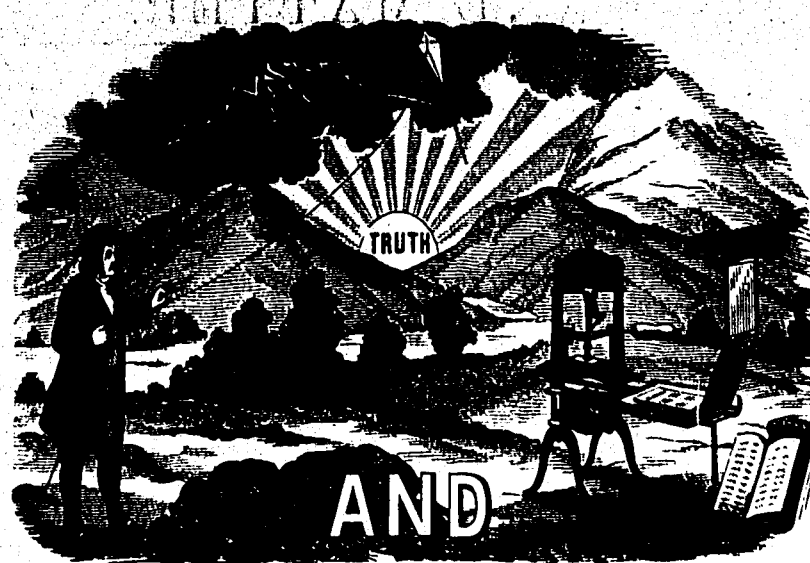


Mind



Matter.

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TO ———.

The following poem was given through the mediumship of Mrs. E. Desmond in the year 1871, purporting to come from the spirit of Robert Burns, but has never before been published:

Come let us pledge our spirit vows,
That we'll be friends thegither,
An' then if grief yer spirit bows,
Why ye can ca' me hither.

Altho' on earth I ken'd ye not,
Nor can I speak o' auld lang syne,
Yet I may merrier mak' you yet,
For a right royal heart is mine.

When win't'ry gusts roar round the door,
An' winds are blawin' drearie,
I'll come to ye tho' rains may pour—
Keep ye frae growin' wearie.

I'll tell ye tales o' Scotland's braves,
O' goblin deers an' faerie;
In gentler moods say muckle mair,
O' my ain Highland Mary:

O' Scotland's fair ill-fated queen,
Who perished in her beauty;
Then pass to still a greater theme,
Sweet words o' spirit duty.

We may not speak o' auld days,
We meet not in lang syne;
But we shall meet across the braes,
When pass'd away is time.

I'll meet ye then by gowden gates,
An' pluck ye gowans glorious;
Tell ye how spirits conquer tates;
Bring mortals in victorious.

Then we'll speak o' how we met
Ye in the present time,
An' then ye'll never more regret
Your days o' auld lang syne.

A REMARKABLE AND MOST IMPORTANT SPIRIT COMMUNICATION.

Through Alfred James, Medium, From Cardinal Caesar Baronius.

I SALUTE YOU, SIR.—I was known as Cardinal Caesar Baronius, or Baroni, as sometimes called. I was the author of an Ecclesiastical Encyclopedia and librarian of the Vatican Library. In my search for information amongst the books and papers of that library I was sworn that I would disclose or publish nothing that did not agree with the Roman Catholic creed. In my investigation of the old manuscripts there deposited, I found that Christianity did not have a beginning until the first half of the third century. These manuscripts all show that one Papias, who was a priest in Syria about that time, was the originator of that religion. Christian writers have made it appear that he lived much earlier than he really did. The Christian story, as borne out by the facts, was derived from a Grecian tragedy the hero of which was a dying god, and the first man who taught such a doctrine was Apollonius of Tyana; and he, according to his own manuscripts, got the idea in India from the narrative regarding the Hindoo god Krishna, which is in reality the Christ of the Christians. In fact you have, through the spirits that are coming to you, the key to all that relates to the Christian religion, in the fact that Apollonius was the Apostle Paul. These documents to which I allude, although opposed to their religion, the Catholics have not destroyed. Whatever originals they possess are in the hands of the Order of Jesus, and no priest is allowed to read them unless he takes the oath of eternal secrecy. There is not a learned Catholic to-day that is in the priesthood, or that has ever been at Rome, but that knows that Christianity is nothing more than an old pagan idea revived, but as it gives them power their lips are sealed. I might speak for an hour, but I could not tell you more than I have done because I have confessed what I had to say. I was librarian of the Vatican prior to A. D. 1607, when I died.

[In reply to our question whether he knew that the supposed date of the four canonical gospels was from A. D. 160 to A. D. 185? He answered, "Yes, but they were none of them earlier than A. D. 220." When asked how he could feel absolved from his oath of secrecy, he answered, "No oath, however solemn, is binding upon the human soul when it operates to the injury of the human race." We translate the following concerning Baronius from the *Nouvelle Biographie Generale*.—Ed.]

"Caesar Baronius or Baroni, a historian and Cardinal, born at Sora in the kingdom of Naples, the 30th of August, A. D. 1538, died on the 30th of June, A. D. 1607. He studied at Naples and at Rome, where he went in 1557 and was one of the first disciples of St. Philip de Neri. He entered the congregation of the priests of Oratory founded by Neri, and became the Superior of it when the latter resigned his authority in 1593. Soon after, he was nominated Confessor of Clement VIII, apostolic protonotary, cardinal and finally librarian of the Vatican. He was indebted for all these honors, to the eminent services that he rendered to the Catholic church, in laboring without relaxation from the year 1580 until his death, at his *Ecclesiastical Annals*, which even to-day are valued on account of the great value of the authentic documents cited, since everything in the papal archives are an indispensable help, in the study of the history of the Church. Similar services and the honorable character of Baronius had given him such a reputation that twice he came near being named pope by the conclave, when at the election of Paul V, he obtained thirty-three votes, notwithstanding the opposition of the Spanish party which was hostile to Baronius because of his treatise on the *Sicilian Monarchy*, in which he opposed the usurpation of Philip III. Charged with giving a course of instruction on eccle-

siastical history within the congregation, to the study of which he devoted himself, caused him to be designated by St. Philip de Neri to undertake that great work for publication. His humility, however, made him long hesitate to comply with Neri's request. It required the peremptory order of his superior to conquer his scruples. The history of the Catholic Church had been presented in an unfavorable light by the *Centuries of Magdeburg*, which favored Protestantism, and proved that the doctrine and constitution of the Roman Church had often varied. The skillful manner in which Baronius produced the proofs, the talent with which he arranged them, even the beauty of his style, admired by Scaliger, make this work a book which will be consulted for all time, notwithstanding the errors which have been attributed to him, and which it was impossible to avoid, since he was the first to enter upon so vast an undertaking bristling with so many difficulties. Among his critics who have shown the most severity, figures Holstenius, who reproached him with an imperfect knowledge of Greek, as well as of the Greek ecclesiastical history. Fleury, although often obliged to differ widely in opinion from Baronius, is pleased to render homage to his profound erudition, and declares the *Annales*, notwithstanding some errors found in them, one of the most beautiful and useful monuments that the Church has produced. The *Annales ecclesiasticae a Christo nato, ad annum 1198*, has often been reprinted. The treatise *de Monarchia Sicilie* is missing in the beautiful edition of Anvers; as the author contested the ecclesiastical rights of the king of Spain, the Spanish cortes had decreed the prohibition of that book. Baronius himself furnished some corrections for the edition of Mayence (1601-5, 12 vols., in fol.), and revised it so that it would serve as the original of subsequent editions. The learned Franciscan, Pugi, has corrected a number of chronological errors of the *Annales*, in his *Critica in Ann. Ecclesiast. Baronii*. We owe the continuation of the *Annales* which commence with 1198 and end with 1571, to Father Raynaldi. Father Laderki took up the work at the place where Raynaldi stopped; this continuation is little esteemed, and is inferior to that of Raynaldi, whose performance is itself very far below that of Baronius."

[It was the spirit of this learned and honored Catholic prelate that came back to reveal facts concerning Christianity that should astound the world, and set mankind about discerning a religion of which the whole effect has been to conceal truth, and its whole purpose to propagate and perpetuate falsehood. That the communication is authentic we are convinced. When it was given, neither the medium nor ourself knew that such a person as Cardinal Baronius had ever lived, much less knew ought of the history of this learned writer of Christian annals. Why he called the great work of his life an Ecclesiastical Encyclopedia instead of Annals, we do not know. In the light of that communication, we are inclined to believe that Baronius had a much better reason for his hesitancy to undertake the great task imposed upon him by St. Philip de Neri than his humility; and that reason was, that in undertaking it he was compelled to make oath to perpetrate one of the worst crimes of which any learned man can be guilty—that of concealing truth and fertilizing error. Baronius well knew that this was demanded of him, and being a great souled, honest and good man, he shrunk from the performance of so wicked a task. Thanks to the great ruling mind and power of the universe, time, which rights all wrongs, has opened the way for the return of this fearfully wronged spirit, and enabled him to undo the injury which he was forced by circumstances to inflict upon his fellow-men. Nothing could more plainly show the unwillingness with which that injury was inflicted than the unreserved testimony of this truly conscientious spirit. Ye Spiritualists who would saddle Modern Spiritualism with Christianity, think of it! Cardinal Baronius was made to take a solemn oath that he would make known or publish nothing that did not agree with the Christian creed that existed in the Catholic Church. And why? Because that creed was false and would be spurned by all people of sense if he made known the truth concerning it. He tells us that Christianity did not begin until the time of Papias, who lived in the third and not in the second century, as Christian writers, including himself, had made it appear. Now who was Papias? If we can find that out with certainty from historical data, we will no doubt find out a good deal that is worth knowing in this connection. We gather the following facts concerning him from McClintock and Strong's *Ecclesiastical Encyclopedia*:

"Papias of Hierapolis, in Phrygia, a noted Christian writer and prelate of the patristic period, is one of the most important witnesses to the authenticity of John's Gospel. Papias flourished in the 2d century, and finally suffered martyrdom. According to Irenaeus he was a disciple of the Apostle John, but Eusebius, who quotes the words of Irenaeus, immediately subjoins a passage from Papias himself, in which the latter distinctly states that he did not receive his doctrines from any of the apostles, but from the 'living voice' of such followers of theirs as 'are still surviving.' He was an intimate associate of Polycarp, a Bishop in the same province of proconsular Asia; and as the latter was a disciple of the Apostle John, it is probable that Irenaeus—a somewhat hasty writer—erroneously that his companion must have been the same. The 'Paschal or Alexandrian Chroni-

cle' states that Papias suffered martyrdom at Pergamum, A. D. 161; others put the date 165. Eusebius describes him as 'well skilled in all manner of learning, and well acquainted with the scriptures;' but a little further on he speaks of him as a man of 'limited understanding,' and a very credulous chronicler of 'unwritten tradition,' who had collected certain strange parables of our Lord and of his doctrine, and some other matters rather too fabulous. The work in which these were contained was entitled *Logion Kuriakon Exegesis*, (Five Books of Commentaries on the Sayings of our Lord.) It is now lost, but fragments of it have been preserved by Irenaeus, Eusebius, Anastasius, Sinaita, Andreas of Caesarea, Maximus Confessor, and Oamenius. These fragments are extremely interesting, because of the light which they throw on the origin of the New Testament Scriptures, and their importance may be estimated from the fact that they contain the earliest information which we possess on the subject. Papias is our authority for the statement that the evangelist Matthew drew up a collection of Christ's sayings and doings in the Hebrew (probably Syro-Chaldaic) dialect, and that every one translated it as he was able. There can be no doubt that this is a perplexing statement, suggesting as it does the delicate question: 'If Papias is correct, who wrote our present Matthew, which is in Greek and not in Hebrew?' Papias also tells us, either on the authority of John the Presbyter, or more probably on that of one of his followers, that the evangelist Mark was the interpreter of Peter, and wrote 'whatsoever he recorded, with great accuracy.' The passage, however, is far from implying that Mark was a mere amanuensis of Peter, as some have asserted; but only, as Valerius has shown, that Mark listened attentively to Peter's preaching, culled from it such things as most strictly concerned Christ, and so drew up his gospel. According to Eusebius, Papias was an extreme Millenarian."

[In order that our readers may have the whole of what has been permitted to come down to us concerning Papias, before them we copy the following from Dr. Lardner's great work. He says:

"Eusebius, in his Ecclesiastical History, has a whole chapter concerning Papias, besides what he says of him in other places. There is no part of that chapter which we shall not have occasion for at one time or another. I think therefore though it be long, it will be the shortest course to take it all here at once.

"There are," says Eusebius, "five books of Papias entitled, 'An Explication of the Oracles of the Lord.' These Irenaeus makes mention of as the only books written by him, after this manner: 'These things Papias, who was a hearer of John, and a companion of Polycarp, an ancient man, attests in his fourth book; for there are five books composed by him.' Thus speaks Irenaeus. But Papias in the preface of his books does by no means say, that he heard or saw any of the holy apostles; but only, that he had received the things concerning the faith from those who were well acquainted with them, which he shows in these words. 'I shall not think much to set together with my interpretations, what I have learned from the elders (or presbyters) and do well remember, confirming the truth by them. For I took no delight, as most men do, in those that talk a great deal, but in those that teach the truth; nor in those that relate strange precepts, but in them that relate the precepts which the Lord has entrusted us with, and which proceed from the truth itself. And if at any time I met with one who had conversed with the elders, I enquired after the sayings of the elders; what Andrew or what Peter said; or what Philip, what Thomas, or James said; what John or Matthew, or what any other disciple of the Lord were wont to say; and what Aristion, or John the presbyter, disciples of the Lord say; for I was of opinion, that I could not profit so much by books as by the living.' Where it is proper to observe, that he twice mentions the name of John; the former of whom he reckons with Peter, James and Matthew, and the rest of the apostles, manifestly intending the evangelist; then making a distinction in his discourse, he places the other John with the others who are not of the number of the apostles, putting Aristion before him; and he expressly calls him presbyter. By which too is shown the truth of their account, who have said, that there were two in Asia of that name; and that there were two sepulchres at Ephesus, and that each of them are still said to be the sepulchre of John. This is worthy of remark. For it is likely that the Revelation, which goes under the name of John, was seen by the second, if not by the first. This Papias then of whom we have been speaking, confessed, that he received the apostles' sayings from those who conversed with them; and says, that he was a hearer of Aristion and John the Presbyter. And indeed he often mentions them by name, and puts down in his writings the traditions he had received from them. Nor will our mention of these things, I suppose, be judged unprofitable. It will be worth while to add here to the fore-cited words of Papias some other of his passages, in which he mentions some miracles, and other things which had come to him by tradition. That Philip the apostle resided with his daughter at Hierapolis, has been shown in some things we have already produced. Now we are to observe, how Papias, who lived at the same time, mentions a wonderful relation he had received from Philip's daughters: for he relates, that in his time a dead man was raised to life. He also relates another miracle of Justus surnamed Bar-

sabas; that he drank deadly poison, and by the grace of the Lord suffered no harm. Now that this Justus, after the ascension of our Saviour, was sent forth by the holy apostles together with Matthias, and that they prayed, that one of them might be allotted to fill up the number in the room of Judas the traitor, the Scripture of the Acts relates in this manner: 'And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, 'And other things the same writer has related, which he received by unwritten tradition, and some strange parables of our Saviour, and sermons of his, and several other things of a fabulous kind. Among which he says likewise, that there shall be a thousand years after the resurrection of the dead, wherein the kingdom of Christ shall corporally subsist upon this earth. Which opinion, I suppose, he was led into by misunderstanding the apostolical relations; and for want of seeing into those things which they spoke mystically, and in figures. For he was a man of no great capacity, as may be conjectured from his writings. Yet he gave occasion to a great many ecclesiastical writers after him to be of the same opinion, who respected the antiquity of man; as Irenaeus and the rest who maintained that opinion. In the same writing he delivers many other narrations of the aforementioned Aristion, of the words of the Lord, and traditions of John the Presbyter; to which we refer the curious reader. But it is requisite we should subjoin to his fore-cited passages a tradition which he has, concerning Mark, who wrote the gospel in these words: 'And this the presbyter [or elder] said: Mark being the interpreter of Peter, wrote exactly whatever he remembered; but not in the order in which things were spoken or done by Christ. For he was neither a hearer, nor a follower of the Lord; but, as I said, afterward followed Peter, who made his discourses for the profit of those who heard him, but not in the way of a regular history of our Lord's words. Mark, however, committed no mistake in writing some things, as they occurred to his memory. For this one thing he made his care, to omit nothing which he had heard, and to say nothing false in what he related.' Thus Papias writes of Mark. Concerning Matthew he says: 'Matthew wrote the [divine] oracles in the Hebrew tongue, and every one interpreted as he was able.' He also brings testimonies out of the first epistle of John, and of Peter in like manner. He relates also another story, of a woman accused of many crimes before the Lord, which is contained in the gospel according to the Hebrews."

"It should just be observed that, in another place, Eusebius, speaking of Ignatius and Polycarp, says: 'At the same time flourished Papias, bishop of Hierapolis, an eloquent man, and skilled in the scriptures.' But Valerius, in his notes, offers divers reasons for believing this last character to be an interpolation; it being wanting in several manuscripts, and also in the translation of Rufinus, and contrary to what Eusebius says in the above-cited chapter.

"I need not put down distinctly what Jerome, in his catalogue, says of Papias, it being little more than a transcript of Eusebius. Only we may observe that he assures us he was bishop of Hierapolis in Asia, and that he wrote five books called *An Explication of the Words of the Lord*."

[With this transcript of Eusebius by Mr. Lardner, and the sketch of the life and character of Papias, above-cited, it is not difficult to see the vast import of the communication from the spirit of Cardinal Baronius. What has become of those five books of Papias? They were extant in the time of Eusebius, beyond all dispute. Why is it, that the world has not been permitted to know the whole of the contents of those five books of Papias? Do not the facts point to the conclusion that Eusebius, who lived and wrote in the early part of the fourth century, was compelled to use those five books of Papias as the first accessible written version of 'the Oracles of the Lord,' then within his reach? But for the fact that those books contained some reference to names that were afterward incorporated in the canonical books of the so-called New Testament, no one would have known of Papias as a historical character. But to show that there was no written record of the doings or sayings of the Apostles when Papias lived, that were authentic or worthy of credit, Eusebius was forced to admit that Papias only recorded traditional, oral versions of the precepts which the Lord had entrusted to the Elders—not to the Apostles. More than this, as to the oral sources of information given by Papias, the latter, according to Eusebius, enumerates the following. He says:

"And if at any time I met with the elders [Who were the elders?] I enquired after the sayings of the elders; what Andrew or what Peter said; or what Philip, what Thomas, or James said; what John or Matthew, or what any other of the disciples of the Lord were wont to say; and what Aristion, or John the presbyter, disciples of the Lord say; for I was of opinion, that I could not profit so much by books as by the living."

[It would have been well for those who have been such sticklers for the actual correctness of the Christian Scriptures if they had allowed all mention of Papias to die with his suppressed books; for that quotation must put an end to all reasonable pretence that any reliance can be placed in biblical narratives. Papias, it is seen does not mention Matthew and John, to whom the authorship of two of the four canonical gospels are attributed, as having been Apostles, he expressly designating them as disciples of the Lord, and as

being no better authority than Aristion and John the presbyter, (or elder) who are also in the same connection called disciples of the Lord. Now no where in the Christian scriptures, or in any Christian writing later than Papias, is there any mention of Aristion and John the presbyter. The traditional sayings of the two latter disciples were regarded by Papias as being as reliable as the traditional sayings of Matthew and John to whom he refers. Why then have they been deemed unworthy of mention in the Acts of the Apostles? The Acts, the learned Dr. Lardner admits, were not mentioned by Papias, and therefore it is natural to infer that that book was not in existence in the time of Papias. Now it is certain that the Book of Acts was not written until after the beginning of the third century, which shows that Papias must have lived considerably later than that date which confirms in the most complete manner the statement of Cardinal Baronius, that the manuscripts in the Vatican library show that Papias lived and wrote in the first half of the third century and not from a half to three-quarters of a century earlier, as Christian writers have wrongly supposed. It thus becomes almost an unquestionable fact that prior to Papias, there were no books such as are now comprised in the canonical Scriptures; and there can be little if any doubt that as late as the beginning of the seventeenth century the documentary evidence of that fact was still in the Vatican Library, as stated by the spirit of Baronius, the learned librarian of the Vatican. Does it lie in the mouth of any pope, cardinal, archbishop, bishop, priest or other Catholic who is well informed as to the contents of the Vatican Library at that period, to deny the truth of that spirit statement? What have become of those "Oracles of the Lord" recorded by Papias? Let Eusebius and those who succeeded him as recorders of ecclesiastical history answer. But time and space admonish us to proceed.

It is further testified by the spirit of Baronius that the manuscripts extant and in the Vatican collection when he wrote, showed that the Christian story was but a modification of a Greek tragedy, the hero of which was a dying-god. More than this he testifies that those manuscripts showed that the first who taught such a doctrine was Apollonius of Tyana, and he, according to his own writings, got the idea in India, from the Brahmin narrative concerning the Hindoo god Christna, which is the original of the Christ of the Christians. And even more than this, Baronius testifies not only to the fact that Apollonius was the Apostle Paul, but he says, in that fact we are in possession of the key to all that relates to the Christian religion. In the face of that accusing testimony of Baronius, confirmed as it is by volumes of corroborative evidence, have we not a right to demand of the Roman Catholic church, that it shall plead to that fearful indictment of one of its most honored and shining lights? Do you or do you not know, ye Catholic priesthood, that the Christian religion is but a revival of paganism? How say you guilty or not guilty?

BLACKFOOT'S WORK.

GREAT ASSISTANCE IN DEVELOPING MEDIUMSHIP.

St. Johnsbury, Vt., Feb. 28, 1881.

Dear Sir:—I feel impressed to continue the use of your magnetized paper. In its effect it operates slowly, but I trust sure, and in my case more for development than healing, though I have the promise that health will follow. Within a few weeks I have been conscious of the presence of an invisible power coming to me at night when upon my bed; hands were placed upon me and voices sounded in my ears, and once the dim outline of a form was seen. At those times I was under a deep spell or trance whose power I could not resist. One of these spirits came to me through a medium (Miss B. L. Allen), who claimed to be one of your hand or connected with you; his name I have not learned. [My spirit brother informs me it was Captain Davis that visited you.—J. A. B.] He gave me much encouragement to keep on in the way I had entered.

Yours respectfully,
FRED. E. GOSS.

ONE OF BLACKFOOT'S MISSIONARIES AT WORK.

New London, Conn., March 14, 1881.

Mr. Bliss:—I received the magnetized papers February 28, and March 5 they were all gone—I kept but one of them for myself. I feel to thank you and your spirit guides for the favors I have received from you; it has enabled me to do more good than I could otherwise have done. There are a great many poor suffering ones that are not able to get them, and to such persons I give them, although my means are limited. When I sent before I wanted more papers than I sent for, but did not have the money at the time to send to you, and you can imagine my surprise to find so many papers in the package. I have a lady with me that is afflicted with rheumatism in one knee; she put on a sheet of your magnetized paper and in two or three days it was well. The affliction has always lasted as many weeks before this. One of my neighbors that had the consumption could keep nothing on her stomach; when I carried her the first paper, as soon as she put it on, it relieved her, and she never vomited after that.

Yours in the spiritual faith,
MRS. HENRY HAGAN.

MRS. A. E. NEWTON'S TESTIMONY.

Arlington, Mass., Feb. 17, 1881.

Mr. Bliss:—I received a sheet of Blackfoot's magnetized paper, in answer to my request, some two months ago, and quite involuntarily placed it upon the pit of my stomach or solar plexus; I went into the parlor and saw distinctly a large stalwart Indian standing in front of me. I said, mentally, "Please step into the dining room and examine our boy." (He is Mr. Trowbridge's son, aged 17, and has an inflammation of the bladder, which interferes with his going to school and makes him very nervous.) The Indian soon returned and said, "Don't give him any more doctor's stuff—the trouble comes from his studying too hard; just at his age the brain draws largely from his body and the body cannot spare it. Let him take some of your phosphate and I will help him." Well, something helped him, for he got better at once. * * * I don't know that I felt much benefit from the paper, but I did certainly feel the benefit of the good Indian power. I want to thank him through you for his positive presence and kindness in helping me. Wishing you all success in your good work I am,
Yours truly,
MRS. E. A. NEWTON.

Mrs. James A. Bliss in Cincinnati.

CINCINNATI, March 23, 1881.

Editor of Mind and Matter:

Last evening Mr. Rall and myself had the great pleasure of meeting Mrs. James A. Bliss, and being witness to her very successful materializations; and without going into particulars, I will say that no one with the least semblance of honor could say it was any other but genuine. God and the angel world bless such true and noble mediums. Mrs. Bliss is a pleasant and agreeable lady, at once inspiring all who meet her with confidence. She is doing a grand work; laying a foundation on which we may build the temple of knowledge—proving to the people without the shadow of a doubt the truthfulness of materialization—that our beloved whom we thought dead, now stand face to face with us.

Last evening a dear friend of ours met his spirit mother, and while yet standing at the cabinet, saw her with his own eyes, dematerialize, and in a moment again return. Not all the preachers or lecturers in this world could touch that man's soul as the sight and touch of his beloved mother. Others were likewise blessed: they for the moment forgot their church or preacher. Where were they, in the presence of our loved spirit husbands, children, mothers, wives, sisters and friends? Gone, gone, gone.

In materialization, Bro. Roberts, we have the corner-stone of our spiritual temple, not made with hands, but eternal in the soul. Let all true Spiritualists give our mediums everywhere their confidence—meet them trusting, lovingly—thereby giving them at once the proper conditions: then those persons investigating will find many obstacles removed. Let professed Spiritualists do as they should, and we shall not need to fear concerning the honest sceptic.

At this season we were baptised, not with water, but with the spirit. John said, "I baptise with water, but there is one cometh after me whose shoe's latchet I am unworthy to loose; he will baptise with the spirit and with fire," and this is true. To be saved from our sins we must receive the purifying fire of love: perfect love casteth out all fear. We ask for no prophet, priest nor king greater or more potent than the soul intelligence that burns in all mankind.

Let all mediums live for the good they can do—cherish and nurture each their gift—all differing in their glory, but of the same spirit. Then are they indeed ministers. Thus in a few years the thousands of dollars yearly paid to preachers would be used for a better purpose. The tiny rap has indeed opened to us grand and glorious avenues to intellectual growth. We must cherish our physical manifestations.

Yours for the cause,

ANNIE C. RALL.

Will C. Hodge on Christian Spiritualism.

BELOIT, WIS., March 20th, M. S. 33.

Bro. Roberts:—I am inclined to believe that your paper is the only journal published on the continent, whose editor has sufficient backbone to represent, or not to misrepresent Spiritualism. Every medium in the land should subscribe for your paper and do all they can to increase its circulation. By so doing they will not only help to spread the light of Spiritualism, but will gain information which they cannot obtain from any other source.

As a sample specimen of the load which certain gentlemen are trying to shoulder on to Spiritualism, allow me to quote from an article by J. M. Peebles, entitled "Hudson Tuttle on the way," which appeared in the *R.-P. Journal*, February 19. Bro. Peebles says: "He, Hudson Tuttle, is an esteemed member of the Independent Christian Church, of Alliance, Ohio. Joining this Christian church, he accepted with other members the Bible as our foundation, offering to each the right of choice in baptism and all matters pertaining to Christianity. By virtue of his connection with this Christian church, he has all the rights and privileges of a Christian minister; and Hudson Tuttle says, that the Christian Jesus is a sacrifice for the sins of mankind; He dies that others may live. He is a vicarious substitute willingly by choice, and his last words in the agony of death are those of forgiveness, charity and intercession. This one characteristic of Jesus, 'His intense love,' takes him out of the realm of humanity and allies him to the celestial."

Shades of the departed! This from a professed Spiritualist; one of the shining lights of Spiritualism joining a Christian church, and by so doing accepting the Bible as our foundation. By virtue of his connection with this Christian church, he is entitled to all the rights and privileges of a Christian minister. Wonder if that does not account for the cat in the meat bag. Pray what rights and privileges are Christian ministers entitled to, which do not properly belong to every other man whatever name he may call under? One of the very things which Spiritualism proposes to accomplish, is to do away with the idea of privileged classes, especially some of the privileges heretofore monopolized by Christian ministers. They are entitled to the same rights and privileges as other men, no more, no less. Again, "The Christian Jesus," is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly by choice." What more could the most bigoted Christian opposer of Spiritualism ask for? If Hudson Tuttle is correctly reported as accepting the above stuff, he has accepted as truth one of the most infernal lies that ever enured humanity.

That he has an undoubted right to do so, no one will question. It is without doubt eminently Christian, but it is mighty poor Spiritualism, and the proper place for any man who accepts as truth these Christian dogmas is in the Christian church, for they are not Spiritualists. It is this kind of Spiritualism which accounts perfectly for Bro. Peebles' dead national convention, dead state associations, dead societies, dead conferences of Spiritualists, and dead progressive lyceums; and if the efforts of these Christian gentlemen are to be continued in christianizing the movement, they too may as well be dead for all the good they will accomplish for Spiritualism. "It won't do gentlemen, it won't do." All Spiritualists will agree, that phenomena, and not the Bible, are the foundation of Spiritualism; and none know this better than the priestly horde upon the other side of life who are moving heaven and earth to crush mediums. It is true that Spiritualism can be proved by the Bible, and so can every other ism under the light of the heavens, including Mormonism, which our new Christian president proposes to squelch.

There is nothing in the whole calendar of crime, however revolting, which according to the Chris-

tian Bible (barring the new edition which I have not seen) can not be proved to be sanctioned by the Christian's God.

Thank the powers that be, that we as Spiritualists are not compelled to accept that compilation of murderous strife, treachery, licentiousness, rapine, priestcraft and villainous crimes, as our foundation. That there are good things and true in the book no one will deny. But they are good and true because they are good and true, and not because they are in the book. If all the Bibles in existence were gathered in one vast pile and offered as a holocaust to the God of superstition, we have in spirit phenomena enough to make ten thousand times a better one. For one I am unalterably opposed to any Christian nonsense being tacked on to Spiritualism. It can never be made to serve as a tail to the Christian kite, and the sooner the effort to make it such is abandoned, the better will it be for Spiritualism.

WILL C. HODGE.

Cerebral and Automatic Psychometry.

Prof. J. Rhodes Buchanan stands in his relation to psychometry as the Fox girls stand toward Spiritualism. Both introduced the key, respectively, that unlocked the long vista of previous ages. There was no discovery of either science. While the Foxes opened the door that let the spirit in, Buchanan traced the residual abiding place of the automatic element, and hence we have psychometry. It could not be expected that any reformer had the compass of mind adequate to originate and thoroughly expound so vast a discovery. No one mind ever did. We cannot admit, therefore, that Dr. Buchanan entered into the volitional element, he only reached the automatic and cerebral features of psychometry. He traces and harnesses psychometry to cerebral topography. He admits that from another source of the brain the communion of spirits may be common, but he is emphatic in the human embryotic origination and elimination, and would confine it in the human being. This is all that Dr. Buchanan has done.

On the other hand, C. R. Miller, or rather the spirits for him, have inaugurated an advance element, claiming the uses of psychometry on their side. This is volitional psychometry. A psychometry that requires no brain location, but an independent will motive power. Whithersoever the will goes, there accompanies the vehicle of thought in radial vibrations. We must be, perhaps, a little plainer. As Buchanan held forty years ago to a material element, that he denominated "Nerve Aura" with the capacity to absorb itself in and upon all material objects, so the spiritual telegraphy leaves its impress as well; but in Parliamentary language an aura of its own. Here are two branches of psychometry totally distinct and separate—the one human, the other not.

Volition always emits aura, and whether it is human or divine, it is still aura, resting upon material things. We have no objections to the spirits claiming Psychometry, as it evidently refers to them; but it is psychometry run mad when they couple it with automatic cerebral psychology. Buchanan has opened the door to a new field in an old science. Its resources are immense. His searching talent would have explored the wonderful country before him nearly a half century ago, had he not, as he said, stopped because it was "alike exhausting to the intellect and to the purse." Money, so essential to run anything, was wanting. Scientific men, as in Spiritualism, had no brains to see it, and our young nation's giant turned his attention to therapeutics. He may yet live to see the dawn of an advanced era in his favorite science, but he is uneasy. He does not relish the universal channel it is running through. Ah, Doctor, your head will become whitened with many winters, if you expect to see science take hold of it. Science is an old ass, that moves backward when he should go forward. He is more noted for his backward movements than his forward ones. Let the multitude handle your great secret. They are unlettered, but they are honest; they are blundering, but they become progressive. And though you may not think they will do justice to the new born babe, it will thrive all the better to leave it there.

JAQUES HENRIQUE HAGUE.

Special Notice from "Bliss' Chief's" Band

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

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cents 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 49 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Mind and Matter Free List Fund.

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

Amount previously acknowledged,	\$ 71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass	1 00

Conclusive Testimony in Favor of Mr. Keeler.

No. 8 Davis St., Boston, March 29, '81.

For Mind and Matter:

I submit to you the following bit of evidence in my behalf as being probably the most important that can at just this time be produced. At my seance on the night of the alleged exposure, was present, outside of the *Globe* gang, whose fruitless attempts to discredit my mediumship you have so completely displayed in last week's issue, Mr. Ditson, a gentleman over fifty years of age, and occupying a high position in social and business circles of this city. Mr. Ditson's word is known to be in all instances as good as his note. He is a brother to Oliver Ditson, the great publisher, whose name is well known in all parts of the world. At my public meeting last Sunday, in Pythian Hall, I saw Mr. Ditson in the audience; it was the first time I had seen him since the night in question. I requested Dr. Phillips, the chairman of the meeting, to invite Mr. Ditson to the platform, and to make a statement of what he knew about the exposure. Mr. Ditson promptly responded to the call, and when he stepped upon the platform the most silent attention was given him by the large audience, the hall being packed. The following is the substance of Mr. Ditson's remarks, but not his exact words:

Ladies and Gentlemen:—I was present at the seance for full-form materialization given by Mr. Keeler on the evening of the alleged exposure. I made every reasonable investigation, and saw nothing during that evening that to my mind cast the first shadow of suspicion on Mr. Keeler as being an impostor. I was provided with the best seat in the circle, and I saw the spirit form that made its appearance. I never beheld a more beautiful, ethereal looking object in all of my life. So extremely beautiful was it, so fine was the texture of the garments, that I do not conceive how it possibly could have been personated by any mortal being. Neither can I understand how it was possible for a human person to have vanished so instantaneously as that did, for when the men sprang upon it, it disappeared in the twinkling of an eye. The only thing during the whole occurrence of the evening that in the least befuddled my mind, was the remarks made in the seance room by the man who acted as Mr. Keeler's agent." (The remarks by the agent were to the effect that while he had a right to believe the manifestations were of a spiritual character, he did not demand the sitters to so believe, but left it to their option to call it a show of any nature that most pleased them.)

The above remarks, Bro. Roberts, coming from so responsible a gentleman as Mr. Ditson is known to be, throws the false statements of the lying *Globe* pimps far into the shade. At my seance on the platform the same day, a spirit hand came through my curtain and wrote "Truth is mighty and will prevail; we are a power and will yet crush our opponents!" And I believe it, Mr. Editor. I feel as if I were fortified by the barriers of the whole host of heaven, and I am going to push forward in the mighty warfare. Vindication is coming to me fast, and the late editorials of the *Boston Globe* commenting on the affair, evince the fact that they are grinding their teeth in suppressed rage because of their signal defeat. They have raided medium Eglinton, hoping to find a more pliable subject, but the *Globe* will find that Mr. Eglinton is game before they get through with their dirty work on his indestructible mediumistic gifts.

P. L. O. A. KEELER.

Why We Are Not Christian Spiritualists.

D. W. Hall, in a communication published in the last issue of the *Voice of Angels*, takes strong grounds with us in our efforts to bring to light the doings of the spirit enemies of Spiritualism, as follows:

"We will say that for the last twenty years we have been one of that class of silent working mediums—that kind of work that has brought us in contact with this class of influences more or less—and this scene is not by any means the first, but in some sense the most interesting. We refer to it now more particularly in order that we may corroborate and substantiate the position taken by MIND AND MATTER, and sustained by the *Voice of Angels*, in the defence of mediums against these crafty, insidious, Jesuit, honest spirits. We say honest, because our father, as honest and determined in his religious belief as any man could be, who opposed us as a Spiritualist while he lived, found his nature most congenial in spirit life with this Jesuit band, and for a long time as a spirit did all in his power to thwart all our plans in life in true Jesuitical style, and finally was caught and redeemed in January, 1878; since, he has been laboring to bring these darkened religious spirits to light. We wish it understood that our position is squarely with Mr. Roberts, in MIND AND MATTER; and if he strikes hard, it is because there is a tremendous power to be broken; and we would warn the *Banner of Light* and all other spiritual papers and persons that, as we see things, the best way is, and the demands of the hour call for, a strong and persistent stand in this direction."

Movements of Mrs. Bliss.

John P. Allen, Springfield, Ohio, writes under date of March 18:

I met Mrs. Bliss at London Tuesday eve—her second seance there. Several tests were given, a number of spirits recognized, and at the close, a spirit (a young lady) called Bro. Fair to the cabinet, took him by the hand and led him to the medium, put his hand on the medium's head and dematerialized before him, while the medium raised up and then walked out—all in the space of one half minute. This is the most convincing test that I have seen. Mrs. Bliss proposes to come to this place soon.

Mediums' Home Fund.

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

CASH.	
Am't previously acknowledged in MIND AND MATTER	\$25 74
M. Wheelock, M. D. V. D. Louisville, Mo.	2 00
Mary J. Bradford, South Boston, Mass.	1 00
Catherine Standwood, " "	1 00
Margaret McDonald, " "	1 00
Susan A. Dorr Amesquinn, Mass.	1 00
J. W. Van Namee, M. D. Madison, Conn.	1 00
Total Paid	\$73 74
PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER	\$246 00
Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.	

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PHARAOH-HOPHRA, (King of Egypt.)

I SALUTE YOU, SIR:—My main object in returning to this mortal plane, is to set right certain historical information about me which is written. At the time of Nabopolassar, king of Chaldea, or an Assyrian king, he was marching against the stronghold of the Jews, Jerusalem. The Jews sent a certain amount of gold and silver to get me to help them in their war against that king. My name was Pharaoh-Hophra. I was king of Egypt. I agreed to help them, but finding them treacherous to their own rights, which was a characteristic of the ancient Jews, I abandoned their cause. Now, this Assyrian king has not the credit of breaking up the Jewish monarchy under Zedekiah; but it was the father of Nebuchadnezzar, and not the latter, who did so. We agreed to divide the prisoners, spoils and territory between us—that is, the Assyrian king and myself; and so, when the whole of Judea was conquered, I took my share of the spoils and he took his. It is not true that I retreated before the Assyrian king and left the Jews to their fate. My course was governed by the above arrangement with Nabopolassar. Now a word in regard to Jewish superstition. Neither their prophets nor any of their mediums (for so you would term the latter) told half as much truth as the Egyptian and Chaldean mediums. In fact all they knew they had learned from the Egyptians, while under the rule of the Egyptian kings, long before my day. According to our Egyptian records, there existed forty-eight kings who ruled over Egypt before Abraham was born. I return here because I want to see mediumship placed before the people, not as a sacred thing, but simply as the bridge over which travellers pass from the spirit world to this. Pure, unadulterated and rightly understood mediumship will prove the saviour of humanity; but when intercepted halfway on its mission and made to subserve the ends of priests, it is damnable in its effects. What I have here said was well understood in my days on earth, under such names as astrology and necromancy. The people all knew, even to the most ignorant, that there was a life beyond the grave. We also knew that we had to provide certain conditions to get the manifestations such as you are getting now. I say this to show you that we understood the principles of Spiritualism; but we did not know but that we were conversing with what is termed, in your modern times, elementary spirits, or spirits who were waiting to be born into incarnated life. This was what confused us, and caused those transcendental metaphysics of the ancients. I want you, as the champion of truth, to defeat the revival of this error, for it will defeat all chance of arriving at a real, solid, basic Spiritualism. I thank you for giving me this opportunity of being heard. I lived about 580 B. C., at the time of the Jewish monarchy under Zedekiah. I gave much attention to astrology and necromancy.

[We take the following account of Pharaoh-Hophra from McClintock and Strong's *Ecclesiastical Cyclopedia*.—Ed.]

"Hophra or Pharaoh Hophra, king of Egypt in the time of Zedekiah, king of Judah, and of Nebuchadnezzar, king of Babylon, B. C. 588. He formed an alliance with the former against the latter, and his advance with an Egyptian army constrained the Chaldeans to raise the siege of Jerusalem; but they soon returned, and took, and destroyed the city. This momentary aid, and the danger of placing reliance on the protection of Hophra, led Ezekiel to compare the Egyptians to a broken reed, which was to pierce the hand of him that leaned upon it. This alliance was, however, disapproved by God, and Jeremiah was authorized to deliver the prophecy contained in his forty-fourth chapter, which concludes with a prediction of Hophra's death, and the subjugation of his country by the Chaldeans.

"This Pharaoh-Hophra is identified with the Apries of ancient authors and Oapris of Manetho, the eighth king of the twenty-sixth or Saitic dynasty. Under this identification, we may conclude that his wars with the Syrians and Cyrenians, prevented him from affording any great assistance to Zedekiah. Apries is described by Herodotus as a monarch, who in the zenith of his glory, felt persuaded that it was not in the power even of a deity to dispossess him of his kingdom, or to shake the stability of his sway; and this account of his arrogance, fully accords with that contained in the Bible. Ezekiel speaks of this king as 'The great dragon that lieth in the midst of the rivers, which hath said, My river is mine own, and I have made it for myself.' His overthrow and subsequent captivity and death, are foretold with remarkable precision by Jeremiah, chapter xlii, 'I will give Pharaoh-Hophra, king of Egypt, into the hands of his enemies, and into the hands of them that seek his life.' This was brought about by a revolt of the troops, who placed Amasis at their head, and after various conflicts, took Apries prisoner. (B. C. 569). He was for a time kept in easy captivity by Amasis, who wished to spare his life; but he was at length constrained to give him up to the vengeance of his enemies, by whom he was strangled."

[Such is the account given of Pharaoh-Hophra, and of the part he acted in relation to the invasion of Judea, by the king of Babylon. It would seem that the Bible account of the overthrow of the Jewish monarchy is incorrect in several particulars. While it is admitted that Pharaoh-Hophra was led to make a successful diversion against the Assyrian army besieging Jerusalem, and that the latter was forced to raise the siege for a time, by the movements of the Egyptian forces, it is not known with certainty why, subsequently, the king of Babylon was allowed to besiege the city of Jerusalem, and after a long siege to completely destroy the government of which it was the seat. The spirit of Hophra tells us that he was induced to undertake to assist the Jews by offers of money for his aid, and that by similar material considerations he was bought off by the king of Babylon, and took his share of the spoils of the conquered kingdom of the Jews. He also states that it was not Nebuchadnezzar with whom he treated, but the father of the latter, Nabopolassar. History states, that the Egyptians, having been worsted in battle, retreated before the Assyrian army and abandoned the Jews to their fate. The spirit of Hophra says this is not true.

But we deem the plea of this spirit for pure and unadulterated mediumship of the highest moment. No one can know better than this spirit the terrible consequences that have ever flowed from the priestly interferences with this most useful avenue of spirit return. This Egyptian

king lived 2,600 years ago, and yet he states that the faculty of mediumship and all the manifestations of spirit return that we are getting to-day, were known even by the most ignorant persons at that time. These, he tells us, were not regarded as the work of the devil or devils, as the Christian priesthood pretend to believe; but they supposed them to be produced by spirits that were awaiting to be born into material life—the same nonsensical idea that Madam Blavatsky and Col. Olcott are seeking to revive under the name of Occultism or Theosophy.

It is a positive fact that neither the medium nor ourself had any knowledge of the historical facts given. But that the statements of this spirit seem to be correct is shown by the following, taken from Flavius Josephus against Apion. Speaking of Berossus (Book I., 19.) that author says:

"He gives us a catalogue of the posterity of Noah, and adds the years of their chronology, and at length comes down to Nabopolassar (Nabopolassar), who was king of Babylon, and of the Chaldeans. And when he was relating the acts of this king, he describes to us, 'How he sent his son Nabuchodonosor against Egypt, and against our land (Judea) with a great army, upon his being informed that they had revolted from him; and how, by that means, he subdued them all, and set our temple that was at Jerusalem on fire; nay, and removed our people entirely out of their own country, and transferred them to Babylon; when it so happened, that our city was desolate during the interval of seventy years, until the days of Cyrus, king of Persia.'"

Here, then, is a most incorrect historical statement corrected through a spirit who had part and lot in the events of which he speaks. Let Biblical scholars successfully deny, if they can, that it was Nabopolassar that destroyed the Jewish monarchy under Zedekiah and not his son Nebuchadnezzar, as the Biblical account states—the latter only having had command of his father's army in that invasion of Judea. So are the returning spirits through Alfred James setting right the too often wilful mistakes of history.—Ed.]

GAMALIEL (A Jewish Rabbi and Philosopher).

LIKE THE OTHER SPIRIT, I SALUTE YOU:—I lived at the time of the so-called Jesus of Nazareth, and what is more, in the same country; and I say positively that there was no Jesus of Nazareth—no apostles—and no Christian religion in that day and generation. How comes it then that it exists? The materials out of which the Christian religion is built are derived from the contentions and dissensions and wars carried on between the Pharisees, Sadducees and Essenes of Judea. I am referred to in the sacred books—the Christian gospels—but most incorrectly. I am said to have made a speech at the Jewish Sanhedrim in favor of letting the Christian apostles go. I never made such a speech. The real facts in the case are these: An assembly of Pharisees and Sadducees seeing me going by at the time they were engaged in a bitter contention—even on the point of shedding blood—said, "Rabbi, will you decide this contest? We will abide by your decision." I said, "My countrymen, as a philosopher I would be derelict in my duty if I refused to give you my decision. What is your controversy?" They answered, "The question is, is there a resurrection?" My answer was this: "If there is a resurrection, and Jehovah wills it so, you cannot destroy that fact. You will have to wait until you become spirits and then you will know." Another reference in these Christian gospels to me is where I am claimed to have been the teacher of one Saul. On this point I will say I was the teacher of many Sauls. If any person had asked me as a mortal I could not have answered whether I taught Saul or not, but as a spirit I know that the Saul mentioned in the Christian gospels was a myth. I could not have been the teacher of such a narrow-minded metaphysician and philosopher as Saul is represented to have been, because I allowed truth to be admitted to my school, whether it was found amongst the Greeks, Romans, Hebrews or any other people. And now as to the spiritual state of things in my days on earth. You know that at that time Jerusalem was approaching its dying days. The thousands of ancient Jews in spirit life saw this, and the millions of spirit enemies of the Jews saw it also, and the struggle between these opposing spirit forces was fearfully awful at that time. There never was a period in Jewish history when mediums were so plentiful. We knew perfectly well that to get spiritual manifestations we must have the condition of darkness. All of our communings with spirits were at night, and there was not a Jew at the time attributed to Christ, but who, if you had asked him about the destruction of Jerusalem, would have said, "It is nigh—even at the door." How did they know this? I answer through communion with his ancestral spirits. So there was no great honor could properly attach to the Christian Jesus for making such a prediction. There were more than thirty men holding positions as priests, philosophers and seers named Jesus. One of these was Jesus Mal-lathiel. He had charge of the vestments of the high priest. But none of those named Jesus were crucified. Three or four of them met death at the hands of the Sadducees. In closing I will say, it is no wonder to me that the originators of Christianity chose that particular period as the alleged time of its commencement, and the birth of their so-called Saviour; because there was hardly a home, however humble, in Jerusalem, but what had its physical manifestation and materializations by spirits, and whose inmates did not converse with the spirits of their ancestors, who told them that the time of their final overthrow had almost arrived. I give this communication to help spread the light. My name was Gamaliel.

[We take the following concerning Gamaliel from McClintock and Strong's *Ecclesiastical Cyclopedia*.—Ed.]

"Gamaliel a Pharisee and celebrated doctor of the law, who gave prudent and humane advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34) A. D. 29. We learn from Acts xxii, 3, that he was the preceptor of the Apostle Paul. He bears in the Talmud the surname 'the elder,' and is represented as the son of Rabbi Simeon, and the grandson of the famous Hilel; he is said to have occupied a seat, if not the presidency, in the Sanhedrim during the reigns of Tiberius, Caligula, and Claudius, and to have died eighteen years after the destruction of Jerusalem. But as this statement would give him extreme old age, it may perhaps refer to the later Gamaliel; and the elder probably died about A. D. 60. Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and Paul, together with his son

Gamaliel, and with Nicodemus; and the Clementine Recognitions state that he was secretly a Christian at this time. But these notices are altogether irreconcilable with the esteem and respect in which he was held even in later times by the Jewish Rabbins, by whom his opinions are frequently quoted as an all-silencing authority on points of religious law. Neither does his interference on behalf of the apostles at all prove—as some would have it—that he secretly approved their doctrines. He was a dispassionate judge, and reasoned in that affair with the tact of worldly wisdom, and experience; urging that religious opinions usually gain strength by opposition and persecution, while, if not noticed at all, they are sure not to leave any lasting impression on the minds of the people, if devoid of truth, and that it is vain to contend against them if true. That he was more enlightened and tolerant than his colleagues and contemporaries, is evident from the very fact that he allowed his zealous pupil Saul to turn his mind to Greek literature, which in a great measure, qualified him afterwards to become the apostle of the Gentiles; while by the laws of the Palestinian Jews, after the Maccabean wars, even the Greek language was prohibited to be taught to the Hebrew youth."

[After reading that communication from Gamaliel by the comparative light which those historical blunders and blunderings afford, we cannot but perceive the rationality of the former and the irrationality of the latter, concerning this learned, renowned and venerated Jew. The communication bears every mark of authenticity and defies successful questioning. Here, then, we have another spirit who lived at the time and in the very country when and where it was said Jesus and his apostles, including Paul, lived and figured, who returns and testifies to the untruthfulness of the Christian scriptures and the fraudulent character of the Christian religion. It is useless to pretend, in the face of such positive evidence as this, that any Saul of Tarsus ever went up to Jerusalem to sit at the feet of the learned and just and truthful Gamaliel. Some other author will have to be found for the so-called Pauline Epistles. Surely the day of true knowledge is dawning, and will soon flood the world with pure and unclouded light. Help us, friends, in every way you can, to broaden the bridge over which the grand spirits gone before, may return and instruct and bless humanity.—Ed.]

TATIUS ACHILLES, (A Greek Writer and Christian Apostle.)

LET US HAVE THE TRUTH:—I was in my early days a student at Alexandria, and afterward became a writer—a novelist. Among all the religious then taught at Alexandria, they inclined to the Persian Ormuzd as a god. But notwithstanding all my unconquerable dislike for the Christian religion, I became psychologized by it for a time. When, however, I found they agreed in nothing but an inclination to dissension and contention, I became disgusted with their folly; but they had succeeded in raising me to a bishopric, which in the latter part of my life I repudiated, preferring to follow the teaching of the Persian Sage to following the Christian Saviour. As a spirit I am glad that I repudiated the Christian religion, because there is no curse that you can carry to the spirit life that has so bad an effect upon you, as to be creed-bound. The Pagan reaches a condition of happiness before the Christian. Nothing in the form of man, woman or child, in spirit life, seems to become so petrified to all real progression as your genuine Christian; for holding fast to his or her faith, he or she has lost all reason. I was known here as Tattius Achilles.

[We translate the following account of Achilles from the *Nouvelle Biographie Generale*.]

"Tattius or Statius Achilles, an astronomer and Greek amatory poet or romancer, a native of Alexandria, lived probably at the end of the third and commencement of the fourth century of the vulgar era. He embraced the Christian religion and reached the dignity of bishop. Suidas attributes to him a varied history, relating the admirable actions of great men. There remains nothing of this work; but we yet possess a very considerable part of the dissertation on the spheres under the title of Introduction to the Phenomena of Aratus, printed in the *Uranologion* of Petavius."

The writer makes no mention of the recantation of Achilles, nor is anything more said of his career as a Christian. The fact of his apostasy has been suppressed, and but for this spirit's return it would never have been known. The silence of Christian writers concerning the see over which he presided is sufficient proof of the fact of his apostasy.—Ed.]

BOETHIUS.

I GREET YOU, SIR:—I am glad that little by little, philosophy is triumphing over religion, and that the real need of humanity, in order to become happy as spirits, is to have freedom in every direction. Another great need is a perfect physical development. As a spirit I am sorry to have had to live in a time of such murders and bloodshed. Would that I could have lived a quiet, peaceful, philosophic life. All my sympathies were enlisted in the cause of humanity. I desired to bless them by teaching them the law of reason and the consolations of philosophy. But the people of Rome, in those days, had sunk almost to the level of brute beasts. As to religion, there was none but the religion of power. He who had the most swords to uphold him was the greatest priest. No justice was to be had except through flattery of the powerful. There was no idea of God or spirit except such as was dictated by fear. No God was honest that did not smile upon those scenes of carnage and cruelty. Thus my life went on amid scenes that made earth a hell, until I was finally murdered by the orders of one of the kings of the Goths about A. D. 525. My name was Boethius. I was the author of a book, several copies of which are extant, called the *Consolations of Philosophy*.

[We take the following concerning Boethius from the *American Cyclopedia*.]

"Amicus Manlius Torquatus Severinus Boethius, a Roman philosopher, born between A. D. 470 and 475. He attained the rank of patrician while under the legal age, was consul in 510, and subsequently *princeps senatus*. Amid his public duties he found leisure to translate several mathematical and philosophical works from the Greek, to indulge his talent for the construction of curious machines, and to bestow charity upon the poor of Rome. His reputation attracted the attention of Theodoric, king of the Ostrogoths, who appointed him *magister officiorum* at his court. For some

years Boethius enjoyed the friendship of this monarch, and on the occasion of the inauguration of his two sons in the consulate in 522, he pronounced a glowing panegyric on his patron. His bold advocacy of the cause of the weak had raised him up many enemies at the court of Theodoric, who eagerly watched for an opportunity to effect his ruin. At length Albinus, a noble Roman, having been accused of treason by the dictator Cyprianus, Boethius undertook his defence with such zeal that he was accused of plotting with Symmachus to free Rome from the barbarians. He was accordingly, by the command of Theodoric, arrested with Symmachus, and, without being allowed to defend themselves, they were stripped of their property and sentenced to death. Boethius was taken to Pavia, imprisoned some time in the baptistry, and executed. In the year 722 a cenotaph was erected in his honor in the church of San Pietro Cielo d'Oro, by Luitprand, king of the Lombards; and in 990 a still more magnificent one, with an epitaph by Pope Sylvester II., was raised to his memory by the Emperor Otto III. He was long regarded as a saint and martyr, and in after times many traditions were current about his intimacy with St. Benedict, and the miracles he had wrought during his life and at his death. It is, however, now considered an established fact that he was not a Christian at all, and that the theological compilations ascribed to him were written by another person of the same name. The greatest of his works is that which he composed in prison at Pavia, while awaiting execution, and entitled *De Consolatione Philosophiæ*. It is an imaginary dialogue alternately in prose and verse between the author and philosophy. Its tone is moral and elevated, its style eloquent, perspicuous and pure, and its arguments are ingenious. It had great fame in the middle ages, and was translated into all languages of Central and Western Europe, and also into Greek, Hebrew and Arabic. The most celebrated of these translations was that into Anglo-Saxon by King Alfred, which has a peculiar interest, both as being one of the earliest specimens of English literature, and one of the chief literary relics of Alfred.

[In view of the positive fact that neither the medium nor ourself had any knowledge whatever of such a historical character as Boethius, at the time the communication was given, who can question the authenticity of that most characteristic communication from the spirit of that truly good and great Roman?—Ed.]

ABDOLLATIPH (Spirit Deceiver).

ALLAH BE PRAISED:—I am coming back to live upon this mortal plane. I am seeking for a good medium in order to reveal what I have learned during nearly 700 years in spirit life. I also want to fight this battle as to whether superstition shall triumph over reason or not. I want to help to overthrow these ancient superstitions—I want progression—and I am willing to work for it or fight for it, as the case may require. We cannot afford to have Christianity, Mohammedanism or any of these old dead religions resting like an incubus on humanity. The way to gain knowledge is to try and defeat all who want to corrupt the pure fountain of true Spiritualism. Spiritualism is beset with fungi in the way of pet theories, and if they would be satisfied to let the spirits teach them instead of them teaching the spirits what they ought to do, you would soon have your power spread and acknowledged all over the world. There is a communication that came through this medium, which one of the bright lights of Spiritualism denies, but instead of being a Spiritual Sun, he is nothing more than a common rush light when he denies that such a man as Crito of Chaldea was never worshipped as a Saviour in Chaldea some 1600 years before the Christian era. He would have you believe that he knows more about Chaldea than any Chaldean scholar that ever lived or that now lives, for I have seen the characters written upon the tombs and temples of ancient Babylon and Nineveh myself. I was a traveller and philosopher, and, although born a Mohammedan, never denied the truth of what my reason showed was true, which is more than I can say for this great champion of learning, who now lives in the mortal form. He had better consult the Chaldean authorities which are now extant, and learn their language and go and visit ancient Chaldea and Nineveh, then he will be able to say whether Crito was worshipped or not. I lived in 1225 A. D. and four hundred years before Abulfeda visited that place.

ABDOLLATIPH.

[We are forced to conclude that this spirit was untruthful, in as much as there is no historical mention of either the worship of any being or man by the designation of Crito in Chaldea, nor is there any mention of such a traveller or philosopher as Abdollatiph. Besides the whole manner of this control, indicated a purpose to deceive. If as this spirit alleged that he had visited the ruins of Babylon and Nineveh, he must have done so at least seventeen hundred and fifty years after these cities ceased to figure in the world's history. It is hardly, likely therefore that any such inscription was upon the tombs and temples of those places so long after they were left to go to ruin.—Ed.]

GEORGE WELSHOFFER, Harrisburg, Pa.

GOOD DAY, SIR:—I have been in spirit life since 1832. How long is that ago? (He was told it had been 49 years.) I have been that long in spirit life and it has been one thing over and over again with me. I have been travelling in a circle. I do not seem to get out of one and the same condition of monotony. I understand this to be my condition, but I cannot break from it. I have a brother who is similar to myself in his condition, and we wish to break away from our present surroundings. We are told that by coming here we can learn the way to higher truths and a clearer road. My name was George Welshoffer, Harrisburg, Pa. I was inclined to the Lutheran belief, but it has not helped me. I have been doing all which that religion requires, but it does not give me what I want. I was at one time in the legislature. My brother's name was Jacob, who was a farmer, he belonged to Middletown, Pa. We want to get free.

[This spirit was advised as requested, and left control hopeful of success. This ended a most instructive seance.—Ed.]

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In the same number of that paper was published a communication purporting to come from the spirit of Robert Dale Owen, which was manifestly the work of a deceiving Jesuitical spirit, who took that means of gaining credence for his falsehoods and to commit the *Banner* to endorsing them as worthy of credit. This we showed by a fair and impartial criticism of the statements put into the mouth of Mr. Owen. So thorough was our exposure of that attempt at spirit deception that our contemporary could make no reply whatever, thus admitting that our criticisms were unanswerable and that it had been used by a spirit enemy of truth to propagate inexcusable error in the name of Spiritualism. One would have thought that that humiliation should have made our contemporary more cautious about playing into the hands of those spirit enemies again. Not so, however. The following week the *Banner* came out with a long communication purporting to be from William White, the predecessor of Isaac B. Rich in the proprietorship of the *Banner*. As in the case of the fake and deceptive communication put into the mouth of Mr. Owen, by his spirit personator and the journalistic organ of the latter, the *Banner* we, by fair and legitimate criticism, showed that Mr. White's spirit could have had nothing to do with the communication attributed to him by his former business associate, Mr. Colly, and his business successor, Mr. Rich. We do not expect the latter, to attempt either to justify or excuse the part they have had in doing the spirits of Mr. Owen and Mr. White the gross wrong which we have done them, by the deceiving Jesuitical spirit who personated them. Messrs. Colly and Rich well know that those communications are what we have shown them to be, the work of deceiving untruthful spirits who are using the *Banner* to war upon the truths of Spiritualism, in the only way they can do them injury—that is by assuming their disguise of friendship in order to make sure of

their destroying blows. We have sought, in every possible way, to show our Boston contemporary the suicidal irrationality of conforming to the ruinous advice and counsel of these spirit deceivers, but to no purpose; and they have left us no alternative but to dislodge these enemies of the cause in defence of which we are earnestly engaged, in their position in the control of the *Banner*. We well know that in executing this movement we must be misunderstood and misrepresented, but we well know, too, that time will vindicate us, and show the wisdom and justice of our course.

In the last *Banner* is the following evasive allusion to our course toward that journal. It says:

"As Truth is the daughter of Time, and as we publish the *Banner of Light* in its interest, we can afford to be lenient to those jealous persons in our ranks who have for a long period sought to injure our reputation."

These five lines contain the only defence our contemporaries of the *Banner* have to offer for their betrayal of Spiritualism. It is based on a fallacy. Truth is in no sense "the daughter of Time." Truth is the born daughter of facts and not of time. No lapse of time will develop truth if there are no facts from which it may spring and grow. If the *Banner of Light* is published in the interest of truth, as its proprietors claim, where are the facts to bear out that assertion? For the past four years the *R.-P. Journal* has been doing all it could to harass, discredit and injure mediums, through whom the truths of Spiritualism can alone be made known; and yet what word of protest has the *Banner of Light* contained, or what objection has it offered against the course of the *Journal*? We do not remember to have seen any. When charged by the *Journal* with putting ourselves forward to screen it from the accusation of upholding fraud in mediumship, the proprietors of the *Banner* had not the decency to deny the calumny, on our account, if not on their own, and by their silence the public was left to infer that we were truly what the *Journal* said we were, the editorial creature of these journalistic cravens. We have borne this stigma too long; but have done so in the hope that the *Banner* could yet be induced to assert its self-respect and do us justice. It having become evident that nothing so proper and right is possible from our contemporary, we have resolved on the heroic treatment of its case in the hope that it may yet be saved to Spiritualism.

It is the sheerest impudence in the proprietors of the *Banner*, to pretend to manifest feelings of leniency toward us. The leniency of the *Banner of Light*? Think of it! The leniency of a journal that does not so much as say a word in excuse or extenuation of its treachery to truth! A journal that is confessedly run by the spirit enemies of truth, who, in the names of John Pierpont, Robert Dale Owen and William White, are seeking to subvert and pervert the cause of Spiritualism to answer their untruthful and dishonest ends.

The pitiful whining falsehood that in our efforts to arouse the *Banner of Light* from its death like stupor, we are animated by a feeling of jealousy toward it, is just what might be expected from men who have not a thought above their petty selfishness. Jealous of men like these! Why what do these poor slaves of self think? What is there about the *Banner* that any sincere, and honest Spiritualist should be envious of? We would scorn anything that would place us upon a level with them in the line of journalism. But when Messrs. Colby and Rich assert that we have long sought to injure them, they seek to place upon us, the wrong that they have done themselves. It was not anything that we could say or do, that could injure them, and this we well knew, and therefore have not sought anything of the kind. The enemies of the *Banner of Light* have been its present proprietors, who, in order to profit by their faithlessness, have trailed the *Banner* in the dust of sordid selfishness, at the behest and bidding of Jesuitical spirits. If it were possible to reach those spirit enemies of truth without noticing their journalistic instruments, we would be spared a painful humiliation, but as this is not possible, we must reach them through the latter and bring their diabolical schemes to naught.

In the last *Banner* is published a spirit communication purporting to have been given by the spirit of John Pierpont, whom the *Banner* people regard as the presiding spirit of their free circle. This communication, as we propose to show is not from Mr. Pierpont, but from a spirit that uses his name in order to hood-wink the proprietors of the *Banner*. The communication purports to be a plea in behalf of the spirit of E. V. Wilson, who, it was said, stood beside the speaker, and consented to what was said. If this communicating spirit told an untruth in any one essential respect, no one who knew John Pierpont in life would believe he was that spirit.

This personator of Mr. Pierpont says: "I feel it my duty to speak here to-day. E. V. Wilson is by my side. He did not desire to speak thus, but he is unable to control this instrument himself." Well, we rather think E. V. Wilson did not desire this spirit deceiver to speak thus:

"I have heard it stated that there have been many innuendoes sent forth concerning this spirit (E. V. Wilson) who formerly lived on earth; but it may be truly said that none are perfect—you do not expect to find even a diamond without some little speck or flaw."

And again this dissembler says:

"But the particular work of which I speak should be done immediately, without cavil, with-

out question, concerning anything detrimental to the life and influence of the departed soul."

The work here referred to and hypocritically urged is the lifting of a mortgage from a farm left by Mr. Wilson, which the *R.-P. Journal* has pronounced impracticable and useless to the family of Mr. Wilson. We presume that this Jesuit spirit, who is as thoroughly conversant with the movements of the *R.-P. Journal* as with those of the *Banner of Light*, felt he could safely feign an interest in the welfare of Mr. Wilson's family without any risk of doing them a kindness or service. But to show that he even feared that something might be done notwithstanding, he speaks of innuendoes against the spirit of Mr. Wilson, and things "detrimental to the life and influence of his departed soul." Is there any person so stupid outside of the *Banner of Light* establishment as not to see at a glance that the spirit of John Pierpont never stood there with E. V. Wilson by his side, thus pleading guilty, on behalf of Mr. Wilson's spirit, to insinuated criminal actions? Who ever heard of those "innuendoes" among Spiritualists? It would not be John Pierpont who would thus, under the pretence of representing Mr. Wilson, give rise to calumnies of which no one on earth ever heard. Mark! It is not innuendoes against Mr. Wilson as a mortal, but as a spirit, of which this spirit dissembler spoke; not of things detrimental to Mr. Wilson as a man, but as a soul. Why should the spirit of John Pierpont seek to blacken the character of Mr. Wilson as a spirit or mortal? That a lying Jesuit spirit should have done so was natural, and such a spirit was his accuser. It was a confessed falsehood for this spirit to pretend that the spirit of E. V. Wilson was present and would have spoken for himself, but could not control the medium. Mr. Wilson has found no difficulty in speaking for himself on other occasions; why should he not have been able to do so there? The fact of the matter is, the enemy have invaded the *Banner* circle, and have obtained complete control of it. This we will yet show to be the case so plainly that these spirit foes will find it worse than useless to continue their deceptions. We care not what cloak or mask they may wear, we have a talisman placed in our hands by faithful and truthful spirits, that lays bare to the world ever attempted spirit dissimulation. With these dark and cunning spirits driven from the control of the *Banner of Light*, it will become what its name implies—it is now a *Banner* of darkness. Bear with us, friends; you will yet see we are right.

WHERE DO THEY STAND?

In the last issue of the *Banner of Light* was published the following Jesuitical stab at P. L. O. A. Keeler, who was subjected to the recent Jesuitical outrage in the city of Boston. That the proprietors should have had the courage to take any notice of that disgraceful affair is to us a surprise. Speaking of that outrage on Mr. Keeler, they say:

"The late fiasco at 2 Davis street was evidently a put-up job of a two-penny sensational sheet, in order that it might sell a few extra papers. That Mr. Keeler is a medium for the physical manifestations there can be no doubt, if the evidence of reliable witnesses amounts to anything. As to the full form materializations in his presence, we are not able to give as yet any information either pro or con, to our readers. That the late business associates Mr. Keeler has had with him, unfortunately cast a shadow over his genuineness as a medium, those people who have had the good of Spiritualism at heart, acknowledge. In a note he asks us to suspend judgment in regard to his case, and we shall do so with pleasure, as it is a duty we owe our much-abused mediums to see that justice is done them."

Is that the way to do justice to a much-abused medium? If it is, we do not know what the first element of justice is. Here we have the proprietors of the *Banner of Light* admitting that Mr. Keeler is a much-abused medium—that he has been subjected to a put-up job of a two-penny sensational paper—that he is undoubtedly a genuine medium for physical manifestations, and yet alleging that Mr. Keeler, by his business associations, had given just cause to Spiritualists who have the good of Spiritualism at heart, to regard him as anything but a genuine medium. Nothing that was done by the *Globe* conspirators was more unjust, cowardly and brutal than this wholly unsupported attack upon the good name and fame of Mr. Keeler as a medium. And this the proprietors of the *Banner of Light* call justice to an acknowledged much-abused medium. That is a pretty way to suspend justice, to join the enemies of Spiritualism and spiritual mediums, to seek to destroy their usefulness.

The proprietors of the *Banner of Light* were guilty of the ineffable meanness of trying to make it appear that Mr. Keeler had asked them for a suspension of judgment in his case, thus intimating that his case was one that called for leniency at their hands. A meaner and more contemptible attempt than that to place a medium in a false position was never penned. Mr. Keeler, as we are assured, asked no suspension of judgment at the hands of the proprietors of the *Banner*. He was rightly informed that they had determined to join his Jesuitical assailants in their efforts to discredit him as a medium, and he asked them not to do so until they had sufficient reason for such a course. That Mr. Keeler found it necessary to make so proper a request shows the cowardly and dishonorable purpose of the proprietors of the *Banner* to injure Mr. Keeler without proper cause.

In their purpose to escape the consequences and responsibilities of defending a wronged and out-

raged medium, the proprietors of the *Banner* seek to belittle the nature of the offence against justice and truth of which the conspirators in that instance were guilty. It speaks of this monstrous outrage as "The late fiasco at Davis street" as "evidently a put-up job of a two-penny sensational sheet in order that it might sell a few more papers." The *Banner* people knew very well that the *Boston Daily Globe* has a circulation of not less than twenty-five thousand—that its influence is as wide as its circulation—and that the unanswered attack of such a paper would be accepted as rightful and proper, unless the contrary was shown to be the case by facts. For the *Banner of Light* to call the *Boston Daily Globe* a sensational two-penny journal is a cowardly resort to falsehood, to get rid of the responsibility of meeting that paper face to face. To try and deceive its readers, by concealing the fact that Mr. Keeler was the selected victim of a deliberately planned attempt of Jesuit religious bigots to stop the holding of public seances for the materialization of spirit forms in Boston, was a shameful and unpardonable exhibition of cowardice. To show that the *Banner* proprietors were conscious of the meanness they were practicing, they did not dare so much as to name to their readers the paper that they characterized as a two-penny sensational sheet. That paper—the *Boston Daily Globe*—is an organ of the Jesuit element of Christian bigotry, and was chosen as the most effectual means of striking a deadly blow at Spiritualism. That a thoroughly established paper such as is the *Globe*, would be guilty of putting up a job of that nature, in order to sell a few more papers, is manifestly absurd and false.

That hollow pretence of the proprietors of the *Banner* will not serve to relieve them from the duty of laying before their readers, the facts connected with that deliberate attempt to injure Spiritualism. It is not the judgment of the proprietors of the *Banner* that is of the least account in the premises. What the readers of the *Banner of Light* have a right to demand of them is a fair and impartial statement of the facts, and they will pass judgement for themselves. Why did not the *Banner* at least do Mr. Keeler the justice to publish his defence made in a public hall of Boston, and state the fact that he had confronted a public audience with facts that proved his mediumship beyond all question. Is that justice Messrs. proprietors of the *Banner*, either to yourselves, your readers or Mr. Keeler? If it is we confess we do not know what justice is. The *R.-P. Journal* in its efforts to discredit mediums, may have been guilty of more contemptible conduct, but if so we do not know when and how. If the proprietors of the *Banner* do not yet state the facts in this affair, they will have no right to claim an honest purpose in the management of the *Banner of Light*. That the conspirators of the *Boston Daily Globe*, should have acted as they did was natural and consistent, but that the proprietors of the *Banner* should have done as they have done, is abominable in the extreme. The latter cannot blame us if we conclude that their evasion of duty was the result of the petty and contemptible calculation that they would thus be enabled to sell a few more papers. Men who were so ready to attribute mercenary motives to the proprietors of the *Globe*, undoubtedly judged them by the motives that would have actuated them under the same circumstances.

But what are we to think of the proprietors of the *Banner*, in going entirely out of their way to slander Mr. Keeler, by alleging that his past business associations were of a dishonest and disreputable character. To whom do they refer. Mr. Keeler, as we are informed, has been associated with Mr. Rothermel, Mr. Ackerly, Dr. Koonley, and the gentleman now with him. Which of these persons were of so disreputable characters as to cast just suspicion upon Mr. Keeler? Or do they include all in that slanderous imputation? No honest respectable journalists have a right in that indirect and cowardly manner to seek to injure any person. It is a disgrace to journalism, and especially to journalism claiming to be governed by the teachings of the spirit authors of Spiritualism. Speak out Messrs. proprietors of the *Banner of Light*, and tell your readers to whom you refer and to what you refer by those libelous insinuations? We are being prosecuted by a slanderer of mediums for open allegations of his dishonesty in attempting to injure them, by conduct less shameful than that of the *Banner*. If the proprietors of the *Banner* do not name the dishonest business associates of Mr. Keeler against whom their innuendoes and insinuations are directed, and do not state the ground on which they publish those innuendoes and insinuations of dishonesty, then will every right-minded person conclude that they are untruthful and malicious enemies of an honest medium.

But Spiritualists, you who know that Modern Spiritualism has no other foundation than the phenomenal facts on which it rests, and that without that foundation it must fall, what do you think of men who pretending to conduct a paper in the interest of Spiritualism, would under a pretence of a suspension of judgment thus seek to injure a much misused medium?

We may be obsessed or possessed by the spirit of Ignatius Loyola, as the Jesuit spirit personator of William White, alleged in the *Banner of Light* circle, or we may be as insane as Col. Bundy and the proprietors of the *Banner* have sought to make us appear; but we have never penned or pub-

lished such Jesuitical evasion of a public duty as is contained in the closing sentence of the *Banner's* attempt to prejudice Mr. Keeler. It says:

"In a note he (Mr. Keeler) asks us to suspend judgment in regard to his case, and we shall do so with pleasure, as it is a duty we owe to our much-abused media to see that justice is done them."

Justice to Mr. Keeler demanded that there should be no suspension of judgment, but a prompt and fair presentation of all the facts in the case. That pretended suspension of judgment, was a Jesuit ruse to avoid the responsibility of the proprietors of the *Banner*, for having abandoned Mr. Keeler to the heartless dishonesty and malice of his Jesuitical enemies. These dishonest journalists have not the poor excuse of ignorance to plead for their cowardice and faithlessness. With the confidence, inspired by conscious innocence, Mr. Keeler had made a public defence against his accusers and victoriously proved the fact that spirit materialization did take place through his mediumship in full light and in a public hall, and that, too, in the city of Boston, under the very eyes and nose of the proprietors of the *Banner* and yet those miserable apologies for spiritual journalists did not dare to so much as hint at that fact. Shame! shame!! shame!!! Can such journalistic unfairness be overlooked or excused? Yes, if Spiritualists have taken leave of their senses and concluded to hand Spiritualism over to the soulless mercy of its Jesuit enemies—not otherwise.

To the proprietors of the *Banner of Light* we would say, yes, it was your duty to have done justice to the much-abused medium, Mr. Keeler, and that duty you have shamefully and disgracefully shirked under the false pretence that Mr. Keeler had requested you to do so. Mediums, so far as we have had anything to do with them have never asked us to suspend judgment when they have been assailed, and we do not believe Mr. Keeler did anything of the kind. Mr. Keeler had been informed that the proprietors of the *Banner of Light* had declared their purpose to join in and help the Jesuit conspirators to make good their falsehoods against Mr. Keeler, and that he should have had to ask these pseudo-Spiritualists to defer that outrage was of itself a disgrace to them. As we are informed, all that Mr. Keeler asked of them was that they would not do him that foul wrong without ample and sufficient reason.

If the proprietors of the *Banner of Light* do not in their next issue publish the facts whether for or against Mr. Keeler they will have shown that that journal is being run in the interest, if not under the control of the Jesuit influences that have invaded and captured the *Banner of Light* free circle, and who, by personating Robert Dale Owen, William White and John Pierpont, attempt to conceal this deplorable fact. If the course of the *Banner* towards assailed mediums is not at once changed it will have to take its place with the *R.-P. Journal* as its joint betrayer of the spiritual cause. We will wait and see—but neither long nor patiently.

Where does the *Banner of Light* stand? That is the pressing question. Let it be answered, and answered at once, for as matters now stand it is with the enemies, not the friends of Spiritualism.

A LONG Felt Want Filled.—A great desideratum among Spiritualists and Liberalists—among which latter we class all seekers after the truth in whatever shape, or from whatever source it may come—has hitherto been a depository where a complete assortment of all such books and publications as profess to reflect the newest lights; to expound the most advanced thoughts upon all questions which concern the present and future welfare of humanity; could at all times be found and examined before purchasing; as the merits and scope of a book cannot always by any means be judged of by its title page or by (perhaps interested) newspaper reviews; and many persons who feel a hesitancy at investing in a new book of which they know nothing, but from advertisements or newspaper puffs, would find such a repository, at all times open to their inspection, a great boon. This want we are much gratified in being able to state is about being supplied by our enterprising and energetic friend and co-worker Mr. James A. Bliss, who has opened a depot at No. 713 Sanson street, on the main floor under the office of MIND AND MATTER, where he proposes to keep on sale a complete assortment of all Spiritual and Liberal publications at present before the public, and to add thereto all new ones that may be hereafter issued in the United States, as soon as they are out of the press. It is Mr. Bliss' further intention—he informs us—as soon as the success of his present enterprise will warrant it, to make arrangements to receive as soon as issued, all foreign Spiritual and Liberal publications from all parts of the world. We invite the reading and thinking public to call and examine his stock or send for his very complete catalogue. Any book upon the catalogue not found in his stock will be procured without delay and furnished at publishers' prices.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

ANOTHER JESUIT ATTACK ON A MATERIALIZING MEDIUM IN BOSTON.

As we were about to go to press, we received a copy of the Boston *Daily Globe*, of the 28th inst., containing a manifestly malicious and untruthful attack upon Mr. William Eglinton. The article is headed: "Eglinton.—Another Spiritualistic Humbug Well Ventilated at the South End.—The Wonderful Englishman Shown Up—A Bungling Performance at Slight of Hand." The author of the article, an attack of the *Globe*, by way of introduction, says:

"About two weeks ago, while the *Globe* was working the Davis street case and completing arrangements for the great expose that followed, information came that a wonderful English medium from London, one William Eglinton, had taken rooms at the St. James' Hotel, and was sitting day and evening for parties of ten or twelve, giving both physical tests and materializations. Inquiry developed the fact that the report was true, and, as confirmation, the *Banner of Light*, the representative Spiritualistic paper of America (!!!), published in a recent issue a history and endorsement of Mr. Eglinton, occupying nearly seven columns. The *Banner* spoke of Mr. Eglinton as 'one of the most popular and universally respected among English mediums,' and said: 'For some six years he (Mr. Eglinton) has been continually before the public, giving seances to the most eminent men in London and elsewhere, to many of the highest statesmen and noblemen, and to all the Spiritualistic societies in London and many in the provinces. He has among other work, given over one hundred seances to the committee of the British National Association of Spiritualists,' etc.

Here follows an account of a seance by Mr. Eglinton, which, so far from showing that Mr. E. is not a medium, furnishes the most positive evidence of his mediumship and the genuineness of the phenomenal facts occurring at his seances. While there is nothing in Mr. Eglinton's mediumship that is different from what is occurring through hundreds of American mediums, the fact cannot be questioned that he has been a genuine and useful medium. The *Banner of Light*, which has said so little to create public interest in the labors of our home mediums, seemed to become dazed with delight at an opportunity to echo the endorsement of Mr. Eglinton by the nobles and grandees of England; and with snobbish fulsomeness displayed its weakness for the approbation of aristocratic snobbery. And now, this bepraised favorite of the *Banner of Light* is made the target for the lying shafts of the same vile Jesuit tool who sought to discredit Mr. Keeler, and at whose fraudulent exploits the proprietors of the *Banner* so heartily chuckled, even if they did not actually approve them. We well knew, and the *Banner* people should have known, that the Jesuit attack upon Mr. Keeler was less an attack upon him than upon Spiritualism. Indeed, the Jesuit conspirators, through their principal agent, both publicly and privately avowed that to be the fact. They did not hesitate to declare that they intended to assail Mr. Ross on the same evening they made their brutal attack upon Mr. Keeler; and their attack upon Mr. Eglinton shows they were in earnest in what they said. Can the *Banner* people any longer, by evasion and dissimulation, avoid the duty of defending Spiritualism against this bigoted diabolism? Will they suspend judgment in the case of Mr. Eglinton as they falsely have pretended to do in the case of Mr. Keeler? We will wait and see.

But there are certain things alleged by this Jesuit enemy, against (or rather in favor of) Mr. Eglinton, that concern others as well as himself, that we, on behalf of truth, call upon him to answer. This Jesuit of the *Globe* says:

"Something was said about this time concerning frauds in Spiritualism, when Mr. Eglinton casually remarked: 'The *Globe* contained a remarkably complete expose of the Davis street medium (Mr. Keeler), didn't it? There is no doubt but Mr. Keeler is a very palpable fraud.'

"The party nodded assent and one of the gentlemen ventured to remark that exposures of swindlers like Keeler in the long run proved beneficial to real mediums who did not resort to humbuggery. 'Yes, they are beneficial in the long run, though very damaging to all for the time,' smilingly replied Mr. Eglinton."

Again the Jesuit of the *Globe* writes as follows:

"Then the following conversation ensued, which is given to show just what this fraudulent interloper is at heart, and how he looks upon his dupes: 'Where did you become so prostrated?' inquired the chairman. 'Over at Paine Hall,' replied the medium. 'Didn't you know any better than to go over there?' 'No, I didn't. They kept me there shaking hands with a d—d lot of old women.' 'Old women, eh?' 'Yes, that's the kind you always see at these Spiritualistic meetings. They are these old withered-up creatures, and they sap all the magnetism in a young medium. Why, there was a whole lot of them all around me, and I had to endure it several hours.' 'What did they get you over there for?' 'Oh, well, I suppose they wanted to put me on exhibition; but I got very sick of it. Of course, I had to seem to like it.' 'So that was the cause of your illness?' 'Yes.' 'You seem to look pretty well now.' 'Oh, well; you know I am not sick, nor have I been physically, but one of my controlling spirits, Daisy, told me I was not well enough to give a seance to-night, and d—d it, gentlemen, you wouldn't feel like giving any seance after being two or three hours in the clutches of those dried-up old Spiritualists at Paine Hall, as I was this afternoon.' 'You seem to speak as though most of those ardent Spiritualists were old women?' 'That is just what they are; you seldom see a sensible-looking woman at these public meetings of the Spiritualists.' 'What about this controlling spirit of yours—this Daisy whom you spoke of? Is she a help to you?' 'Why, yes. When I first came here I went to that place on Davis street, that the Boston *Globe* exposed so thoroughly. That was before the *Globe* published the expose. Daisy, the spirit, told me at once not to go there, and I didn't.

She told me then that something was wrong about that place and that Keeler was a fraud.' 'Then you believe Keeler is a fraud?' 'Most certainly; a very palpable fraud, and if I had gone to that house I should most certainly have been considered one of that class.' 'Why do you think Keeler is a fraud?' 'Well, in the first place, it was very evident on the face of the *Globe* article that the paper knew just what it was talking about, and made the expose so complete and had such evidence to back it up that there was no gainsaying it. But that is only one of the many reasons I have for knowing Keeler is a fraud. I don't care to go into particulars, but the fact that he has a returned convict for an agent doesn't help his case much.' 'How did you happen to know about this agent?' 'I have heard in various ways. Only the other day he called on Mr. Slade, so that gentleman told me, and wanted to make an arrangement with him to get up a cheating show. He was so palpably a cheat that Mr. Slade showed him the door.'

We are loath to believe that any true and honest medium and friend of Spiritualism would say anything so slanderous of a fellow medium and of Spiritualists, as to warrant in the least degree such a version of it as is given above. We hope Mr. Eglinton will feel the propriety of setting himself right in relation to it, in this week's *Banner of Light*. If the *Banner* is afraid to give him a chance of making a full defence against these self condemnatory allegations, we would advise him to go back to England and remain there. We have enough of just such slanderers of honest mediums in America, and have no need, so far as the interests of Spiritualism are concerned, for a reinforcement of these spiritual hypocrites from the aristocracy and snobbery of London cockneyism. Unless Mr. Eglinton can and does give a satisfactory explanation, or reply to those compromising allegations, he is a more dangerous enemy to Spiritualism than the *Globe* conspirators, who adjudge him to be a fraud, humbug and cheat. In order to give Mr. Eglinton a full opportunity to set himself right, we cheerfully tender him the use of our columns to any extent he may deem necessary.

Silence will not do. All enemies of truth must leave the spiritual lines. We demand and wait for a public explanation.

EDITORIAL BRIEFS.

We wish you a happy New Year.

Mrs. LIZZIE LENZBERG, healing medium of New York City, has removed from No. 310 West 30th St., to No. 351 West 35th St., between 8th and 9th Avenues.

We invite especial attention to the interesting communication from our friend Charles Thompson, of St. Albans, Vt., on "Ideas Simple and Complex," on our eighth page.

Dr. H. P. Fairchild will speak for the Spiritual Society in Worcester, Mass., the Sundays of April 10th and 17th. Would like to make other engagements. Address Dr. H. P. Fairfield, Box 275, Worcester, Mass.

Mrs. NETTIE PEASE FOX, who has been speaking for an Independent Liberal Congregation at Moberly, Mo., since last August, has made an engagement to speak in Ottumwa, Iowa. Spiritualists or spiritual societies in Iowa or Northern Missouri desiring week-day evening lectures, please address her Ottumwa, Iowa.

A. C. WILLIAMS, of Granville, Mahaska county, Iowa, desires us to say that he has a lot of old spiritual papers of different kinds that he will send to any address for the postage; and asks if any one has a copy of A. J. Davis' *Nature's Divine Revelations* for sale cheap or to exchange for other spiritual works. Correspondence solicited.

We would call special attention to a testimonial—in another column—of a number of the friends of Dr. A. B. Dobson, of Maquoketa, Iowa, replying to an attack made upon him in the columns of the *R.-P. Journal* of March 19th, and fully endorsing him as a medium and a truthful man. The communication however speaks for itself.

AN EXAMINATION OF THE BLISS IMBROGLIO; both in its spiritual and legal aspect; with a supplement containing an account of an interesting seance, entitled "A Family Re-union," by Thos. R. Hazard: has been reduced from 15 to 10 cents. It contains 140 pages of interesting reading matter and is a strong answer to those who attempted to crush out two of the most faithful mediums (Mr. and Mrs. James A. Bliss) that ever labored in the spiritual vineyard. Send for it, to James A. Bliss, 713 Sansom street, Philadelphia, Pa.

We have received from Mrs. M. B. Sprague, of Boston, a well executed photographic likeness of our translated brother D. C. Denmore, late publisher of the *Voice of Angels*, which we appreciate highly, and sincerely thank our friend for her remembrance of us. These photographs can be obtained at the office of the *Voice of Angels*, No. 5 Dwight street, Boston. Price 25 cents, or will be mailed upon receipt of price.

THE NEW GOSPEL OF HEALTH: an effort to teach people the principles of vital magnetism, or how to replenish the springs of life without drugs or stimulants, by Dr. Andrew Stone: contains over 500 pages of reading matter, with plentiful illustrations. It is a most important work and should be in the hands of every healing medium in the country, as it is a perfect guide, and would greatly assist them in their work. Cloth, \$2.50; paper, \$1.25; postage free. For sale by Jas. A. Bliss, 713 Sansom street, Philadelphia, Pa.

W. HARRY POWELL, the celebrated slate-writing medium of Philadelphia, having met with great success at North Amherst and East Liverpool, will again visit those places. He will also visit Pittsburg, Alleghany, Harrisburg, Lancaster and Reading. Will be at Christiana, Pa., on or about April 20th. Parties on the line between Pittsburg and Philadelphia, wishing to make arrangements to have him stop, can address him at Pittsburg. Before visiting the above named places, he will stop at Mantua, Ashtabula and Geneva, Ohio.

"ORTHODOX HASH," with change of diet, by Warren Sumner Barlow, author of "The Voices," "If, Then and When," and other poems, has just been issued, and is one of the finest productions of the author ever published. Mr. Barlow is a combative poet and contrasts in very strong language the truths of Modern Spiritualism with the errors of Old Theology in an unanswerable manner. Price 10 cents. For sale by James A. Bliss, 713 Sansom street, Philadelphia, Pa.

KATIE B. ROBINSON IN BOSTON.—At the Ladies' Aid Society's Parlors, on Sunday afternoon last, Mrs. Katie B. Robinson, the Philadelphia medium, occupied the platform two hours in a most instructive manner. The house was crowded with attentive listeners, who were highly pleased. She began by briefly relating some of her experiences, and was very soon under control and talking in a interesting and instructive manner on the general subject; when, in the usual way, "White Feather" (her control) possessed her suddenly, and gave tests to the audience, and many well known spirits manifested in a very satisfactory manner, proving her to be a first class medium.—*Banner of Light*.

We have of late received many complaints in regard to the irregular delivery of MIND AND MATTER, and are greatly at a loss to understand the cause of it. Our paper has been regularly mailed on Thursday of each week, since the first number on the 30th of November 1878; except on two occasions, when it was mailed on Friday morning. We formerly had comparatively few complaints of that nature. The great value of our paper has become generally known, and we are inclined to think that this has led to one of two results; either that people take the paper from the mails for gratuitous reading, and do not return them, or that the United States officials have undertaken to do a little independent suppressing of a paper that is disclosing truths that they do not relish. We have taken all proper measures to see that the paper is not diverted at the post-office in this city. We hope all subscribers who do not receive the paper regularly, will notify us, and we will apply to the authorities at Washington for redress.

Alfred James' Relief Fund.

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

Previously acknowledged	\$62 65
I. N. Seavers, Leavenworth, Kansas,	1 00
E. E. Phelps, Newton, California,	1 00
Charles Fix, Franklin, Pa.,	1 00
C. M. A. Manley, Franklin, Pa.,	1 00
C. O. Thiel, Chicago, Ill.,	4 00
Mrs. C. A. Lucas, Haddam, Ct.,	50
E. S. S., San Francisco, Cal.,	6 00
S. B. Smith, Peru, N. Y.,	1 00
I. Griswold, Amsterdam, N. Y.,	65

The Mediums' Home a Well Timed Proposition.

SPRINGFIELD, Ohio, March 18, 1881.

Editor *Mind and Matter*:

As your paper is largely in the interest of mediums, would it not be well to have an article in this issue calling particular attention to the proposed Mediums' Home, and suggesting that it be considered at the anniversary meetings, and by all who wish to take note of the day. The 31st of March, 1881, would be a good time to insure the building of the Home by sending in subscriptions for it. A little from each one will do it. One dollar will secure a membership and a vote; ten cents will buy a "brick." Encourage the committee; they are well known Spiritualists. They will appreciate all that is done, and it will make a permanent testimonial to our mediums. Fraternally yours, JOHN P. ALLEN.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

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

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

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

A Vitaphathio Physician's Kind offer.

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

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

Dr. J. Matthew Shea's Liberal Offer.

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

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 49 Debevoise St., Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

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

Dr. Dobson's Liberal Offer.

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

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

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

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

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

A Most Valuable Offer—Spirit Obsession Diagnosed.

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

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

RIODEN'S HALL.—Spiritual Headquarters, 605½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

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, 55 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, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

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

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

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

Mr. and Mrs. T. J. Ambrosin, 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.

LEONARD I. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

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

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 561 North Broad st., Phila.

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

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Broadway street.

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

1013 Race Street, Philadelphia, Pa.

MIND AND MATTER, No. 15.

Ideas Simple and Complex.

Again my honored friend, Mrs. C., has come to my assistance by furnishing the following text for my piece: "You ask me to write a few lines upon the subject of ideas simple and complex," which means, as I understand it, the ideas of a primitive, and of a more progressed race of beings.

"I believe the mind, which is refined matter, must correspond with the body it inhabits; therefore, it is impossible that the higher development of mind could belong to the earliest primitive races that in prehistoric years inhabited our earth or any other planet. As a planet is in a crude and uncultivated condition, so correspondingly are the minds emanating therefrom. And if there is truth in ancient history or in the psychometer's philosophy, by which, from some relic of antiquity, is revealed the conditions and habits of those olden contemporaneous races, both are in harmony with the theory that evolution and development are the causation for higher attainments of hand and mind. In consideration of the raw meat eaters, cave-dwellers and bull fighters, and other manifestations coming from a wild uncultured people, who knew nothing of reading, writing, railroads and telegraphs, do we feel assured of gain and improvement since the time of our older, earlier brothers. But we emphatically deny that we discharge our duties better or are more important factors in the nature of things, than were our predecessors whose every effort was a stepping stone by which each has sent to our day its special contribution to our wisdom and attainments. We know there ever will be latent laws or forces in nature which the developing mind of beings will ill comprehend, among which, in our day, are magnetism, electricity, psychometry, etc. That the law of necessity and assistance holds good through the eternal ages, we believe and that we shall never arrive at a point where there will not be those above us to render to our needs, and those below us who need our assistance. And that as we render to those below, commensurately shall we receive from those above."

As usual, my clear-headed friend has hit upon more subjects of interest than space will allow me to treat understandingly, hence I will confine my investigations principally to two subjects of enquiry, viz., first, prehistoric conditions and simple ideas; second, historic conditions and complex ideas.

First. Prehistoric conditions and simple ideas: Theology, which is older than literature, science and philosophy, is founded upon empty creeds, superstition, ignorance and blind stubborn belief, the latter being too often substituted for a substantial well-grounded faith. To-day Spiritualism comes forward as a new factor in mental philosophy, claiming all there is of truth that can interest and benefit the race and at the same time comes armed with the sledge-hammer of reason, to break in pieces the heathenish idols of the past. Our enemies are strong and numerous and are arrayed against us in two formidable armies, the Christians and the Materialists. In the meantime many of our most able collaborators have become weary of the contest and are now skulking behind the batteries of the enemy or donning the sheepish cloak of Christianity in order to fool the enemy and turn their fire upon a few who still dare to stand for the right in the open field. It, therefore, behooves us to survey the field of battle; not to find a safe way of retreat, but to storm every stronghold of the enemy and take possession of their walled city and spike their guns forever. To this end we must first learn wherein their great strength lies; and here we are already in possession of the fact that their strongest tower of defence is superstition and their implicit confidence in the same.

Going back to the root of theology we are pointed, by the learned savants of the past, to the mutterings of infancy to find an analytical method or key to all languages, as A-M—Ma—A-B—A-P—Pa, etc., the M. sound in all languages signifying maternity or female, and the B. or P. paternal or male. Thus words at first expressed simple ideas, from these others sprang in which the primary sound was retained. Next came the picture language, in which a tongue signified speech, a foot travel, an eye vision, a hand action, etc. From the work before me I quote: "When alphabetical letters were introduced a letter for each primitive sound was required. Thus A was a sign of power, B of paternity, D division, G the origin of being, R motion," etc. Thus the linguist traces the various languages and their multimorph dialects from one simple source. So, also, the philosopher, traces all the creeds extant to-day from the crude ideas of the primitive races of man. And here, let the reader bear in mind the moral certainty that we are dealing with stubborn facts and are laying the trail that will ere long spring a mine under the stronghold of old theology and cause such an overturning as was never yet known to man.

It is according to the nature of things that all the primitive races should adopt wild and erroneous views of the origin of life, and among the wonderful things in nature that appealed to the marvellousness of ignorance, the Sun, the centre of our solar system, was the greatest wonder of all. Hence the sun-worship so inherent in the human mind of every age and condition. If there is anything strange or illogical in the world's theology to-day, it is the indomitable tenacity with which men of all nations, and conditions, cling to the foolish, ill founded dogmas of their fathers. As with the ancients, so with the moderns, the church commands the leading minds, gives tone and cast to literature, and morals, and controls the treasury, and the army and navy.

A little over a year ago, the Rev. Dr. Naman gave utterance to words, in his denunciation of Spiritualism and free thought, which substantiate my position. He said: "The stability of government is in a moral sentiment or in a standing army. It is in God or in a bayonet—in bibles or in Gatling guns." He also denounced all free thinkers as the nation's worst enemies who, he said, "would strike down our homes with a ruthless hand. Rousseau and Chesterfield are their favorite authors, and Bennett who now rots in prison as a condemned felon."

Is any further evidence required to discover the spirit of Christianity as it exists to-day? A stable government resting upon a true moral sentiment of the people, is what we want, what we are earnestly laboring for, but what the world never yet has had, simply because the church with its blood-thirsty gods, its priests and prelates, its bayonets and Gatling guns, its prisons, chains, racks and thumb-screws, would not and will not, if it can help it, allow any such day of millennium to dawn

upon this sin cursed earth. No the one idea of power or dominion which took possession of the first man who possessed more muscle than his fellows, is the dominant idea. In the name of liberty, the people have fought many battles; but on the declaration of peace, the church never fails to come forward with its voluble vocabulary under the guise of conservatism—which is only an euphonic name for despotism—usurps all the people's rights and privileges; thus the conquerors become slaves and do not know it. The majority of the people are still devotees of one idea. The sign of power is the first letter in the alphabet of all classes. It is the first impression stamped upon the plastic mind of childhood everywhere. It is the dominant idea in the family circle, in the school and college and in the church, and when the clergy stand before the people and talk about the stability of government resting in a pure moral sentiment, they are babbling about something that never existed, and never will so long as they can prevent it; their trust is in a god of their own creation and in bibles and Gatling guns. And turning to our own ranks, we find too many who are only half reformed. They have become convinced of spirit return and spirit intercourse; but further than this, are as ignorant and superstitious as ever. We are still too prone to anticipate, and not seek; to pray and not work; to desire higher attainments which can only be realized by that persistent effort which we fail to exercise, but languish in supineness, waiting for some unseen, unknown power to lift us out of the pit into which we persist in walking deeper and deeper into the gloom and uncertainty of superstitions idealism. Having thus started amiss, the natural association of ideas common to the mental status of the common mind, is likely to lead in the same direction, whether the end be heaven or hell. Reason refuses to act so long as the will sets before it the semblance of a whim. Thus, men being ignorant of the laws of life and of the uncertainty of their own mental action, though naturally gifted and stocked with literary attainments, are going astray and know it not, but suppose all who choose a different course are bent strait to destruction. So much for the simplicity of the average thinkers of the age and the incalculable forces of simple ideas that hold them to-day irrecoverably to the errors of yesterday.

Second. Historic conditions and complex ideas: I think Mrs. C. correct in her opinion that "mind is only refined matter." From all that I am able to learn of matter, its affluence is carried to a higher state than we at first would be likely to admit. We find liquids as much matter as the solids; not only so, but water, iron, tin, silver, gold, or even woolly fiber, are as much matter in the state of vapor as in any other form. Is it not also safe to conclude that electricity, magnetism, and even the spirit body, nay more, the spirit itself, must be refined matter, otherwise there would not exist that necessary affinity between matter and spirit that now exists. Hence my friend is also correct in her opinion that the mind must correspond with the body it inhabits, and that the world of mind or the aggregate of human intelligence must correspond with the world of matter which the race inhabits. The evolution of mind can proceed no faster than the evolution of matter. Again, we are admonished, by my friend, not to take any credit to ourselves for the achievements of the nineteenth century, which have been made possible, not by our inherent smartness, but by the more arduous duties of those earnest reformers who have preceded us in the scale of being. "But," she says, "we emphatically deny that we discharge our duties better, or are more important factors in the nature of things than were our predecessors whose every effort was a stepping stone to our wisdom and attainments."

Nay, I doubt if we, as a people, are discharging our duties as faithfully, according to the accumulated light and knowledge which we derive from the labors of our predecessors, as did those noble heroes of early times. It certainly behooves us, in view of this important and inseparable connection between the past, present and future, to make a clean record, remembering that, while we denounce the selfishness and ignorance of the past, our responsibility is commensurate with our advantages, hence we have no ground for palliating the sin of trammelling the minds of the rising generation with old superstitions. But it may be asked, why waste so much time in trying to unravel the gordian knot of old theology? Why not apply the Alexandrine sword of truth to this tangled web of mental bondage and be free at once? But the future safety of man requires us to become acquainted with the secret of this mystery, to learn the cause of former failures of the race and note the character of those complex ideas by which the priesthood became umpires over both Church and State, otherwise we shall be powerless to provide for the future; for it is by these causes that every religious truth has become shrouded in mystery, and the salvation of all nations vested in a myth.

We find that the earliest mode of complex thought was followed by religious formula which had no foundation whatever in fact. But what is most surprising of all, is the fact that the religious worship of the present day is nothing more nor less than the mythology of the ancients in a new form, and the people do not know it. To make our position clear to the reader, we will here cite a few samples of ancient mythology, which you will find, at least, superior to that of the moderns, in that it acknowledges the female element in nature; as, for example:

The creation of Minerva from the brain of Jupiter, and making her equal in power with the god. We are also informed that the first mortal created was a woman, Pandora, who was made of clay; and as she had intercourse with the gods, of course multiplication was provided for. The biblical story of war in heaven is only a new edition of the war between the gods and the giants, which was so hotly contested by the latter that the gods were at one time forced to fly into Egypt for refuge. The snake story of mythology is that Hermione was changed into a serpent and placed in the elysian fields. Several virtuous Josephs were indicted upon complaint of wrathful beauties whose charms had failed to dethrone manly virtue. As to the miracles of the Bible, they are tame in comparison with some of the wonderful feats performed by the gods. And as to the story of miraculous conception, it was nothing new under the sun in the case of Jesus. The virgin Thia, who became the mother of the Sun, Moon and Aurora, by (the Holy Ghost) Hyperion and Danal, who was placed in a brazen tower to prevent her from ever becoming a mother, yet became one by the decree of heaven, which sent Jupiter to visit the virgin in the form of a golden shower, and to repose in her bosom in the form of (the Holy Ghost) a dove. "Paradise Lost" resulted from

the curiosity of Epimetheus, who could not resist the temptation to open the private box of Pandora, from which issued a train of evils that never ceased to afflict humanity.

As it was the office of religion to control the deductions of science, one or two examples are here presented. Adonis, after death, was restored by Proserpine, on condition that he should spend six months of each year with her, and the other six with Venus. And the crab which had bitten the foot of Hercules was placed in the constellation by Juno; the Pleiads, or Seven Stars, the daughters of Atlas, were placed in the heavens after death; and Callista, who was changed into a bear, was also placed in the constellation. And so we might go on to the end of the chapter, but let these examples suffice to show the nature and wanderings of the human mind when shrouded in ignorance. The race seems to have been fated to pass through this fiery ordeal, in order that it may prize the truth for its full value when it is once obtained.

But, alas! where are we to-day, after thousands of years hard fighting with the powers of darkness? The battle is not yet over—the victory not yet won. But, thank heaven, the masses are not to-day all slaves; to the contrary, true investigators are becoming so numerous that the truth must prevail ere long. The man-made gods and man-made religions are on trial before the bar of reason, and the verdict of guilty is only a question of time. And when the clients succeed in making themselves heard all over the land, as they already do at the MIND AND MATTER circles, Alfred James, medium, to add their wisdom of the ages to our own deductions, in sentiments like the following, from spirit Eschylus, the cause really begins to look hopeful:

"If you desire earthly success, you must pander to ignorance. I hope the day will come when that will not be the case, but it has not yet arrived. When I lived on earth, a man that wrote anything that did not flatter the gods, could not hope for success. * * * The more I read the less I believed, until it became clear to me that all the gods were created by man, and that all divine revelation, so-called, was the work of man alone. Man's spiritual aspirations were shackled by the mixed ideas of the priests." Speaking of his own writings, he says of the three tragedies extant, the first is, "Prometheus Bound Vincit," the second is, "The Seven Before Thebes," and the third is, "Agamemnon." Now this dying-god idea, or the dying son of a god, according to my authority, Hesiod, (whose writings were extant then, but not now), was old when he wrote his "Ode to Io," which is of a similar character to Prometheus and almost identical with the Jesus story. "It has always been and I fear will long be the resource of a guilty one to transfer his sins to an innocent person. It makes a kind of easy dying. There is where the great battle of reform, among you mortals, will have to be fought out. The question must be, whether a man should prefer to die knowing the truth and to enter spirit life with that knowledge, thus to reach happiness; or whether he should prefer error with the darkness of ignorance attending him, and suffer a hell of remorse for his wasted time."

Ho! ye of the surplice, the mitre and the cowl, what have you to say to these truthful utterances, coming from a Greek of acknowledged ability and literary renown, who lived, B. C. 515 years, and having gotten his eyes open to the damnable character of religious fraud, before passing into spirit life, has been able to keep watch of your cruel, base and despotic movements ever since, and knows whereof he affirms? While you preach peace, you are still guided by sinister motives, as your overt acts too often proclaim. Even while I write this article, the mediums in Montreal are being prosecuted; and for what? The practice of deception? Oh, no! the deception lies where it always has, on your part, and at this moment there is a clergyman expending time and money upon machinery and paraphernalia with which to expose Spiritualism! As if the practice of legerdemain had anything whatever to do with the question of immortality, the knowledge of the laws of life, and the functions of the spirit after it has shuffled off the mortal coil! Out upon you for a set of licensed frauds. One Robt. G. Ingersoll, with all his faults of Atheism, is worth more than all the clergy in Christendom, and is doing noble work in breaking the credal fetters that still bind the minds of the toiling millions to the prison walls of "Doubting Castle."

Ye spiritual tyrants, delve 'till crack of doom,
Digging for human souls a living tomb!
Where scorpions sting and fiery serpents wait
To strangle innocence at Heaven's gate.
The day is coming when in turn you'll hug
The scorpion, remorse; the pit you've dug
Will open beneath your startled feet, and then,
In deepest hell, you'll think of other men,
And lend your victims forth from mental night
To liberty and Heaven's most glorious light,
Or writhe in torment to the bitter end,
Because you still an evil course defend.
St. Albans, Vt. CHARLES THOMPSON.

Protest Against the Doctor's Law in Colorado.

DENVER, Col., March 16, 1881.
Proclaim it to the world that not only the Legislature, but also the Governor of Colorado, are 100 years behind the age. The Legislature passed the odious Doctors' bill, and the Governor, notwithstanding arguments and legal decisions were laid before him, signed the bill and it became a law on the 14th day of this month. Let this hereafter be the motto of the State:

CENTENNIAL STATE.
ONE CENTENNIAL BEHIND THE AGE.
March 14th, 1781.

As far as I am individually concerned, I give notice to the Legislature and Governor of this State, though a citizen of the State, I will not obey the law compelling me to call a man, though he have a diploma, to my bed side, who is distasteful to me, but will as long as I can find any one who uses Mother Nature's healing forces, take him; and I defy the authorities of the State to compel me to use one of their prescribed "regulars." Has it come to this, that a body of men can have a law enacted saying, "You must take me or die?" As physical death is but a birth into another life, the death part doesn't scare worth a cent; and I for one would rather die than be compelled to use one of them, or permit my American liberty to be taken from me.

Yours, HUGO PREYER.

Aid for the Mediums' Home.

We are authorized to say that the undersigned materializing and physical medium will give a public seance under the auspices of any society in any town or city of the United States in aid of the Mediums' Home Association of Cincinnati, O. Address, A. F. Ackerly, No. 49 De Bevoise Place, Brooklyn, N. Y.

JUSTICE TO DR. A. B. DOBSON.

MAQUOKETA, IOWA, March 24th, 1881.

Editor Mind and Matter:

BRO. ROBERTS:—I am told that one Buswell and others have made an attack on me and my mediumship, through the R-P Journal. I shall offer nothing in defence, but will try to live down this damnable lie, as I have done others.

DR. A. B. DOBSON.

MAQUOKETA, IOWA, March 25th, 1881.

Editor Mind and Matter:

In regard to an attack made against Dr. A. B. Dobson, in the columns of the R-P Journal of March 19th, by one Buswell of Neponset, Illinois, we will say in justice to our medium, and in as few words as possible, that we, the undersigned, brand the whole article as a malicious untruth. Dr. Dobson has lived here for five years, and has held hundreds of seances for spirit demonstrations, and we have failed to detect him in fraud, in any particular. He has proved himself honest in his dealings, and is generally liked by the community. His mediumship shows proof positive of his spirit power, and we believe him to be an honest instrument in the hands of angels:

L. Tucker, Mrs. J. E. Goodenow, Mrs. G. E. Goodenow, Mrs. R. Perham, H. W. McCarron, Sarah McCarron, Jerry Abbey, H. C. Abbey, Mrs. H. A. White, G. W. House, Mrs. E. D. House, R. S. Burt, J. E. Goodenow, C. E. Northrop, Mrs. S. A. Germond, Mrs. L. Tucker, Mrs. D. P. Smith, Mrs. H. M. Northrop, R. Perham, H. M. Arnold.

In the Field.

Editor Mind and Matter:

When we came to Lanesville last January we reported that our stop could not exceed ten days; but here we are yet; we have driven down stakes and will remain for at least one year. When we bade farewell to our Boston home, we did it with the thought of travelling for at least two years, and with the full determination to follow—faithfully follow—the wise counsel of our risen friends. We had not long been in Lanesville when friends in and out of the form began to urge us to pitch our tabernacle there; we have done so, and so far the move seems to have been a wise one. Since arriving here we have given several courses of lectures and held four debates—one on materialism and Spiritualism, with W. F. Jamieson, and three with Eli Clark Broden, a somewhat noted minister of the Disciples Church. These discussions have resulted in great good to the cause of Liberalism and Spiritualism.

At our recent discussion in Andover, Ohio, the Spiritualists and Liberals, beside paying me for my work, presented me with a very fine nickel-plated harness; so to-day we are rigged for travelling, with a good horse, a carriage wherein no one ever sat, and a harness never before on a horse.

We have a good little home and a garden spot in Lanesville, and will now make it our business to honeycomb the country for fifty miles in every direction with spiritual and liberal thought.

For the blessings above mentioned we are indebted to the Liberals and Spiritualists of Lanesville, Pa., and Andover, O., together with the aid of a few friends in Jamestown and Hartstown, Pa., and a few adjoining places in Ohio. We, that is Mattie and myself, are to speak one Sunday in every month in Lanesville, one in Andover, and the remainder of the time to scatter our fire wherever needed. For next month our appointments are as follows: April 5 and 7 at Burgh Hill, O.; 8, 9 and 10 at Jamestown, Pa.; 16, 17 and 18 at Warren, O.; 22, 23 and 24 at Garrettsville, O.

During the summer we shall have several grove meetings, and possibly one camp meeting. We have already many more calls than we can fill and of course hope for grand successes.

The cause of Spiritualism and Liberalism has been temporarily injured in this vicinity somewhat by a backward sheet known as the R-P Journal; but that is now over; nine-tenths of its subscriptions have fallen off, and the other tenth have, so far as I can learn, lost all confidence in it.

Our address during the next few months will be, Lanesville Station, Crawford Co., Pa.
March 19, 1881. MOSES HULL.

Communicated with the Spirit of Mr. S. S. Jones.

CHICAGO, March 23, M. S. 83.

To the Editor of Mind and Matter:

Last night I attended a seance of Miss Jennie Shollenberger, in this city, and was highly pleased at meeting my old friend in earth life, Mr. S. S. Jones, who materialized very perfectly and called me up to converse with him. He was exceedingly glad of the opportunity, and says, "Give to my friend, Mr. Roberts, of MIND AND MATTER my best regards, and say to him that I am with him, both in sympathy and in spirit, in his course as a journalist."

In regard to the R-P Journal, he said he had no hopes of its changing as long as it was under its present management; and that he did not approve of its course and present attitude; and expressed deep regrets that it was not the paper he had intended it to be.

Mr. Jones particularly wished it understood that he warmly approved of the glorious defence your paper was making in behalf of mediums, and wished me to inform you of his appreciation and sympathy at once, and so I have hastened to do so.

He showed his head and face so that all in the room clearly recognized him, and turned and showed the backside of his head, and put his hand up to what appeared to be a wound, several times; and particularly called our attention to it as being the place where the fatal bullet entered his head; he spoke of his family and other matters in Chicago, and expressed a hope that matters spiritually would grow better.

At this remarkable seance there were eight or ten persons, many of whom knew S. S. Jones in the form. All were pleased with the manifestations, as many other spirits appeared and were recognized, and conversed with their friends. If this merits an insertion in your paper you are at liberty to use it in that way.

Your friend, GEORGE MOSTOW.

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.