Dare the managers of the *Banner* so much as peep a protest against that outrage? We know they dare not. In conformity to the "wishes of higher guides, in the light of superior wisdom," who hold them enslaved—body and soul, they will remain as silent as the tomb. Poor, helpless, impotent, dumb things, they neither own nor conduct themselves or their paper. They are in the hands of the spirit enemies of truth and must do their bidding, as they confess themselves willing to do. We begin to conclude, that it is a waste of time to try and convince them of their error by appeals to their reason, sense or self-respect. We shall hereafter apply the lash of justice, to see whether they have enough journalistic life in them to so much as wince under it.

But the funniest dodge of this spirit master of Messrs. Colby and Rich, is his attempt to show that we ourselves are under the control of Jesuit spirits and especially under the control of Ignatius Loyola. One thing in this connection seems very clear, and that is that either the *Banner* people are under Jesuit influence or we are, and that is just the issue we intend to try. Here we have a spirit who audaciously claims to own and control the managers of the *Banner*, admitting that there is "a large band of Jesuitical spirits who have determined to break down the spiritual forces, and sweep away all progressive movements from the face of the earth, because if Modern Spiritualism is not cast aside, it will sweep broadcast over the whole land, while Catholicism, bigotry and superstition will pass away and be known no more." Says this spirit master of the *Banner* people, "Many of those who were interested in this work upon earth, whose whole lives were spent in blinding people to their own interests, in keeping them in the old ruts of ignorance and superstition, are just as anxious for the propagation of their faith as they were when upon earth. They who are at the head of Catholic power in spirit life, are determined that this power shall not go down without a mighty struggle; they are influencing mediums; they are influencing their priests and bishops all over the land." True, every word of it true. But who is this spirit, who knows so much about this spirit diabolism, if not himself one of the prime ministers of that iniquitous combination of spirits who are seeking the destruction of Modern Spiritualism? In order to disguise his true nature this spirit of darkness has found himself compelled to make a confession that should put all mediumistic persons upon their guard against the insidious influence, of these confessed spirit demons. We feel like pouring out our gratitude to this malevolent spirit for this unintentional disclosure of the diabolical work in which he is engaged. Who are the mediums they are influencing? That is now the only question to be settled. Says this confessed enemy of truth, "One vital object is to belittle the veteran co-workers in the spiritual movement; another object is to make the *Banner of Light* establishment appear ridiculous in the eyes of the world, and to cause dissension and dissatisfaction among Spiritualists in regard to its management. We have known this for a long time. Why we did not speak was because the time had not arrived to do so." True every word of it true, but what a fool this spirit cheat and liar was to confess it! Those have been the objects of himself and those for whom he speaks; and most successful they have been in their infernal work. None but these spirit dissemblers and their mediums Messrs. Colby and

Rich, could have accomplished such a calamitous result. To pretend that William White, the true and faithful friend of Spiritualism, would have known of this damnable object for, a long time, and not warned his old associate Luther Colby of it, is simply preposterous. William White was not a fool or a knave when here, and there is no reason to believe he is either as a spirit. But reader, imagine—if you can that William White ever spoke as follows:

"When a spirit who is frequently in disguise—one of these Catholic minions—comes and assumes the name of those who are Spiritualists and true workers when in the form, it is time for us to come and speak the truth. I know very well it will be considered by certain friends of Spiritualism, by certain mediums and speakers that the Jesuitical power has walked into this circle-room; that one of the Catholic Jesuits is at this time speaking through the lips of this organism; but as the truth is mighty and will prevail, we do not fear. We speak our word without fear or favor."

It is an old and true saying: "The guilty flee when no man pursueth;" and this applies with especial force in this. If those utterances were like those that would come from the spirit of Wm. White, why should he boast of fearlessness, in speaking what he knew to be true. It would have been better for this untruthful wicked spirit had he had a little more dread of the consequences that would follow such an insult to the common sense of those he was seeking to deceive. Such talk as that, in every word and line, shows the conscious dread of detection and defeat of a lying Jesuit spirit. Yes, foul spirit, "The Truth is mighty and will prevail." It has already prevailed and there you stand a convicted cheat and liar. You will find that Mr. Roberts is, "an indomitable spirit, also stern and unyielding in his principles," and you will find he can be as little won by your insidious falsehoods to cease his opposition to spirit Jesuits, as he was moved by the open enmity and menaces which Loyola poured forth against him. Rest assured that Mr. Roberts will "look well where he is stepping." It has been the rule of his life to do so, and it has become an inflexible habit with him. We neither ask nor seek brotherly love and kindness from these spirit captors of the *Banner of Light*. We want nothing but their implacable enmity, for that is the fuel that generates the force to bear us forward to their ultimate overthrow.

Says this untruthful personating spirit:

"I neither blame Mr. Roberts nor the medium through whom the message was given. At that time a mighty power of the Catholic forces strove to control the medium. There was a great struggle at the circle before the medium's guide could control entirely. The influence was of the Catholic power. Therefore it is evident from whence these messages were derived."

This positively shows two things; first, that Wm. White never gave the communication falsely attributed to him; and second, that this spirit who personated him at the *Banner of Light* circle was a lying Jesuit spirit. At the sitting referred to, there was not the faintest indication of spirit opposition to or interference with the communications given. Had there been, the guides of the medium would so have informed us beyond all question, even if the spirits communicating themselves had not done so.

This spirit, under the deceitful pretence of friendship for us, says to us:

"But we warn him not to receive all that is given to him from the spirit side as coming from the lips of friends of progress and humanity, because if he does so, he will certainly be worsted by enemies who come in disguise."

Never was the advice of a spirit knave more uncalled for. We have incurred the enmity of spirits, mediums, and Spiritualists, because of what they regard as our sacrilegious scepticism as to the truth of just such lying communications as we have here dissected. The persons who need that advice are the *Banner of Light* people who eagerly swallow such spirit falsehoods as are comprised in that communication. The publication of that communication shows beyond all possibility of doubt that Jesuit spirits have taken possession of the *Banner of Light* circle and the managers of the *Banner*, and are using them to fight the only man and the only journal that has laid bare their infernal schemes to destroy truth, as represented in Modern Spiritualism. It is true that "those whom the gods would destroy they first make mad," and the destruction of spirit lying and deception will surely come, if not soon, then later, for we are determined to make it a ruinous business.

#### EXPLANATORY.

For Mind and Matter:

Bro. Roberts:—In last number of your paper (17), under the head, "Can any Reliance be Placed in the Statement of Spirits Regarding Prehistoric Ages?" you make it your business to charge me with being obsessed by the enemies of our cause, and to prove it, you quote from February number of Bro. Miller's *Psychometric Circular*.

Now, as you seem to have been laboring under a misconception when writing that editorial, I hope you will give place to this, that I may be set right in the eyes of your readers—many of them no doubt knowing me, at least by reputation. First then you say: "A band of spirits controlling Dr. Cooper, of Bellefontaine, Ohio, pretending to translate the illegible characters made upon a slate through the mediumship of Dr. Henry Slade, in speaking of the possible effects of the perihelia of the planets," etc.; and then you quote the paragraph from the *Circular* relating to the influence of the planets in which occur the words, "Jupiter the great Good, misinterpreted God," and then you go on: "If this spirit is

what he purports to be, he is a great fool not to know that Jupiter is not the great God, but the great planet of our system."

Bro. Kihlholz, of Chicago, who sent the communication containing the above to the *Circular*, had the same printed in the *Chicago Times*, of January 20th or 21st, correctly, at the same time explaining the tests connected with it. No attempt, let alone pretence, to translate the illegible characters made upon a slate through Dr. Slade's mediumship was made in this connection—the band giving the interpretation of some symbol writing through Slade, but not that spoken of by you.

So much for your tirade about a personal God, in which I have a little faith as you can possibly have. But a word on Astrology. Jupiter has from time immemorial been regarded as a good, in fact the best of the planets; while Saturn is called the worst, Uranus being also evil in its influence. I am not an astrologer, but for about twenty-five years I have been a close observer of the influence exerted on our atmosphere by the different planets, and I have no doubt that there is much truth in astrology, though it is my opinion that the science is but very imperfectly understood.

You then attempt to ridicule the precepts of the Drallahas, forgetting that ridicule is not argument. These precepts were considered very wise 50,000 years ago, for the band controlling Mrs. Campbell, of Boston, (who is a lady of intelligence, whose acquaintance I am proud of), say that these were engraved on plates of copper, and written on the skins of animals for the instruction of their people, and though not intended for us of the present, you admit there is something approaching wisdom in them.

To the second, you object, because at that time the *Sun* was considered the symbol of man, the moon of woman, and the *Stars* children. To the Orientalist who understands symbols, the matter would be plain enough. I presume, for from this old idea we have the *Sun* called he, and the *Moon* she. The Chinese rulers always called themselves the sons of the *Sun* and brothers of the *Moon*, and we always find in old pictures of the *Sun*, the face of a man in the centre, while in the picture writing of Asia, the home of the Drallahas, the crescent Moon signified woman, a Star with it was our child, etc., so these ancient spirits say; and I don't doubt it, for I have been acquainted with them for about ten years, and I have never known them to teach anything immoral or contrary to the principles you and I as Spiritualists advocate.

Your comments on the third or fourth are capacious and unworthy of you, considering the time these precepts were first written, and even now the exercise of patience in most things, is wisdom, while it is exceedingly far-fetched to claim that rivers really flow up stream because the flow of the tide forces back the water until the ebb.

In your comments on the 9th, you are still inclined to be capacious, or ignorant of the fact that most of the Orientals spoke of the earth as "the mother" of the physical system, for from her bosom we draw all our nourishment; or you forget the story of the Roman mother who had two sons who were heirs apparent to the ruler's seat. Being anxious to know which one would be chosen, she consulted the *Oracle* and was told that, after visiting the altar, the first one that kissed his mother would be he. She went home and told her boys, who had for a companion a cousin supposed to be but half-witted. He accompanied the brothers to the altar and all three started to run. At the door the cousin tripped and fell, but rising followed the others, and in the dispute that followed said, "I kissed mine first—I fell and kissed my mother earth." This was Brutus, so says tradition, and he actually became the ruler.

In conclusion I deny that I am *obsessed* or ever have been, and I think I ought to know as much about it as you, for I am independently clairvoyant and see these spirits as plainly as you see mortals, I being perfectly conscious at the time; so that, was there any deception practiced by them, I could sooner find it out than a trance medium. I have always found these ancient spirits truthful, and much that they communicated, years ago, has been confirmed, as much more will be, I have no doubt.

In 1857, they told, through me, that scientific spirits were engaged in perfecting a plan by which the dead, so-called, would appear to us and speak, face to face, with relatives and friends. That still later, spirits would be able to clothe mediums with their exact resemblance and speak to audiences from platforms or rostrums. Materializations we have, and the other will soon be an accomplished fact.

Although I do not agree in toto with your course, I wish you success. Yours for truth,

JAMES COOPER, M. D.

[To which we only reply that we did not think to hold Dr. Cooper answerable for the manifest nonsense that is given through his mediumship for truth. It is not expected; by us at least, that persons haunted by untruthful spirits, should feel other than personally answerable for what is uttered through them. Dr. Cooper proves no exception to the general rule. Even at the risk of annoying our well wisher, Dr. Cooper, we will continue to apply the test of reason and common sense to the bogus wisdom that emanates from his immaculate idols. It is manifest that "Ephraim is still bound to his idols," and we expect him to be so when all that remains of them is dust.—Ed.]

#### PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

Mrs. Loomis, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 North Thirteenth street, Philadelphia. Select sittings every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. M. Powell, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHass, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 801 Broad St., Phila.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 212 E. 2nd Street.







# ANOTHER JESUIT CRUSADE AGAINST SPIRITUALISM IN BOSTON.

We have been favored by friends or foes, as the case may be, with several copies of the Boston *Daily Globe*, containing an account of an outrage perpetrated by the Jesuit minions of that Catholic journal, upon Mr. Pierre L. O. A. Keeler, the fearless, faithful and remarkable spiritual medium, who has been for some time giving his seances at No. 8 Davis street, Boston. The article is headed: "Bagged—Heaps of Fun at the South End Last Night—The Materialized Spirit of 8 Davis Street Falls into the Arms of a Globe Reporter—The Whole Ghostly Outfit the Spoils of War—The Beard of Old John King a Trophy—A Stormy Scene." This heading was enough to convey to the mind of any person of sense the character of the article that was to follow. There was entirely too much fun in it to indicate that what was to be related would have anything that was seriously or honestly truthful about it. Here followed an amplified and vain-glorious account of as mean, cowardly and brutal a transaction as ever disgraced persons wearing the human form. Space will only admit of a synopsis of this loathsome string of manifest falsehoods. We only give them in order to show the character of the men who are used as the employed tools of Christian priests and bigots to hunt down spiritual media who have the bravery to appear in public in the exercise of their mediumistic gifts, and the means resorted to to effect their fiendish object. It is not the least sad feature of such transactions that even women are so brutalized by religious prejudice, or the hope of pecuniary reward, or both, as to willingly become participants in such unwomanly transactions. In the attempt to discredit Mr. and Mrs. Holmes, a vile strumpet was employed to aid William O. Leslie, Wm. W. Harding and Dr. Henry T. Child, to effect the disgrace and ruin of those grand mediumistic instruments for spirit materialization and other physical phenomena. In the attempt to destroy Mr. and Mrs. James A. Bliss, a poor Catholic bigot, the paramour of the chief Jesuit agent in that outrage, Helen Snyder, was employed to falsely swear away the good name and liberty of those true and faithful mediums. In the Boston affair, which took place four years ago, in which a plot was entered into by Christian bigots to discredit Dr. Storer, Dr. Grover, Mrs. Mary Hardy, Mrs. Folsom, Mrs. Boothby, Zenas Haines of the *Herald*, and every other prominent medium and Spiritualist in Boston who could be lured into the trap set for them, Mrs. Bennet, a member of the Methodist Church, and a female member of the Presbyterian Church, a friend of Dr. Storer, were concerned and associated with a Jesuit bigot of the Catholic Church in that wholesale scheme of deception and defamation. This second Boston movement of the Jesuit forces has also its woman participant, who is put forward as the leader in the lying that was done in this case. But to the story:

"Suddenly several loud raps were heard in the cabinet, and the man on the front row of seats who had started the hymn, suggested that the raps meant that a cessation of music was required. At once the four-eyed man turned the lever in the music box, the sound ceased, and an arm and shoulder, dressed in white, came through the curtain. Then it disappeared, but at its next appearance, the face and bust were shown, and the four-eyed man asked the spirit if it couldn't come out. The request was complied with, and as the ethereal whatever you may call it walked forth, the boards in the floor creaked ominously, and the elderly lady, confederate of the *Globe* party, excitedly and quickly remarked, so that all present could hear, 'Why, that's my daughter!' Her part was so finely taken, that the four-eyed man at once concluded that she was entirely carried away with the sight, and immediately asked the spirit, 'Can't you come out and shake hands with the lady?' Upon this the apparition advanced a few paces, pointed upward and made motions with both hands. 'Do you know what she means by those movements? Can you understand it?' queried the four-eyed individual. Quick as thought the lady replied, in an apparently solemn tone, 'O, yes, she means that there are others above.' This was enough to satisfy the most sceptical that the elderly lady was a believer. The ruse was complete, and the four-eyed individual, usually fairly keen, was thrown completely off his guard, and asked the spirit if it wouldn't come up and shake hands with the lady. Slowly and with measured pace the apparition advanced, and as it did so, the lady purposely drew back a little, as though from fear. 'Don't be afraid of it, lady,' assuringly remarked the four-eyed man. 'No, I won't be,' came back what pretended to be a somewhat frightened reply. During this time the apparition continued to advance, and came within a foot of the rope, against which the lady was leaning. Then the spectre raised one arm and reached forth a white sepulchral-looking hand and placed it within that of the elderly lady awaiting it. All eyes were intent on the movements of the spirit, and almost instantly, before a single person in the room except the *Globe* confederates and the inspectors thought of anything but the ghost, Prof. Dayton and the *Globe* reporter, dashed under the ropes. Prof. Dayton grasped the spirit by the leg, and the four-eyed man, followed suit, jumped upon the professor and seized him violently by the throat. Meantime the *Globe* reporter had grasped the spirit by the throat, and all four were piled up in a heap down in the corner of the closet, into which the spirit had been pushed during the raid. All this was done in an instant, and during its occurrence Inspector Mountain lighted the gas, while his companion, Inspector Knox, in an incredibly short space of time had jumped over the chairs in his way, and, followed by Inspector Mountain, came to the assistance of the *Globe* reporter and Prof. Dayton, who were having a very lively struggle with the spirit and its four-eyed agent, though Prof. Dayton was rapidly getting the better of the latter, while the

reporter's 175 pounds avoirdupois was bearing rather heavily on the spirit and his hand on the apparition's throat was causing that visitor from other regions some difficulty in obtaining the necessary amount of air. 'Surrender!' shouted the reporter. 'Officers are here and it's no use; we've got you.' 'Well, then,' gasped the four-eyed man, who was still engaged in a hand-to-hand encounter, 'let us out.' 'No you don't!' spoke up Inspector Knox. 'Come out here and let's get a good view of you!' Upon this the inspector seized the four-eyed man and dragged him out, while Inspector Mountain took a good grip on the spirit, who had by this time had the tarlatan torn from its countenance, revealing a face white with terror, or paint, or both—the face of none other than the medium, Keeler. Inspector Mountain backed this lovely-looking object against the table on which the music-box stood, adjusted the twisters about Keeler's wrist and held him fast. 'You're a pretty looking spirit, you are!' declared Inspector Mountain. 'So you're the being from another lands (sic). You are, indeed, a grand sight.' A good view was obtained of him at this point by the *Globe* reporter. Keeler had on no coat, vest or boots, but was in his stocking-feet, and was draped from head to foot in a garment made of sheeting and very closely resembling, in cut, a rector's robe. Over this was still another robe, made of coarse tarlatan, and all firmly tied on by strips of cloth. After a thorough look at the forlorn spirit (and Keeler was indeed a pitiable looking object after the exposure) the *Globe* man hastened into the closet, or 'cabinet,' as the agent called it, whence the spirit had issued, and there upon a shelf, upon the chair and upon the floor were found the various costumes in which Keeler was to have appeared later in the evening, including a long false beard, worn by the 'spirit' of 'John King, the pirate,' which spirit was described in the article preceding this. Keeler's vest, coat and boots were also found there. The reporter seized the beard and various portions of the costumes, and carried them, after the exposure, to the *Globe* office, where they may be seen on exhibition this forenoon. While the reporter was in the closet the four-eyed man came in, and another set-to occurred between him and the knight of the quill over the possession of the property. The articles at the *Globe* office seem to indicate the result of the tussle.

This is the self-evidently false and lying statement of the pimp and little villain on the *Globe* reportorial staff. He has proven himself a worthy servant of that Jesuit organ of the Catholic priesthood. We hardly see how the *Globe* Jesuits could supply his place should he be made to bite the dust in the next outrage he undertakes of that kind. Had Mr. Keeler shot his assailants dead he would have been justified in the sight of God and men. But now for the other side of the story, and the whole of it. In reply to our telegram for the true facts in the case we received the following letter from Mr. Keeler. It speaks for itself:

8 Davis St., Boston, Mass., March 18, 1881.  
DEAR GEN. ROBERTS:—Your telegram was received, and there is nothing I now can say in appreciation of your proffered columns in this my time of tribulation. Immediately there is a more urgent mission for me to fill.

You have read, I presume, the false account of the Boston *Globe*. It was one of the most infamous and brutal plots ever concocted by a parcel of Catholic bigots who control that Irish journal. I will state the true facts briefly, as I learn them from disinterested witnesses who were present, and with your knowledge of the story of the opposing party you will know what to judge and say. A form—the first that appeared—a female figure—was seized by two strong ruffians, followed by a third. One sprung under the ropes that we had stretched for protection, and seized the lower part of the form, while another sprang over the ropes and caught the form with both arms about the waist and shoulders. Notwithstanding the fact that two strong men thus had such a firm hold upon it, and it was four or five feet away from the cabinet, they were unable to hold the delicate form. It gracefully withdrew from them and receded into the cabinet, followed by the four or five rascals, two of them under the name of police inspectors who took part in the outrage. One person says it was five minutes, but it would be safe to affirm that full two minutes, by the watch, had elapsed between the time the spirit form had disappeared into the cabinet, and the time when I was in a half unconscious and bewildered condition dragged forth with chains twisted on my wrist. While in the cabinet, I was conscious only that they were dragging and tearing from me my ordinary wearing apparel, and trying to thrust upon me a dirty and torn piece of tarlatan, which I will swear was brought there by the infamous scoundrels for that purpose. When I had sufficiently recovered to understand my position, I demanded of the brute of an officer, by what authority he was holding me with chains about my wrist. His reply was that he was going to take me to the station-house; but I dared him to take me one rod—told him he had not the first iota of evidence against me, and that the thing for him to take to the station-house was the white thing they had grabbed, but failed to retain. Finding that he and his gang had been defeated in their scheme, he released me, and finally all departed. These are the facts.

It is stated in the *Globe*, that the form was caught, held till the gas was turned on, and it was found to be Keeler. This is false. I am told by those present that the gas was not turned on until after the form had passed back into the cabinet, and six or seven men blockading the entrance to the cabinet, made it impossible for those in the room to see what was being done, or to see me until I was dragged out two or three minutes later.

It is also stated that the spirit shook hands with a lady who had analyne dye upon her glove, and that afterward marks of it were seen upon Keeler's hand. This also is false, as I have witnesses to prove that they saw me directly afterward, and that not a particle of a spot of any stain or dye was upon my hands or face. Had it been placed upon them, it would have remained for days.

The paper described the elaborate dress of the female form, its flowing robe, veil and laces, yet notwithstanding that two or three or four men, had it in their clutches all they managed to secure (as they allege) was a piece of torn tarlatan and a grey beard—a strange costume for a female. I am informed that the tarlatan they have on exhibition in the *Globe* office is bordered with red, but hundreds of persons whom I can summon, that have attended my seances, will say that they

never saw a form there that had a particle of red about the garments worn there.

These are the facts briefly given. I was assaulted in my own house in a brutal manner, and those inspectors of police had no warrant for my arrest, and violated the law when they placed twisters upon my wrist, and clutched my assistant by the throat till his face was livid.

To-morrow, Sunday, I appear on the platform in the public hall in Boston in vindication of myself, and close my remarks with a materialization—of hands—and arms—seance on the open platform. The Catholic bigots have for months sought to crush me down and drive me from the city, but I am here yet, and shall stay here, and die game if I must die at all.

Will write you again in a day or two.

Yours truly, P. L. O. A. KEELER.

Our agent, while in Boston, called upon "the *Globe* man," as he calls himself, (the *Globe* imp and pimp, as we properly call him,) at the office of that paper. On asking to be shown the trophies of the coward's raid on Mr. Keeler, a piece of crumpled dirty tarlatan was shown him, which could never have been used by any sane being to personate a materialized spirit form. Still running over with his self-importance as the chief of this scandalous and disgraceful outrage, the *Globe* pimp and imp, unguardedly boasted that as Mr. Keeler's seances had been convincing the people of the truth of Spiritualism to an alarming extent, even taking large numbers out of the churches, that he and other Christian bigots had resolved at whatever cost or by whatever means to put a stop to all spiritual seances and manifestations in Boston that were calculated to ruin the Christian business. The *Globe* pimp and imp up to that point supposed he was talking to one of his own stripe of Christian morals and bigotry, was plainly told of his mistake, after which he was as dazed and mum as an oyster. Who is this Catholic villain? Who are Inspectors Mountain and Knox? Are they not Catholic bigots? If not, are they not the corrupt accomplices and hirelings of such bigots? We want to know? Who can answer? Who is "Prof. Dayton?" What is he professor of? Where did he get a professor's diploma or title? We venture to say that his honest name is not Dayton. He is manifestly a scoundrel of the meanest and most contemptible stripe, who, to get money, is capable of any moral or legal crime. Watch the scoundrel, and show him up as he deserves. In publishing the *Globe*'s statement of his villainy in this affair we have given a clue to his real character. We infer from that statement that "Prof. Dayton" is a trained Jesuit agent and spy, who, like Anthony Higgins, Alf. Hutchinson and others, has been sent out to hunt down honest and faithful mediums. We drove those Jesuit scoundrels into obscurity, and we will do the same with this "Prof. Dayton," if our friends will watch his movements and report them.

Stay in Boston, Mr. Keeler, at every risk and hazard. You have been put in the breach to defend the truth, and should these Jesuit and Christian hounds hunt you into the prisons or courts rest assured you shall have all the help you need to meet and discomfit the villains. MIND AND MATTER is fully at your service and our personal services to any extent they can be given to sustain you in your battle for truth and right.

We will close by inquiring if any one knows that elderly lady who was confederated with those four human brutes in a lying attempt to destroy truth? Has she the poor excuse of being an ignorant and blindly bigoted Catholic slave? If she has not, she is a disgrace to her sex. If she is, she is truly to be pitied.

## The Speech of a True Hero.

PYTHIAN HALL, BOSTON,  
Sunday, March 20, 1881.

Chairmen, Ladies and Gentlemen:—

I am here to-day to present to you some phenomena illustrative of the great philosophy of Modern Spiritualism. Before commencing, I desire, owing to the peculiar circumstances at present surrounding me, to make a very, very few remarks.

I stand before you this afternoon an exposed materializing medium; otherwise, the victim of one of the most infamous plots to hurl a blow at Spiritualism that was ever concocted, and this by the Catholic bigots who control the columns of the Boston *Daily Globe*.

You have read how they entered my seance room, seized a form, turned up the lights high and bright, and beheld the palid face of Keeler with his flowing robes and various paraphernalia. But I am here to publicly affirm that that is one of the most damnable lies that ever appeared in public print. They did enter my circle room, did grab a form—the first that appeared. One man grasped it about the feet, two others around the waist and shoulders, and notwithstanding those three or four strong ruffians had thus such a firm hold upon it, they were unable to retain it in their grasp, for it calmly withdrew, receded into the cabinet, and one person has said that five minutes, but it is safe to say that full two minutes after, I was dragged forth to the open room with chains about my wrists. Failing to find any paraphernalia about me, and baffled in their nefarious scheme to make an apparent expose, even to the one or two strangers in the room, one contemptible puppy placed his polluted lips to my ear and whispered, "Declare before these people that this is all a fraud, that you made this; renounce Spiritualism and save yourself from prison!" And the ruffian of an inspector gave an extra twist to the chain about my wrist that was already grinding the flesh that felt polluted by being in his presence. Renounce Spiritualism, sir! said I, "Renounce Spiritualism! Before I do that, this body may rot in a prison cell."

The Boston *Globe* describes the elaborate costume of the female figure it partly seized—its flowing robe, delicate veils, tarlatan covers and silken head-dresses. Yet, according to its own story, all it managed to secure from that form were a piece of dirty torn tarlatan and one grey beard—a strange costume for a female figure.

Who and what was the smooth-faced infamous young rascal that represented the Catholic *Globe*, that he was afraid to own his own name? Why was he afraid to give it when asked? Why was he ashamed of his own name? I have worked under mine—I have built up a reputable reputation on the name of Pierre L. O. A. Keeler—and if those legalized ruffians have cast a shadow upon that reputation for a time, I have pluck and perseverance and courage enough within me to rebuild it on the same honest name. (Very loud applause.) The paper states that my nefarious work has been broken up and that I shall be driven from within the precincts of the city of Boston. But I would have them know they are mistaken, for before they shall drive me away, I shall stay here and fight for Spiritualism and my honor until the last breath of mortal life leaves this body. (Loud and continued applause.)

There is a law in this land which forbids the carrying of concealed weapons. There is also a law which says, that if a man be assaulted in his own house, on his own premises, he may slay his opponent and find vindication in that law. At the next seance I hold I shall take into my seance room a seven-shot revolver, and placing it upon the table before my circle of sitters, say: "Gentlemen, there is a weapon that is not concealed; examine it, and you will find that it contains seven balls, each one of them capable of hurling a man's life from time into eternity. This I take into my cabinet, and if I come out of my trance and find the weight of any man's hand laid upon my person without the proper authority—I care not whether it be Inspector Knox, Inspector Mountain, or anybody else—I'll blow out his brains as I would a dog at my feet, and the laws of the commonwealth of Massachusetts will sustain me in the act. (Tremendous applause.)

If these differences between Roman Catholicism, Christian bigotry, and Spiritual liberty, must be settled at the point of the bayonet or the pistol, I am ready for the warfare. And if the battle shall begin at No. 8 Davis street, in the city of Boston, and fighting for my rights I finally fall, I shall feel that I have done my duty, and left my acts as an example to the loyal and the true who may follow me in this persecuted cause.

[We received the above report of Mr. Keeler's public defence in Boston, after having set up his defence which appears herewith in this number. We rejoice—in our heart of hearts that the enemy have "caught a Tartar" in Keeler. Jesuitical Christianity and Spiritualism now stand face to face. Let the side that has right, truth, and justice with it win. If necessary we will go to Boston and taking our position with Mr. Keeler defy the secret and open foes of spiritual mediums to interfere with him. The issue he represents is the right of spirits and mediums to present truth to the world, an issue to maintain which the last drop of blood in a true man's veins is but a slight offering when compared with mighty interests involved.]

J. M. ROBERTS.

## Honor To Whom Honor Is Due.

MILAN, OHIO, March 14th, 1881.

Editor Mind and Matter:—

Some two weeks or more ago, W. Harry Powell the slate writer of Philadelphia, visited this place, and gave some five or six seances; the sitters composed as usual of Spiritualists and sceptics. The manifestations were really wonderful, and gave rise to much comment, and many explanations were offered as to how the writing was produced; among which it was claimed that Mr. Powell spit from his mouth pieces of pencil which he had chewed up for the occasion, and used these pieces to do his writing. Among those who held this view, was a certain M. D., who claimed that he would bet a hundred dollars that he could put Powell under the simplest test condition, and he could not get the manifestations. All of this talking was done after Mr. Powell had left and was supposed to be at a safe distance, being at that time at Port Huron, Michigan. The writer hereof immediately wrote to Mr. Powell, informing him of what was being said of him. Mr. Powell replied immediately, that he would return here the 12th of March, and at that time would submit to any reasonable test that the ingenuity of might suggest. The 12th came, and with it came Powell and the M. D., who met with a few friends at the house of the writer. The medium expressing his willingness to be tested, the M. D. named his test, which was to have a screen of muslin of sufficient size to preclude all possibility of the medium spitting over, under, or one side of the screen; to have two apertures cut through, of sufficient size to admit the medium's arms; and the slate to be held outside of the screen. The arrangements being completed, Mr. Powell took his seat and was entranced. Being ready for writing, his arms were thrust through the apertures, when the M. D.'s right hand was taken by Mr. Powell, and the index finger placed upon the slate and the writing produced. This was a poser for the M. D., who very gracefully came down and acknowledged himself beaten. Our advice to all sceptics is, to witness the wonderful manifestations given through Mr. Powell and be convinced.

For as round and round we run  
The truth is sure to come uppermost,  
And ever is just the one.

O. BASSETT.

Mr. Powell is to be present at our anniversary on the 31st of March. O. B.

Augustus Hammond, Hot Springs, Arkansas, writes with subscription: "A copy of your interesting paper has fallen in my way. I am much pleased with it. Your object is most laudable and most noble, and I think you take a just and right view of the case. It is very strange to me to see some of our good friends and former workers, run away from the foundation and source of all our later light, truth and knowledge. In literature, however much advancement one may make, he never can get away from the 'alphabet.' So in our cause, however wise and great one may become, he should never forget the source of wisdom, which is and always will be beyond him. Man's vanity and conceit often blind him to the plain and simple truths that lie before him; and keep him above the path of humility in which they are to be found. The angels commenced this great work, and they will carry it on in their own way. As they are so much wiser and above us, would it not be our best and wisest course to work with them. If we sometimes have darker mediums, we shall not be excused for setting all aside, nor for rejecting the only source of our modern flood of light. We should aid, encourage, purify, and ennoble our mediums, and greater blessings will flow to the human family from the angel world."