

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

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BY ANNIB H. LANING.

**REVERIES.** 

How beautiful is life! how grand! how full! When contemplated by the thoughtful mind, That most obedient lives to Nature's rule Which God designed 1

Who looks beyond his little self to see The work for which his faculties were given, And finds, while serving God's humanity, His inner heaven.

How far beyond his penetrating thought Does Fancy soar to learn of Nature's plan-Where perfect law through perfect love is wrought; Unknown to man.

Hidden within minutest forms he sees The steady workings of this wondrous law-Where deepest search discovers harmonies Without a flaw.

Does discord, then, belong alone to man? ' Or does he walk as fate directs his way, Compelled by circumstance to act-or can He disobey ?

When minds possessed of light refuse to see, What is it teaches, as with bitter stings, If not that law of love and harmony.

Which wisdom brings?

Those who no light by Nature's gift possess, Do they not also wise experience gain? Does not this law of love their conscience bless With lesser pain?

Then what is life but one uprising plain, Thro' which God gently leads each growing soul, That we may learn this law of love and claim A higher goal ?

Oh, thinker, what a glorious gift is thine, To search through lite's unfolding claim to see How Nature over speaks, in truth sublime, Of Deity!

Then with this blessed heavenly knowledge gained, Now sweet, how shered, must thy mission be, Who lives to teach these wondrous truths, to pained Humanity.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglic.

BY J. M. ROBERTS.

possible way, by resorting to bribery, falsehood, forgery, conspiracy and treachery, (as I have fully shown in the narrative), of the most odious and revolting character. Mr. and Mrs. Holmes had the temerity to beard the Christian lion in his den, by giving their seances in the very centre of Philadelphia, one of the largest cities on this continent, and directly under the very shadow of the Christian steeple-houses. Upon them, therefore, the first organized movement was made. The history of that movement I have given, and will only in brief repeat it here. A poor disolute woman was hired to protond that she and a few others, whom neither she nor any of her associates in the crime have ever pretended to name, had produced the marvellous phenomena witnessed at M1. and Mrs. Holmes' seances, which were so thoroughly investigated and reported upon by Robert Dale Owen, Dr. Henry T. Child, Gen. F. J. Lippitt, Col. Henry S. Olcott, Madam Blavatsky and others. Through the assistance of that untruthful and corrupt woman, the hired tool of the conspirators was enabled to bring such a pressure to bear upon the weak and obsessed nature of Dr. Child, as to win him to join them in betraying Robert Dale Owen into repudiating the reliability of his published testimony. 1 have fully shown how this was done, and most successfully done. All the facts show that nothing was too base, too dishonorable, or too vicious, in the estimation of these Christian enemies of truth, to effect their wicked purpose; and this should teach Spiritualists that all efforts to conciliate a foe so dead to every principle of moral restraint, in matters relating to truth as made manifest through Spiritualism, are impracticable. Christianity is not true, and hence all attempts to affiliate Spiritualism, which is true, with it, is preposterously foolish. That was the lesson I learned from an early investigation of the facts I have set forth, and all my experience, since then, has only confirmed its correctness.

That people like Wm. O. Leslie, Eliza White and William W. Harding, could be found, who, formoney, would act the parts which they respec-tively performed, in that infamous conspiracy to sympathizers roll the "Insanity of Mr. Owen," as suppress and defeat the truth, was not more than might have been looked for, in view of the infirmities of those who are almost insensible to moral impulses. But where is there a Spiritualist who would have supposed that Dr. Henry T. Child; an accomplished scholar, an avowed medium for spirit control, a prominent advocate of Spiritualism, the editor of a spiritual department in the Religio Philosophical Journal, the business associate of Mr. and Mrs. Holmes, the friend and host of Robert Dale Owen, the President of the First Association of Spiritualists, and a man generally beloved and respected, could have been induced, by any considerations whatever, to join in such a scheme to discredit the truth and commit the fearful wrong of which Mr. Owen was the victim? Yet such was the fact. What does that fact teach? It teaches that even the most trusted, respected and most influential representatives of Spiritualism are not exempt from the temptations of selfishness and pride, when appealed to by the threats of social ostracism, on the part of the Christian world. If Dr. Henry T. Child had not the moral stamina to refuse to be made the tool of the enemies of Spiritualism, by reason of such selfishness, what assurance have we that others among the most prominent representatives of Spiritualism are not equally liable to the overruling power of such appeals; and to be led to betray the cause for which they should be willing to die, if necessary? Our observation, extensive bend to the pressure of popular opinion than those who have been content to move on a less conspir nous plane of effort. This was lamentably the case with Robert Dale Owen and Dr. Henry T Child. Both had attained the highest elevation to which the advocates of an unpopular truth could rise, and public attention was fixed upon them. In this was their weakness, and at the first appearance of danger, to their well earned reputations, they fell prostrate at the feet of the enemy. The result the whole world has witnessed. From that disastrous hour the cause of Spiritualism has had to maintain itself against every odds; even against the selfishness of Spiritualists, who should be its most faithful and fearless advocates and defenders. That it has maintained its position is certain; but how and through whom? Through the humble, faithful, unconquerable mediums, backed and sustained by their spirit guides. Among these none have stood more nobly at their post than have Mr. and Mrs. Holmes. Nothing has sufficed to turn them from the work to which the spirit world has called them, and to-day their mediumship is stronger than ever. We therefore conclude that not to the proud and elevated Spiritualists are we to look for the steadfastness that is essential to victory, but to the misused, misrepresented and persecuted mediums and to those who are willing, unostentatiously, to stand up in | long have you served those who hate and despise their defence against the howling sectarian wolves who would destroy them if they could. That both Robert Dale Owen and Dr. Henry's Child were mediums, there cannot be any doubt on the part of those who were acquainted with them and who carefully followed their career, Both were undoubtedly chosen by wise and beneficent spirits, to present the truth of Spirit-ualism to the world, and those who knew them best will approve the wisdom of that choice. Both acts, for they are before the world. Were these were men of marked natural talents-both were acts your own deliberate and unbiased acts, or

traits of chiracter that commanded respect and confidence-both were benevolent in their tendencies-both were progressive in their views and aspirations-in a word, both were men of especial fitness to lead a movement such as is Spiritualism.

For years they were the favored mediums of all that is grand, and noble, and wise in spirit life, and the influence they exerted for good was very great. This continued until the demon of selfishness found opportunity to counteract the influences of benevolent spirits by appealing, in the case of Dr. Child to his cupidity and ambition; and in the case of Mr. Owen to his literary pride and love of approbation. From that hour, the spirit influences surrounding them changed, and they were led in paths that brought wreck and ruin to both. It is useless for Spiritualists, or others to deny, that Robert Dale Owen's insanity, so-called, was the result of the influence of obsessing spirits upon his sensitive organism, and that those spirit influences were brought upon him by the psychological surroundings by which the Christian con-spirators enveloped him, as well as by the obsessing influences that took possession of Dr. Child, Robert Dale Owen was no more insane when he went to the asylum, than he was when he telegraphed to the publishers of "The Atlantic Monthly," to suppress the testimony that he most truthfully and clearly bore, through that periodical, to the absolute genuineness of the materialization phenomena, which he had witnessed at the seances of Mr. and Mrs. Holmes. From the instant that Mr. Owen was led to doubt the correctness of that testimony, he was helplessly under spirit influences that were inimical to Spiritualism, and their power over him continued to increase until he was made to appear an irrational fool. That these obsessing spirits were Christian bigots, who sought to intimidate investigators of Spiritualism, seems certain, in the light of all the testimony from returning spirits. These cunning and persevering propagators of religious errors, a sweet morsel upon their tongues and warn their

your natural moral perceptions? Upon your answer depends the public judgment that is your due

I have now done with this most painful and reluctantly performed duty. In taking leave of the reader, I only ask that, if a Spiritualist, you will never lose sight of the important teachings of The Katie King Imbroglio." Let there be no recurrence of such a fearful concatination of vice and infamy as this Christian transaction displays. Farewell.

# Dr. A. B. Dobson's Mediumship Endorsed and Appreciated.

Eddyville, Iowa, Nov. 19, 1880. At last we have been able to induce the great healer and independent slate writer, Dr. A. B. Dobson, of Maquoketa, Iowa, to visit this place, and we have not been disappointed in finding him all that was claimed. A gentleman, a genuine and most remarkable healer and medium, he staid with us several days, holding seances and healing the sick. We really cannot say too much in his praise, the tests coming through his powers are conclusive, and after a sitting with the Doctor, every person has to admit that when they die they live again. The friends in this place join with me in tendering to Dr. Dobson our heart-felt thanks for his kindness in visiting our place, and wishes for his long life and success goes with him. We made it as pleasant as we could for him du-ring his stay, and we think he does not regret in coming among us, financially and otherwise, he had a good word for MIND AND MATTER and in-duced us to subscribe for it. Enclosed please find amount opposite our names for your paper.

MRS. EMILY REED. and others.

STILL ANOTHER LETTER ENDORSING DR. DOBSON'S MEDIUMSHIP.

618 Main St., Peoria, Ills., Nov. 15, 1880. DEAR SIR:-Your letter in answer to question is received and I am perfectly satisfied, that all the answers are all very good tests. The spirits giving

In closing, in the last number of this journal, the narrative of facts relating to the Christian conspiracy against Spiritualism in Philadelphia, in the winter of 1874-5, I promised to supplement the same, by summarizing the teachings which those facts convey. To the discharge of that task I now proceed.

The first point thoroughly established by those facts is, the lamentable vindictiveness of Christians towards truth, when it does not come in acordance with their sectarian prejudices and interests. So long as the Spiritual movement was limited to mental phenomena and manifestations, and partook more of the metaphysical than the materialistic proof of spirit roturn, mediums and the spirit phenomena occurring through them, erested no serious alarm to the Christian churches. These were too readily explainable upon the thoery of mundane psychic influences or demoniac possession, to cause them any apprehension for the undisturbed enjoyment of their religious fallacies and time-honored delusions. Spirit rapping, table-tipping, trance, clairvoyance, clairaudience, impressional, inspirational, independent and mechanical slate-writing, independent spirit voices, levitation and transportation of bodies living and inert, and the whole range of the different phases of mediumship, for the first quarter of a century of Spiritualism, scarely caused a ripple upon the current of sectarian Christianity. When at last the spirit-world workers had as it has been, all tends to show that those whe so far perfected their methods of giving have attained the front ranks in public work, i proof of the absolute return of spirits, as connection with Spiritualism, are more liable to to clothe those returning spirits, in visible, tangible and speaking forms, the Christian opponents of the grandest revelation ever youchsafed by supermundance wisdom to mortals, became fearfully alarmed, and their whole energies were bent upon finding some method to prevent that greatest of all truths from becoming known. In Bugland through Florence Cook, and in America through the Eddy family, Henry C. Gordon, Mrs. Andrews, and Mr. and Mrs. Holmes, full form materializations had taken place, as early as 1874, with such positiveness as to leave no doubt upon all unprejudiced persons who witnessed this most startling phenomenon as to its absolute truth, Never had Spiritualism gained such a hold upon public attention as during that year. The whole press of the world was compelled, by the popular interest taken in the subject, to publish all attainable information about it, and the time seemed at hand when truth was to triumph over heary consecrated error.

To allow this state of things to continue was to surrender the field, so long held by the Christian churches, to the young invader, Modern Spiritualism. This could not be. Hence the beginning of a systematic opposition by its Christian enemies, which has been carried on ever since by those narrow-minded, bigoted people. To meet the facts of Spiritualism with facts, was impossible, for such facts as support the Spiritual movement, being absolutely true, they admitted of no negation by facts. They were, therefore, compelled to seek to break the force of those facts, by attacking the testimony on which they were based.

Knowing the popular prejudice against spiritual mediums, as a class, their first natural resource was to appeal to that prejudice, in the hope that, by destroying the reputations of the mediums, nothing that would come through them would be credited by the ignorant and hostile masses. To

choused followers against a similar fate, if they dare to investigate Spiritualism for themselves.

Many times since, Mr. Owen passed to spirit life, has he returned to earth and through various media, admitted the fact of his disastrous obsession. I feel as I pen these lines, the presence of that noble, truthful and conscientious spirit, and that I am only giving utterance to his words, not my own. I am not left to infer this fact, for my hand was this moment mechanically controlled to make this statement. So speaks Robert Dale Owen from spirit life.

Dr. Child is yet amongst us; and it is not too late for him to-make amends for the terrible injury which, under obsessing spirit influences, he was prompted and influenced to do to the cause which he, in his soul, knows to be true. That Dr. Child did labor under such spirit influences when he repudiated his own mediumship, he admitted to me, himself, at that time. On the occasion in question, I asked Dr. Child what explanation he could give for having written and published the Narratives of John and Katie King? His reply was, "I cannot account for it. We have all been laboring under a great delusion and I can account for nothing." If Dr. Child was laboring under a delusion when he wrote those narratives, what reason is there to suppose he was not laboring under the same delusion when he employed Mrs. White to stand for the spurious spirit photographs -when he manufactured the letters attributed falsely to Mr. and Mrs. Holmes-when he joined Wm. O. Leslie and Eliza White in deceiving Mr. Owen-when he wrote the fraudulent and untruthful story put into the mouth of Mrs. White, and when he used all his personal influence and spiritinspired cunning to keep Mr. Owen from bursting the toils of his destroyers? Dr. Child has never dared to attempt an explanation of his conduct, nor has he ventured so much as to publicly deny any of the facts which I have adduced to his prejudice. If he could do so, would he not do so? Every sensible person says, yes.

As he cannot do that, does he not owe it to truth-to the memory of Mr. Owen-to the cause of Spiritualism-to Mr. and Mrs. Holmes-to the public-and to himself-to confess his falsehoods, seek forgiveness for his wrongs, and again resume his place amongst Spiritualists. By so doing he would regain a position in popular esteem, that he no longer holds; for even the enemy, in whose cause he sacrificed all that should be dear to an honorable and truthful man, regard him as a traitor to truth. Doctor, confess your untruthfulness, and you will again stand purged in the sight of all well-informed Spiritualists. Refuse to do this just and proper act, and your spirit foes will continue to haunt and possess you.

Be wise and make one desperate effort to assert your self-hood. Your trusted friend, Robert Dale Owen, asks this of you from his spirit home. Too you. Proclaim and enforce your independence of them, and they will be compelled to leave you to end your earthly career honored and lamented. Remember, that it is no man's right to adhere to and persevere in wrong; but it is ever his pressing duty, as it is his truest interest to right his wrong actions, in so far as in him lies. Speak out, Dr. Child, and confound the enemies of truth. Your silence can no longer avail to conceal your attain that object they went to work in the only | trained in learning and literature-both possessed | were they the result of influences that overcame

their names as Mary, is my daughter, William is Wm. Black, and Chas. Ogden, I cannot tell at present. Bill says if he was at my house with his medium he could tell much more. Bill says he will try and show himself to me. I think I saw his shadow on Saturday night. Please to ask him if it is so. Bill says we want a test medium in our midst, and so does many Peorians. It appears we have to do without. Hoping this will find you well as it leaves us all at present. We would like to hear from you when it is convenient.

PRTER OGDEN. Yours truly, To Dr. A. B. Dobson, Maquoketa, Iowa.

# Mrs. Allyn in Rochester Michigan. Rochester, Mich., Nov. 20, 1880.

MR. ROBERTS :- DEAR SIR :- A word or two. Mrs. C, Fanny Allyn last evoning finished her third course of lectures at this village with a success that was decidedly elimacteric and grand. On the subject, "God in Natural Law" furnished by the audience. Notwithstanding her reputed recent joining of the Baptist persuasion, believe me, she hit ofthodoxy hard blows right and left. Your articles from S. P. Andrews seem to open up a rare, rich field for thought. Yours truly, C. H. GREENE.

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

E. Red Cloud, speak for Blackfoot, the great Medicine All Chief from happy hunting-grounds. He say he lov-white chiefs and squaws. He travel like the wind, H to circles. Him big chief. Blackfoot want nuch we do. Him want to show him healing power. Mak people well, Where paper go, Blackfoot go. Go Send right away. No wampum for three moon. This enjuit message was first nublished in

This spirit message was first published in AND MATTER, January 10th, M. S. S2, wit announcement that "Magnetized Paper" be sent to all who were sick in body or min desired to be healed, also, to those that desi be developed as spiritual mediums, for months for three 3-ct, stamps. The three have now closed with the following result

3,405 persons have sent for the paper by 1,000 persons have received it at the office; the hundreds of testimonials that have been ceived of its wonderful work in healing the sh 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 "Blacktoot's Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cen three months for \$1.00. Address with amou enclosed, James A, Bliss, 713 Sansom St., Philand

## Alfred James 🦳

Is prepared to answer calls to lecture under spiri control, on subjects chosen by the audience or an swer 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



# [NOVEMBER 27. M. S. 33.]

# [Continued from the Eighth Page.]

All this is sufficiently unintelligible; but the constant reiterations of the same idea under a thousand different forms reveals to the patient student that what is meant is this: "The first created thing was-all created things are-the whole universe is-a word, 'the word,' a series of to death by that same old serpent, and rose to life words, a continuous series of articulation, from the mouth of the Supreme Being or First Cause, or Great Omnipotent God; language or scriptureveda or vedas, with the musical measures and seriated arrangement, are, therefore, the typical and supreme instance of such divine utterance. All other things are contained, by analogy, in them," etc.

But even this was not sufficient praise of the Vedas. While represented in many passages like these, as if a creation, and so as if derived from the Supreme Being; in an equal number of other passages the Veda about, "the Word" is made to have been coeval with God; to have been always present in the divine mind; and to have being identical with God himself. I have dwelt a little more fully on this subject which occurs here incidentally, because it throws such a brilliant light upon the use of the word logos, verbum, or word, in the opening of the first chapter of the Gospel of St. John. Plato's philosophy was from the first imbued with these oriental ideas. The Neo- (or New-) Platonists came in contact with that style of thought on the one hand, and on the other hand, with the Jews, later, at Alexandria, and smelted several forms of theology into one. Philo was the great light of that movement. John (or whoever that writer may have been) was evidently a disciple of that school, before he was a Christian. So, when he causeth the writing of his Gospel, this question of the rank of "the Word" into the total empire of Being; or of the Transitory in its relation with the Permanent and Elernal, in the nature of God, was the matter that pressed on him as of the utmost, and of the most immediate importance; and this he settled authoritatively, and at once, by a few vigorous strokes of his pen. The Greeks had translated the Hindoo terms by the Greek word logos, as best expressing both the phonic body and the intellectual meaning of language, and so John settles the debate for those who should accept his authority, by affirming that, "In the beginning was the Word, (logos), and the word was with God, and the Word was God." This phrase which has always remained mystical in the Church, can only be fully explained by this recurrence to the previous immense conflict on this subject among the old thinkers of Middle and Southern Asia. Though more metaphysical, the ediscrimination was not unlike, between God, Dha, Theos, and Ioa, Iao, Iaon, On, Om, (logos, the word), that between the Sun itself and the Radiating Effulgence of the Sun, as the subject was presented in the Exposition of the Gospel of John.

# COMPARATIVE MYTHOLOGY.

#### BY C. B. PECKHAM

John? "The Norse Tree," says Anderson, " one of the noblest conceptions that ever entered | mark rather difficult to fix. The Norse folks were | This should have been done long ago; but we into any scheme of cosmogony or human existence. It is in fact the great tree of life, wonderfully elaborated and extended through the whole system of | could be three giant maids from Johinheim." the universe." Under its branches and leaves, for the healing of the nations, is the same "fountain in which wisdom and wit lay hid," whence the pure river of the water of life proceeded out of the throne of God and of the Lamb. That same old Serpent, from the root of the matter, that flanked Adam and Eve, and now receiveth the whole world in his wisdom and wit-the same wisdom of the Serpent in the Angel-Crow that fed Elijah, and came from heaven by the Dove in the voice of the Holy Ghost-the same Serpent that went to and fro and up and down the earth among the sons of God, sometimes shining as the Brazen Serpent, and sometimes thicky in his skin or veil when Moses and the prophets are read. Among the giants of these days, "he is full of wisdom be-cause he drinks of the waters of the fountain every morning with the Gjallerhorn." Verily the sons of God and the giants of those days knew how to do the world-over the left-while the Sun was at God's right hand, and present, past and future made a trinity of the God-head, with eyes before and behind. Along this plane one might wander forty years in the wilderness and his clothes wax not old, nor his shoes want dining; but on every hand he might go in and ut and find pastime with Jacob in the lot of his inheritance. He might take the wings of the great eagle that spreadeth abroad her wings, for so the Lord did lead him and made him to ride on the high places of the earth, that he might eat the increase of the fields as the bread from heaven the increase of the fields as the bread from heaven the increase of the fields as the bread from heaven by the Sun of Righteousness. Thus could he suck honey out of the rock and oil out of the finity rock. Rutter of kine and milk of sheep, with fat of lambs and rams of the herd of Bashan, etc. All these things were from the same Rock that followed Moses, and that gushed with many waters when the rod of Moses was aptly used in the wisdom and wit of the fountain. Like Jacob's well, it was deep, and the woman of Samaria might not liave learnt of her five husbands at home how to draw from this well. Samaria signifies the Sunland. From this land we receive the seven or twelve baskets of food, where we drink the pure "blood of the grape from the true vine that grew there. It was here that Jeshusun waxed fat and and their dark sayings. kicked and lightly esteemed the rock of his salva-It was here that the gods newly up would tion. put in for a share of the bread from heaven. And stand. St. John's horses, when their cloudy wings when the Lord saw it he abhorred them, because expanded, had the hair of women streaming to of the provoking of his sons and his daughters. and a fire was kindled in his wrath that burnt to lowest hell, and set on fire the foundations of the mountains. he who includes the heaven of heavens. He is at the noise of the stamping of the hoofs of his the creator and one with the Sun. He appears as strong horses, at the rushing of his chariots, and the just and mighty one to reign with Balder, the the rumbling of his wheels-as loud as the quad-Sun in the regenerated earth. As per Lundy, riga of Elijah when he rushed into heaven like "the Incarnation of the Son of God was the union the strong Lord Jah, or like Jeshusun, where of heaven and earth, the divine and the human; he waxed fat and kicked in excellency on the it was the mystic ladder of Jacob's vision," and as sky. St. John's horses had tails like scorpions, per John' "Hereafter ye shall see heaven open and stings in their tails to hurt men five months; and the angels of God ascending and descending when Scorpio was the angel of the bottomless mode of engineering the Rock of our salvation. world or coming winter, along the brink of ever-lt was from this Rock in the midst of the sea of lasting woe. He was the exterminator, and glass, that Orpheus discoursed music so eloquent fought with the Dragon against Michael, in the him. This was, as it were, the new song sung of heaven continues even unto this day, and even money. Time has wrought many changes, and I

that song, but the twelve times twelve which were redeemed from the earth as being above the scope. of women. "Orpheus was great in all the myste-ries of the Magi." He was the same as <u>HORDS</u> in Egypt and Apollo in Greece. He descended into hell for the recovery of his lost Eurydice, stung and earth again. With much grief the women mourned his death when their Son was taken away, and they knew not where he was laid-last at the cross and first at the sepulchre." The law of love is the divine harmony of the world, in heaven, earth, and hell. As Orpheus went with his lyre into Hades, so Christ went and preached to the spirits in prison." One is as historical as the other, and the same may be said of all the variorum Sun-Christs or Gods; sometimes the Trinity including the unknown God, and sometimes the God at hand, as a very familiar spirit. As the Heathens had all the types of Christ, "the true Sun must have been somewhere to produce such remarkable phenomena as these on all the Pagan horizon."

Of course the true Sun must gain each day, the eastern horizon, and also descend to the garden of the Hesperides, to the sepulchre where never yet man was laid. From the East he was "the Holy One who came from the East ne was "the Holy One who came from the womb of an Immaculate Virgin," and also "the Holy One shall appear in the West" when the women were last at the cross, and sought him sorrowing where they knew not where he was laid. While it was yet dark the same twilight women were ready to great him as soon as the angel of light should roll greet him as soon as the angel of light should roll back the stone from the door. By latitude or longitude was the true Sun done in the mysteries, in rising and descending signs, and through various twilights of the East and West. The essential truth is everywhere, on Heathen, as on Christian ground. The great spirit was the moving power of all Nature, who made his angels spirits, and his ministers a flame of fire who were the same as the Lords many and the Gods many. O all these things there are many things to say, says Paul, "and hard to be uttered, seeing ye are dull of hearing, for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." Where are the churches of to-day, where the first principles of the oracles of God are taught, and could the pews hear them if they were taught? Not much. And Paul to overcome the difficulty had to be all sorts of things to all sorts of people to rope them in, and to catch them with guile. In the modern fulness of time, however, let us present boldly the first principles of the oracles of God, the first natural, and after-wards the spiritual. Physiology first, and the healthy working thercof, and then psychology with the healthy soul in the healthy body, and so have natural morality in healthy flesh and spirit. In the creation of man by the Norse mythology,

the Divinity appears in the form of a trinity. He would appear thus to be somewhat akin to the masculine crosses in other mythologies. Loki too who, in his first estate, was one of the trinity as a quict, gentle, invisible flame of light, became How shall we distinguish the Igdrasil or Tree afterwards the consuming fire of the earth. In FROM THE MESSAGE DEPARTMENT OF THE "BAN-of Life in the Norse Mythology from that which Hebrew and Christian mythology, the God is a is rooted and grounded in the Revelations of St. consuming fire, and so like the Devil that each "I am glad to find the question mooted to-day John? "The Norse Tree" save Anderson "I'd what which is rooted and grounded in the Revelations of St. shading into the other, makes the dividing landcomparatively happy in their first estate, or golden age, "nor knew at all the want of gold, until there | ready for it. To us in the spirit world it seems These giant maids would seem to belong to the family of giants of those days when the Sons of God came into the daughters of men, and bare to them mighty men of renown. When Brynhih drove in a chariot on the way to hell, and passed through a place where a giantess dwelt, she said, "Thou shalt not pass through my stone supported dwelling place. It was here that the children of Israel saw the giants, the sons of Anak, and were in their own giants built the cities that were walled up to heaven, those flaming walls of the world, flamu mautia moeni mundi. Brynhih in his chariot was on his way to hell where he met the giantess. Elijah in his chariot was on his way to heaven to escape that woman Jezebel. Odin's hat represents the arched vault of heaven. and his blue or variegated cloak is the blue sky, or atmosphere; nor less is the broad brimmed hat of Jehovah, which would seem to show him of rather Quaker proclivities, and his cloak of blue sky, or atmosphere, would symbolize the Spirit blowing where it listeth. So large the hat and cloak that hardly the heaven of heavens could contain them. If the cloak was variegated like Joseph's coat of many colors, it then would appear the Norse mythology, Nanna was the flower god- all. In the future 1 shall meet them again in dess, and probably the same as our Anna, the spirit, soul to soul, in heart communion, to live prophetess, and the feminine of Annus, the year. | over our experiences in the past, and to strive to The seven of Anna, in the signs, would be sure to work together. give thanks to the Lord, and speak to all those who looked for redemption in Jerusalem-the Jerusalem above, who is the mother of us all, if so be we can bear the strong meat instead of the milk for babes, and have ears to hear the wisdom spoken among the perfect who understand a parable, and the interpretation, the words of the wise Odin's horse Sleipner (slippery) was the most excellent horse, and on slippery rocks we see him the wind, and the sound of their wings as the sound of chariots of many horses running to battle. The Lord was among them, and the snorting diums. Miss M. S. Shelhamer, who is doing a of his horses were heard from Dan-the whole great work, drew my attention to your wise and In the Norse mythology the true All-Father is | land trembled at the neighing of his strong ones-

done. So in the Norse mythology, Frigg, the sunstroke in June, 1876, unfitting me for all busi-wife of Odin, comes in on the carpet of grass ness until January, 1879. Rev. A. B. Bradford, of which represents the return of vegetation and fruitfulness. So too came the Lamb's wife at the night of time when the spirit and the bride say come. When Jeremiah proclaims the neighings of the strong ones, he uses the mythological machinery of the Sun in the strength of his seven locks, and he was ready to smash the Dragon gods as they came up from the sea against the ark of the Lord. Dagon, then, his "head and hands lopped off in his own temple, on the grunsel edge where he fell flat and shamed his worshippers," would be the sport of those who occupied the large upper room, and laughed at his calamity and mocked when his fear cometh. Samson, the shining one, in the strength of his seven locks, walloped the Dagon God of the Philistines, prevailed against the gates of Gaza, and against the guides that the profits should be devoted to spirit-gates of hell, when the hair of his head began to ual work and mediums; and in talking with Bro. grow again after he was shaven by one of those scorpions which have stings in their tails. He was bound with fetters of brass, and did grind in the prison-house where so many have ground in the underworld, or peculiar mills of the gods. It was here the Sun-Christ went to preach to these spirits in prison.

# SHALL WE HAVE A HOME FOR WORN OUT MEDIUMS.

# Spirit Message From Achsa W. Sprague in Behalf of

the "Home."-Organization to be Perfected.

LETTERS UPON THE SUBJECT FROM THOMAS ATKINSON, DR. W. W. CAMP, AMANDA HARTHAN, M. D., AND MANY OTHERS.

The movement looking to the establishment of a home for our aged and worn out mediums seems to still attract the attention of the mediums and their friends. Contributions to the fund are slowly coming in and no doubt they would come a great deal faster if there was some kind of organization in the movement. It seems at this time an actual necessity that the Cincinnati friends, who are interested in the movement should take immediate steps to form themselves into a society, and apply for an act of incorporation from the legislature of Ohio. In order that contributors should know that the persons who receive the contributions are held responsible for their safe keeping. In making this suggestion, we do not wish our readers to suppose that we are impeaching the integrity of Mrs. Annie Rall or any other person, who has shown an interest in the movement, for such is not our intention.

We believe that to put the project properly before the people, the act of incorporation is necessary. Our entire sympathy has been with the movement from the first, and we hope that it will be a grand success, but we feel it cannot be unless our suggestion is carried out. Mrs. Annie C. Rall writes that steps will soon be taken to organize a permanent association, and will act upon our suggestion as soon as possible.

"I am glad to find the question mooted to-day | about erecting a Home for worn-out mediums. know nothing can take place until the time is that the time is ripe for the accomplishment of such an object. We need a Home that will give shelter and protection to the worn-out mediums: we need a place that will ever be open to those instruments of the angel world who are without friends and a home; and we really and sincerely hope that this will be accomplished; that our friends in the spiritual cause will put their hands into their pockets and assist those who are at work in this direction. We hope the time will come when we shall see a Home for mediums in every State of the Union. That is what we desire to see accomplished some day; but, at present, if one such Home can be erected, that will give protection and fireside influences to the weary, wornout medium, we shall feel to rejoice. Oh, friends, if you could realize how much this is needed, we are sure every one would do his or her part to accomplish the undertaking. There are mediums passing to the spirit world frequently who have spent their best days in the service of the angels and of humanity, but who did not accumulate wealth in material things, and frequently leave loved ones behind them in want and affliction. It is the duty of Spiritualists-those who have received glad tidings from the angel world, whether

Enon Valley, then wrote me his intentions of establishing a home at Carversville, Bucks County, Pa., but was obliged to give it np, not receiving the support he needed. A Home could soon be procured and placed on a paying basis, would every working medium respond to the call for aid. I for one am willing to cast in my mite for the support of such an institution. I feel that each State in the Union where there are many mediums, should have such a home, thus avoiding unnecessary travelling expenses. I am in debt myself, but have quite a quantity of perfumes prepared through spirit agency, a French and an Italian chemist being my guides in the manufacture of them. They were commenced some twelve years since, and it seemed to be the wish of my White, of the Bunner of Light, after my release from the Northampton Insane Asylum, he proposed to invest and advertise them. This proposition failed to go into effect at his decease, yet I have ever been true to my word, given both to mortals and my guides, in the sale of them. I will, on receipt of price, remit one-third to you for the benefit of a Home, or parties can leave their names with you, and the amount they wish to invest in them at fifty cents per bottle, and you can retain one-third. They cannot be sent by mail, and the express charges are a mere trifle on a dozen bottles. In addition to this offer I will answer six written questions for fifty cents and two stamps—one-half to go for the benefit of a Home for Mediums. I will also give one inhalation for consumption or catarrh to each new subscriber to your paper through me from this date to January 1st. Address Box 1245, Springfield, Mass. No letters answered without return stamps. I rejoice that mediums have such a friend for their defence as you have proved yourself. 'I think Blackfoot came here three days since, and wish you would ask him if I am right.

Yours for the right, A. HABTHAN, M. D.

Boswell, Mahoning Co., Ohio, Oct. 29, 1880. J. M. ROBERTS :- Dear Sir :- It gives me much pleasure to hear of the suggestion of our sister, Annie Carver Rall, in regard to establishing the Home, etc. Put me down for two dollars, and I would be glad to go and help take care of the buildings and grounds, as I have been a gardener. I understand the raising of all kinds of vegetables, and as we have no children, I think we could be managers of some apartment. Yours etc.

Asa WARK.

# Who Follows Suit in Philadelphia and Elsewhere?

Списано, Nov. 12, 1880. I am glad to announce that a new and commodious spirit parlor has been opened and dedicated to the use of the snirit world by Mr. S. E. W. Martin, on the corner of Wood and Walnut streets in this city. Last evening was the occasion of dedicating the room, and about all the mediums of Chicago were present, and the con-trols did their part nobly. I will mention those that I remember that took part. viz: Mrs. Samuels, Mrs. Weeks, Mrs. Suydam, Miss Bushnell, Dr. Bishop, Dr. Blain, Dr. Bushnell, Mr. Williams, and others who were strangers to me. This room is supplied with pictures appropriate to spiritualistic assemblies, planos, organette, music-boxes, books, periodicals devoted to Spiritualism, MIND AND MATTER, "Banner of Light," "Voice of Angels," etc. A vote of thanks was tender Mr. Martin for his noble work in preparing a place especially adapted to the mediums. Meetings and sociables will be held weekly, and much good is expected to be done, in the way of cultivating good feelings and harmony among the instruments of the spirit world.

# "Achsa W. Sprague."

# Oxford, Ind., Oct. 27, 1880.

MR. J. M. ROBERTS :- I'am reading MIND AND MATTER with increased interest. I am much pleased with the prospects of a medium's home, and you or their legal officers, may call on me for funds, on a small scale as soon as they commence | amount pledged shall reach the sum of five thouwork. Yours truly, THOMAS ATKINSON.

### Laredo, Texas, Oct. 15, 1880.

Mus. ANNIE C. RALL :- Dear Lady :- Please find money order for two dollars, to aid you in your good labors in projecting a home for retired megood project. May the angels bless you.

DR. W. W. HARRIS,

# 92-West State street, 1

Springfield, Mass, Noy. 4, 1880.)

BRO, ROBERTS :- I feel called upon to speak a few words of encouragement for the Mediums' Home, and at the same time give a little credit to my spirit friends for their early move in this matter during the year 1876. It was my intention when upon the Son of man." Such was the curious | pit, by his sign in heaven, opening to the under- | I started East from Cleveland, Ohio, to find persons adapted for such an institution, intending Boston as our starting point. Many persons West, glass, that Orpheus discoursed music so eloquent fought with the Dragon against Michael, in the who then had money at their command, told me as to charm the fish from their depths to hear contention for the body of Moses. The war in whenever I was ready they were ready with Moses and the Lamb, when no man could learn the Lord comes uppermost whenever the Devil is was obliged to abandon the idea when I had my

The Ladies' Union, a benevolent society, will also meet in this room to make clothing, etc., for the destitute among Spiritualists, and assist worthy mediums who may require help.

Mrs. Maud E. Lord and Mrs. Crindle are in this city holding seances for physical manifestations, and both are giving good satisfaction. The latter medium, I understand, departs soon for Washington via Philadelphia. May she be hospitably entertained in the latter city, as I am sure she merits it. Truly, Z. T. GRIFFEN.

### An Appeal. To the Liberal and generous public, greeting:

Anna Stewart has, by special request, consented to give, December 25, at Pence's Hall, for the benefit of destitute children, a repetition of gifts and festivities, successfully conducted by her last Christmas.

Several ladies and gentlemen have joined in the work, and it will be their purpose to make it a gala day for the little ones. The object of the above is to feed and clothe the needy, and donations of money, goods and eatables will be thankfully received, on behalf of the poor, at Anna Stewart's reception room, Pence's block, by her and the assistants,

Friends of the poor are requested to report donations at the earliest date possible; and names of needy children, who will be served with tickets, are solicited. ANNA STEWART,

Directress and Manager.

# Terre Haute, Nov. 17, 1880.

#### Home for Worn Out Medlums,

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out me liums, when said sand dollars.

Thomas Atkinson, Oxford, Ind. (Pald) B. L. Fetherolf, Tamaqua, Pa..... B. L. Fetherolf, offer of professional services..... Mrs. Williams, Cincinnati, Ohio..... Miss Jennie Williams, Cincinnati, Ohio..... Mr. R. C. Kerr, Augusta, Ga..... Mrs. R. C. Kerr, Miss M. T. Slielhamer, Boston Mass Robert Anderson, 1 00 C. B. Peckhan, Newpert, R. I., (Paid)... Mrs. A. G. W. Carter, Cincinnati, Ohio... Dr. W. W. Camp, Laredo, Texas (Paid).

A. G. C., Cincinnati, Ohio (Pald).. George Ball George Rall, Annie C. Rall, 44 .. Katie's offering, 64 \*\* Katie's offering, """ Spirit Mary's offering, Cinelmati, Ohio (Pald...... Mrs. D. Danforth, Philadelphia, Pa., (paid)..... Thomas Middlemists, Yreka, Siskuyon Co., Cal. (p Mary J. Bennett, Woodland, Yolo Co., Cal. (paid). Cal. (paid)

1 00



[NOVEMBER 27, M. 8. 33.]

# SPIRIT COMMUNICATIONS.

## ALFRED JAMES, MEDIUM.

### PHOCION (Greek Philosopher).

GOOD DAY, SIE :- We all struggle for more mental light. That light can only be gained by experience, and this experience must be spiritual. To deal with matter in its essence is very difficult for the mortal mind. No spirit, however deep its knowledge of human affairs, when it comes in contact with heavy matter, can fail to be puzzled by what you term conditions that baffle them; because these are ever varying, and they rarely meet the same conditions twice when returning to earth. This constitutes a barrier against the enlightenment of humanity. There is another most potent difficulty, and it is this. If man could derive from spirits a perfect knowledge of all the affairs that are transpiring, would he use that knowledge for the good of humanity? Or would he allow self and pelf to govern his actions? As spirits know that mortals are in a world of selfishness, they do not give them a perfect knowledge of affairs for fear that the rights of others might be injured. As a political economist and administrator of public affairs, during my mortal life, I am naturally interested for the rights of man. Now, wealth is a power for good or evil, and how many mortals use it unjustly, when acquired. There is no religion that will check injustice. There is, however, a stern positive sense of moral obligation that will command justice, but even this does not entirely suffice. The majority of mortals are unjust to themselves. Those whose minds can comprehend what true wisdom and justice is will not too sternly and uncharitably judge the actions of their fellow-beings who have not been taught to think for themselves. There must always be more or less leniency towards the failings of mor-The judge, who is too strict, overreaches tals. himself, and when he becomes a spirit will be unable to justify his own actions. Now, during my mortal life I endeavored to do justice to all, to the best of my ability; but the cases that required the nicest sense of perception and judgement were those bearing on the character of certain Gods. One man thought his god was the best; another differed from that view. I tried all these theological ideas by the god of my own creation. That god was this; the universal life of every living creature. This god or life becomes deformed when man or any reasoning creature, violates reason. This god was depicted to me in a panoramic dream. Before that time I was an ardent believer in Jupiter, whose characteristics ran parallel with those of the Jewish Jehovah. This dream, impressed upon my mind by spirits, awakened in me a sense of the awful sublimity and power of an Universal God. All life is an outgrowth from Delty, and it expresses itself just as it finds the conditions. It is as the seed which falls on rich ground and brings forth abundantly. If it falls upon poor or rocky soil it either becomes stunted in its growth, or scanty in its bearing. So the rich and the learned should ask themseves this question. If I had been born under unfavorable conditions and adverse circumstances, would I be any better than the man or woman that I judge? Without keeping that question ever present, no one can judge the actions of others wisely. That, cion. I lived at Athens about 318 B. C. We take the following sketch of Phoeion from the "Biographie Universelle."]-En. "Phocian, an Athenian general and statesman, born about four hundred years before the vulgar era. He was of obscure birth; but the teachings of Plato and Xenocrates developed in him a virtuous heart and an elevated soull. He learned the art of war under Chabrias, over whom he soon acquired a remarkable influence. He stimulated his hesitancy to act, restrained his impetuosity in the attack, and his general owed to him, to a great extent, the naval victory of Naxos, by which Athens regained the ascendancy on the seas that she had lost at the close of the Peloponesian war. Chabrias was not jealous of him; he made Phocion known to the Greeks, by continuing to entrust to him important and hazardous missions, and his pupil always honored his memory. At a time when the demagogues of Athens sold themselves either to the general or the enemy, Phocion was the last of those great men who would not separate the military art from statesmanship. At the Tribunal, as on the field of battle, he sought to emulate Aristides (the Just). But he early understood, as Plutarch has observed that he had only the fragments of the shipwreck of his country to save, and his whole political life was dominated by fear of submitting the public future to the chances of a war its citizens could not sustain. No orator was ever more inflexible in his counsels and counted less on the success of his perseverance. Above the applause as above the clamors of the multitude, he confronted the popular power and his virtues overawed the passions of the people. The Athenians called him forty-five times to direct their armies, and although he never took part in the national election, no general commanded a greater number of expeditions either in his time or before him. The confidence in him was so exclusive, even, that when the choice fell upon another, the allied cities of "Athens closed their gates and made every preparation for a state of siege. Ilis reputation was never injured by events. At the head of the army his life was that of a soldier: at his fireside it was that of a philosopher. He cultivated a small piece of ground which would not have sufficed for the needs of another, and which yet enabled him to enjoy the pleasure of benevolence. In Plutarch's time, they showed his house, panelled with copper and having nothing superfluous about it. He always refused to increase his small patrimony, and when he was exhorted to think of the future of his children, he "My land will nourish them, if they live as said. good citizens; therefore, I do not wish to increase their vices by riches." The eloquence of Phocion was the natural expression, of his character and manners; this was the secret of his influence. He spoke to the Athenians with the calmness of a philosopher and the brevity of a Spartan." This noble Athenian was afterwards most uninstly charged with treason, and condemned to death by poison. He drank the deadly hemlock and expired at an advanced age. In dying he enoined upon his son to forget the injustice of the Athenians towards him. His enemies refused his remains sepulture. A poor woman of Megara gathered together his ashes, and the Athenians, soon repenting, reclaimed them to render them the last honors. They raised a bronze statue in honor of their old general, and his accusers were honor of their old general, and his accusers were But in all these things he had acted contrary to thought that as other men-and good men too-put to death. Says the writer we have been quo- the will of Zeus, the latter ordered Hephaestus to had taught that doctrine that I had no right to

ting : "His character is better known than his All antiquity has praised his disinterestactions, edness. He was surnamed the Good, said Plutarch, because he was opposed only to those who were bad citizens. More than once he rendered services to his most violent adversaries. He willingly employed irony, which it was said had been the habit of Socrates; but they, never saw him laugh nor weep, because his soul was stronger than joy or grief." Such was the great man whose spirit communicated as above. His life was devoted to promoting justice when on earth, and such is the theme of his communication. Neither the medium nor ourself knew ought of Phocion or his history. When such a spirit can come back to earth to teach mortals, what may we not expect as the channel of communication widens?]-En.

# HERMAS, (An Apostolic Father).

GOOD AFTERNOON :-- In order to be successful as a priest you must be influenced by one of two things. Either you must have ze I and really believe what you preach or else you must be a dissembler and a hypocrite. These last two qualities were the motive power of my mortal actions. I was one of the founders of Christianity. I knew that this Christian religion and its god-man was nothing but a new version of the old story of Prometheus, dying on the Scythian Crags for the atonement of the sins of mortal man, and to appease an angry God. The founders of Christi-anity, and in saying this I impeach the honesty of every one of them, took that whole story from a tragedy, played upon the Grecian stage at Athens, five hundred years before the alleged Jesus. This god of mythology was the principal one from which the story of Jesus originated. Why was this? you may ask. I will tell you. Because the birth, life, miracles and sufferings of this Greek god, was set forth in such plain terms, and was avouched for, in my time, by so many pagan authors, that we could only hope to win them to our cause or religion by duplicating the old story, and none helped to do this more effectually than myself. But in working for my own popularity I had no idea that this Christian religion would ever become as powerful as it is to-day. If I had seen, or had had the least conception of those long dark ages of blood which has been the result, I would have withdrawn in horror of such scenes as were enacted upon this mortal plane after my death. I would say to mortals, Oh! study well what you teach by word or pen, for you know not the awful injury you may do to the unborn generations of the ages to come. I would ask all churchmen to pause and reflect, for the day will truly come when you will pray that the mountains may fall upon you, not to hide you from the face of God, but to hide you from the spirits of injured mortals, who look upon you as leading them astray, and whose spirit eyes accuse you of your damnable course of dissembling and hypocrisy in relation to the most sacred themes that concern humanity. The time when I lived was about A. D. 30 to 90, and my name was Hermas-sometimes called St. Hermas. I left what is called an analysis of the various religions of my time. I made my home in many man that these Christians claim wrote some of p aces in Messopotamia. In fact I travelled over the Epistles. He was, I believe, killed by some of the priosts of the Temple of Mars, to whose cian Saviour, Apollonius of Tyana, in Cesaræa and Phœnicia. I also made pilgrimages to Rome and Jerusalem, There was a sect then existing in those regions, similar to your Communists. They was Consul in the time of Julius Cæsar, and lived were called by a name that meant non-flesh-eaters. They lived on fruit. These were the principal founders of Christianity." [Wild Cat, the Indian guide of the medium,

chain him to a rock in Scythia, which was done in the presence of Crotos and Bia, two ministers of Zeus. In Scythia he was visited by the Oceanides; Io also came to him and he foretold to her the wanderings and sufferings which were yet in store for her, as well as her final relief.

It was that beneficent Greek myth that Hermas says was the prototype of the Christian Jesus, and that such was the fact there can be little if any doubt. We do not think that Hermas and his contemporaries made much improvement on the original. Certainly, the Greek Prometheus, in god-like attributes, far overshadowed his vagrant successor. Think ! ye who still adhere to the deception instituted by the founders of the Christian religion, of the fearful atonement that Hermas, one of its principal founders, has had to undergo, and avoid the misfortunes that he points out as the certain result of your present course. The high moral teaching and practical construction of the "Shepherd of Hermas" is strongly confirmative of the fact that the author followed the style and method of Æschylus in his scheme to establish a new religion, That this communication is authentic we have no doubt. It certainly comes entirely from a spirit source, and has none the ap-pearance of a spirit personation.]—ED.

MARCUS CALPURNIUS BIBULUS, (A Roman Consul.)

I GREET YOU, MY FRIEND :- My life when in the mortal body was devoted more to political intrigue than to any subject relating to the gods; and yet politics and religion were so blended in my day that it was impossible to succeed in one of these directions unless you were an adept in the other. The secret of success laid in flattery and presents to the priests on account of their hold upon the rabble. I hope I will be forgiven for calling my fellow-creatures rabble. But, in Rome. in my day, they certainly were rabble. They shouted over the successful man to-day and cursed him on the morrow. All this was done at the word of the priest. Now I consider that as I lived in or about the time when this gread modern religion, Christianity, had its origin, I am a competent witness to say that all its claims are just as erroneous as were the claims of the priests of my day; and that all its rites and ceremonies were in full force in the temples at Rome, Athens and Ephesus. These rites are nothing but the same scenes acted over again; and it is astonishing to me that mankind have allowed their fears to overcome their reason, and that they have wasted their means in erecting temples, which, if otherwise appropriated, would have long ere this have made the mortal life a common paradise. But in their ignorance and foolishness they have their reward in suffering. They suffer in the mortal state, and more in the spirit, for in the latter life they grope through long, long years, to atone for their miserable incompetency as thinking and reasoning beings. Before I go, I wish to say that about twleve years before it is claimed that Jesus existed, there was a man imprisoned at Rome who was a juggler and fakir, and he went under the name of Saul or Paul, and I am inclined to think that he is the the Epistles. He was, I believe, killed by some afterwards some thirty years in retirement, disgusted with the changeable character of public affairs. And as near as I can calculate the time of my death, it was about the time that the Judean Sayiour commenced to preach according to what is related of him. I never heard or knew ought of him in my mortal life. As a spirit I have found millions of his followers, but never one that has ever seen him. For these reasons I cannot think he ever existed as a mortal. My name was Marcus Calpurnius Bibulus.

question their honesty or motives-and in a word that as this doctrine was good enough for my ancestors it was good enough for me. But let me tell the readers of this communication, that the errors of your ancestors will never redeem you. You have a thinking reasoning spirit, in each and every one of you, and it is your duty to give that spirit every chance to think and think wisely-to think correctly according to its knowledge. If you do not exercise that privilege as mortals, you will certainly suffer as spirits; for there is a time in the life of every spirit, when it must awake to a realization of the truth. You can be selfdeceived here as a mortal, and you can continue so for a time as a spirit, but ere the end you must awake. Your redemption-your spirit happiness -lies in correct thinking upon the real purposes of life. And you must awake to this, as a spirit, that if you want happiness you must work for it, and the higher your knowledge the purer angel you will become. I was drowned in the Delaware, in trying to rescue a lady who fell overboard. My name was John Metchellmore. I lived in Lewistown, Delaware. I was a Reverend, so-called. I was drowned while on my way to Philadelphia, the latter part of 1834.

## ROBERT HOWE.

GOOD DAY, MY FRIEND :- Like the other man that was here, 1 was a Christian-believed in itadvocated it-and talked to the people about their souls being saved. I was so busy saving other people that I forgot to save myself. I was one of your Methodst kind, and thought I was doing any man good to point him to Jesus. I went over to spirit life with the full expectation of finding my Saviour. I have not found him, and as I found others that I knew had been over there some twenty-five years ahead of me and they had not found him, I began to think that probably there was a screw loose somewhere, and so I took to inquiring around generally, and when I done that I found I got snubbed for my pains; and the most of them said that when the great judgment day comes we will see him and he will separate the sheep from the goats. But I said if they wanted to wait all that time, I didn't, and so they said I was a goat. Well, I got out of that locality and I wasn't long out of it, before I meets a fellow, and he said to me: "Go right to Philadelphia and take hold of a fellow you'll find there and talk through him and get the advice of an old man there, and then you can come back here and you'll be able to strike the right track." I said to him, "I'm bound for that place," and so here I am. My name is Robert Howe. I was sixty-five. I was a Metho-dist. I went out at Syracuse, Ill., sometime in 879. I can't give you the date exactly. I was a class leader and a kind of deacon.

[Wild Cat said he looked like a mechanic or farmer. This spirit said his unwillingness to remain passive, awaiting the judgment day, drove him to the outer bounds of the Methodist heaven, and as soon as he got there he could hear spirit voices on the outside calling to him to come entirely out to where they were. He said those spirits assured him that it was impossible for them to overcome the spiritual barriers raised against them, and hence they could reach and advise those who came only, so near to them, as to enable them to make themselves heard. Such is the great reason why so much ignorance reigns in pirit me as well as here below. This was said in answer to our questions while conversing with and advising him. What an important lesson that communication teaches! We do not find that there is any such place as Syracuse, 111., and therefore infer that owing to the weakness of the control in closing he could not give the date correctly. We infer he meant to say Indiana and not Illinois.—Ep.]

said this spirit was surrounded by an inky black aura about him. We take the following sketch of Hermas from the "Nouvelle Biographic Generale."—ED.]

"Hermas, one of the most ancient Apostolic Fathers, lived in the first century after Jesus Christ, if, as is generally supposed, it is him to whom St. Paul refers in his Epistles to the Romans XVI. 14, 'Salute Hermas for me,' said the Apostle. From the commencement of the second century of the Christian era, a Greek work called the Shepherd of Hermas,' enjoyed a high reputation among the adepts in the new faith. There remains nothing of the original Greek except a small number of fragments, which have been collected by Fabricius, but there exists a Latin translation of it made at a very ancient epoch. It was printed for the first time in 1513,

The Shepherd is written in the form of a dialogue and divided into three parts: "The Visions," "Precepts" and "Similitudes." \* \* This book, the object of which was the inculca-

tion of the purest Christian morality mingled with some Platonic ideas, and of which the form possessed all the attractions of the marvellous and poetry, became at once popular. But if it charmed the crowd of believers it had not always the approbation of the learned. Saint Ireneus, it is true, Clement of Alexandria, and Origen hold it in high esteem. Many other ecclesiastical writers following Eusebius revoking this, doubts the authenticity of it. St. Jerome, after having praised it in his "Chronicles," charges it with foolishness, in his "Commentary" of Habakuk. Tertullian is not less gevere. The learned and pious Duguet thought he discovered in the "Shepherd" the germs of the heresies which agitated the second century of the Church. But if there is any doubt as to the dogmatic value of the "Shepherd," its moral beauty and its poetic charms are indisputable and assure it one of the first places among the old monuments of Christian proselytism.

[It is this primitive founder of Christianity who returns and declares the important fact that the story of Jesus is a plagiarism upon the old Greek tragedy of "Eschylus's "Prometheus Bound." Of that tragedy a writer in Smith's"Greek and Roman Mythology," says:

'Æschylus, in 'Promethens,' added various new features to the previous legends, for, according to him, Prometheus himself is an immortal god, the the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, an heroic sufferer who is overcome by the superior powers of Zeus (the Supreme God), but will not bend his inflexible mind. \* \* \* When Zeus succeeded to the kingdom of heaven, and wanted to exterpate the whole race of man, the place of which he intended to give to quite a new race of beings, Prometheus prevented the execution of the scheme and saved the human race from destruction. He deprived them of their knowledge of the future, and gave them hope instead. He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts.

The Indian guidesdescribed this spirit as being very tall. We take the following concerning Bibulus from the "Biographie Generale.]–ED.

"Marcus Calpurnius Bibulus was created consul under the first triumvirate, in the year of Rome 693, He had in Julius Casar a colleague to be dreaded, and he passed the whole period of his magistracy in struggling against him. Cæsar proposed an agrarian law, of which the effect was the distribution of the lands of the Campagnia, to 20,000 poor citizens. Bibulus and the whole Senate opposed it with force, as a measure dangerous to the safety of Rome. The quarrel about this was so sharp, that Bibulus was driven from the assembly; his faces were broken, his lictors and three tribunes wounded. The law passed afterwards without opposition. The following day, Bibulus rendered an account of it to the Senate; but finding the whole of that body intimidated, and seeing that no one spoke against it, he shut himself up in his house, and there remained during the last eight months of his consulate, without acting otherwise than by edicts. This inactivity cast odium on his colleague but left to him a free field; but it was not without force. Bibulus, by numerpus edicts, which received the popular favor, opposed Casar to the point, that the latter moved the populace to besiege the house of his colleague to draw him forth by violence; but this was unsuccessful. Bibulus was not a great warrior. While he was proconsul in Syria, he had to defend himself against the Parthians, who besieged Antioch. Instead of repelling them by sorties, and interrupting their besieging operations, he remained tirmly in the place with all his forces, without action and without demanding help neither of Cicero, who was in Cilicia, nor of any other of the neighboring commanders. It is true he relieved himself from embarrassment, by engaging a Parthian noble, who had some discontented subjects, to excite a revolt against Orodius. his king, which obliged the latter to recall the army that besieged Antioch. Bibulus in the war between Casar and Pompey, had the general command of the fleets of the latter. He died at sea, of sickness, in the course of this war in the year of Rome, 704. He married Portia, daughter of Cato."

[Here is yet another spirit witness against the historical existence of Jesus. The communication possesses all the appearance of authenticity.-ED.]

JOHN MICHELLMORE, (A Christian elergyman). GOOD AFTERNOON, SIR :-- It was in the year 1834 that I changed from the mortal to the spirit life. I had my own views-my own belief in regard to Jesus, and was an ardent follower of him and a believer in vicarious atonement. This belief was instilled into my mind by my parents, and when I grew to be a man, I never paused nor stopped to reason upon the truth of what I preached. I thought that as other men-and good men too-

## ESTHER WOOD.

GOOD AFTERNOON, SIR :- Eighty-six years did I live as a mortal woman. I met with many difficulties and generally flew to the Bible to console me in all my afflictions. All those promises sound sweet to the ear, but they lack reality. As a spirit, the only reliance you can have is upon your own deservings. A great many Christians will oppose your doctrines, because they say you want to take away their Lord. But to those Christian friends I would say, sad, indeed, my friends, is your conception of infinity. God is not a God of anger, but of love, and his children can mislead thomselves. Has he not given each of you mortals an angel to guide your lives? What is that angel? do you ask. It is Reason. You must follow the guidance of that angel if you want happiness, You should never have so marrow a conception of God, as to think for an instant that he would make reason bow to selfishness, and what is your Christian religion but selfishness and self-worship. You want to throw your sins upon an innocent man. And I think it is a shame upon my old gray hairs that I could have lived to follow such a foolish idea of infinite love. The worst regret I have is that I engrafted this erroneous idea upon my children. It keeps me from happiness, and I am now trying to make my atonement for it, by this my spirit, confession. I want this to set all things right. If my mortal relations and friends will be wise in time, and take heed to what I have here set forth, they will escape years of misery. I met my husband first on entering spirit life, and he is just as ardent a follower of that doctrine of having a Saviour and being saved as ever. As I am convinced that he is wrong, there is a wide gulf between his spirit surroundings and mine. I return here, hoping that a word to the wise will be sufficient to induce inquiry into the fact of spirit return. If they will seek the light they will learn how to live right and die right. My name was Esther Wood, Plattville, Wis. The husband I referred to was Peleg Wood. My daughter lives in Plattsville, and her name is Guersy. My husband was a Methodist minister in the neighborhood of Glenn Falls, N. Y. It was only a few years before my death that I moved to the West.

## 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 :

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Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N.	Y. 50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacrimento, Cal.	2.00
Thomas Atkinson, Oxford, Ind,	1 00



# [ NOVEMBER 27, M. S. 33.]

# MIND AND MATTER.

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## THE RETROSPECT.

Two years ago we were called, under the highest sense of duty that could animate a mortal, to take up our pen in the advocacy and defence of Spiritualism. We are not conscience of a sentiment of egotism when we say, that call came to us from the spirit side of life. We had, in a private way, done what we could to maintain the ground gained by the spirit-workers, and had thus drawn to ourself the attention of those spirit benefactors of humanity. The event to which we allude took place on March 9th, 1878. We have before referred to it in our columns, but it seems so especially in place at this time that our readers will not object to its repetition. On that morning we called upon Mr. James A. Bliss for a private sitting. He was controlled by his boy-guide, "Billy the Bootblack," who said to us:

the present to its glory of the future. Do your duty; and do it well-without fear or favorand we will help you, and open the way for truth to become manifest.

"Always keep the phenomena in front of you. Let that be the bulwark of your safety, but at the same time not forgetting the communications that we may be able to give through this and other mediums.

"Go to work at once-not fearing results, and we will gather around you a class of people who will gladly sustain you in your efforts. We will seek from time to time to assist and counsel with you. "God bless you! and as we assemble in this

little humble chamber, we rejoice that God has used the 'foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty.

"We have now given you the ball in your hands. .Keep it rolling. Remember this day, for it is not one to be forgotten. It marks the opening of a new dispensation, the magnitude of which you can never conceive.

"We were determined that this paper should not be sent to the world until after peace was declared in the Old World. (The Russian Turkish war was then just closed). You little dreamed of the power which was concentrated here the other day, for it was that power which is able to deal with the nations, and shape their ends towards right.

"Go on-fear not-tarry not; but while we say this to you, we will not forget the arduous labors you are called to perform; or the fault-findings of those who thought to become mighty rulers by their own power.

'Remember this one important admonition. Keep the phenomena to the front, and hide your self behind that barrier."

Such was the imperative call that came to us from spirit life, at a time when it seemed impossible that we could respond affirmatively. We saw and felt the force of that earnest appeal, and in our heart of hearts desired to see our way clear to accept the trust that was thus urged upon us. Nine months passed on before we found it possible, to sling our editorial knapsack and hasten to the front. During that period the strangely perverse course of the "R.-P. Journal," in its persistent effort to create the impression that fraud and deception among mediums; and credulity and mental incompetency to judge intelligently of the nature of the phenomena that occurred through them or in their presence, among Spiritualists; was the prevailing condition of things in connection with Spiritualism. At such a pitch was this key note of treachery and hostility to truth struck, by one who had, through the murder of S.S. Jones gained control of one of the two principal spiritual papers in this country, that it was not only by the anti-Spiritualistic world, universally accepted as the truth, but many honest, unsuspecting, and simple hearted Spiritualists, without that waiting and reflection that such demoralizing statements demanded, joined with him in the howl for something higher and better, and purer than was to be found in the spiritual movement at that time. They did not stop to ask themselves the question, if Spiritualism had wrought such wholesale corruption, fraud and imbecility, to its adherents, in the first third of a century of its existence, what particle of reason could their be for its continuance? Had the "Journal" come out openly and advocated its total suppression their would have been some appearance of consistency in its conduct: This honest course it could not afford to take, and therefore the hypocritical cry it raised. that a weeding out policy was the only one that could give any appearance of decency to the moral and social abomination, that this moral leper labored to make Spiritualism appear to be. No Spiritualist, up to that time, had been able to discover the dreadful state of affairs that Col. Bundy claimed to have laid bare, nor has any one of them since discovered the first trace of ground on which such a claim could properly rest. From that time forward, Col. Bundy has done nothing but labor to show that there was some little excuse for his most calumnious and injurious allegations against Spiritualism. We looked, as did the great mass of sincere and earnest Spiritualists, to the "Banner of Light" to call a halt to this evident treachery to the cause they claimed to advocate and defend; indeed, we made many personal appeals to them to repel those slanders against mediums, Spiritualists and Spiritualism, but in vain. The "Banner of Light," the long established, flourishing and generally recognized organ of intelligent and beneficient Spiritualism was as silent as the grave; nor did it so much as defend itself against the repeated charges of Col. Bundy that it was silently conniving at the fraud and corruption among mediums and those who were friendly to them. This course on the part of the "Banner" was even more demoralizing to the cause of Spiritualism than were the unremitting attacks of the journal, for Spiritualists naturally inferred that Col. Bundy was in the right and the "Banner" could say nothing against his course. Such being the position of affairs, we were called upon, as before stated by the band of spirits, including William White, the beloved and lamented establisher of the "Banner of Light," paper that would be just to all mankind. highest sense of duty, we, on the 30th of November, in the year of Modern Spiritualism 31, sent out the first number of MIND AND MATTER to the world.<sup>4</sup> The "R.-P. Journal" sought from the outset to utterly ignore us so far as letting its readers know we had started a Spiritual paper. Colonel Bundy, although guilty of the editorial discourtesy of refusing to notice accordance with the dictation of the Junta of duly received. It does not meet my ideas of the

for exchange. Not wishing to give him any excuse for a hostile attack upon us, we for the time tolerated his insulting treatment, and proceeded with our work of presenting the facts of Spiritualism to our readers as they currently took place. For six weeks Col. Bundy did not dare to notice us either personally or editorially. His henchmen, S. B. Nichols and Wm. R. Tice, had not succeeded in getting up the alleged exposure of Alfred James, which was to be the signal of a general assault upon ourself and paper by the howling pack, that were gnashing their teeth in furious wrath at our temerity in launching a spiritual paper. They well knew that their hunting down of mediums was to be brought to a speedy end. At length, by the meanest intrigue that men, having any claims to moral or social character, ever entered into, they managed to concoct a falsehood impeaching the mediumistic integrity of Alfred James. At once the "Journal" sprung upon, as it supposed, its helpless prey, and was rash enough to couple ourself as being an accomplice of Mr. James in deceiving the public. This was what we knew was to come sooner or later, and we were not loth to meet the vile and deadly assault. In our next number, under the title of "A Villain Unmasked," we laid bare to the gaze of the world the horrible and iniquitous career of its editor. Such an arraignment and exposure no honest or honorable man would have ever submitted to, and yet not one word of reply did the convicted villain ever attempt to make.

From that time we have had to meet the con tinued and unremitting efforts, of Col. Bundy, and those who sympathize with him, to besmirch and degrade Spiritualism by all kinds of falsehoods concerning it or those connected with it. In doing this we are only too sensible that our position is wholly misunderstood and that we are regarded as wasting time in personal controversy that could be more appropriately devoted to the general advocacy of Spiritualism. Nothing could be further from the fact than such a judgment of our course. We have no personal controversy with any one, and if we had our paper is the last channel through which we would seek redress for personal wrongs.

We are fighting solely for what we believe to be the maintenance of the most important truths in which all mankind are interested, and if our readers cannot see this we fleither expect nor ask their patronage. If we have acted unjustly toward any person or persons, in the discharge of our editorial duties, we are unconscious of it and will only be too glad-to set them right so far as we can. But this we assure our readers, that whatever is just, honorable, true and right, we will continue to do in the defence of truth, without fear, favor or affection, for any one. By this course in the past we know we have done a most important Ant. work in the advancement of truth, and the hundreds of commendatory letters that we are receiving convinces us that by far the greater number of true and earnest Spiritualists concur with us in that view. We shall therefore go on without a thought of turning, and fight the battle to the end. Those who feel that we merit their encouragement and sympathy, can show their approbation in no more effectual and, to us, gratifying way than by helping to extend the eirculation of MIND AND MATTER. It has filled and will continue to fill, so long as we control its columns, a field of human inquiry that no other publication has ever done, and will be to the honest seeker of the truth, the whole truth, and nothing but the truth, concerning the dual nature of man of the greatest value.

"Journal" the organ. It was hoped that those concerned would have the consistency to endeavor to give a practical demonstration of the utility of their hobby, but this was disappointed, and we have had instead nothing but boasting about the wonderful things that were never done or sttempted to be done.

That scheme was labelled a movement to reduce Spiritualism to a science and under that highsounding designation it was taken, by thoughtless Spiritualists, to mean something more valuable than the natural facts of phenomenal Spiritualism. Under the title of "Philosophic Lyceums-The 'Church of the Future,' " Col. Bundy has started a new scheme which is as meaningless as was the fiasco to which we have alluded. To the elucidation of this scheme, Col. B. devotes two whole pages of the last issue of his paper. We would gladly lay the whole matter before our readers, if space was not of too much value to do so, in order to show how little competent Col. Bundy is to suggest anything practical or useful in connection with Spiritualism. We must content ourself with a few short extracts from this labored display of "wisdom." In the outset Col. B. says:

'In several recent editorials in the "Journal," including two entitled, "Wherein Philosophy needs Religion," and "The Field that is White for the Harvest," the "Journal" has called attention to a clear and definite plan of local organization, designed to be set in operation in every neighborhood. The chief object of this plan is to do away wholly with creed as a basis of social co-operation and union, and to substitute a comprehensive and philosophic gratification, through one organization, of the various wants and tasks which now seek their proper aliment in the church, the theatre, the club, the opera, the concert hall, the lecture course, the college, the masonic lodge, the art gallery, the ball room, the evening literary sociable, the investigating spirit scance and the school of philosophy.

" Under these circumstances we propose a social platform on which men of science, artists, agnostics, Christians, liberals, unitarians and trinitarians, men of high church, low church, and no church, truth seekers and pleasure seekers, materialists, Spiritualists and transcendentalists, the fashionable and the eccentric, rich and poor, the talented and the uncritical, those who think deeply and those who have no time to think, shall all find that which shall attract, improve and elevate them. We propose a church more Catholic than the Catholic, broad as the world, entertaining as the drama and luminous as civilization. It shall cover the scope of human nature, by furnishing to the multitude, the following natritious soul-food, viz:

"1. Praise of all known worth, and especially of all accessible and inimitable human worth. This is the true worship." (What if the majority would say that is bosh and no worship at all?)

"2. Elucidation of all known truth, science. "3. The presentation and illustration of beauty,

"There are a great many spirits assembling here and they have something very particular to say to you. You must catch every word they say, because it is for the future."

These were the words taken down by us at the time. The control changed and we were addressed as follows:

"Good morning-William White. [The name was given as the spirit's introduction.] You may be surprised, and you feel surprised; but I have come here for a purpose to-day, and allow me to assure you that if that purpose was not important would not have returned at this time; for the moments are too precious to be spent in idle and frivolous talk. Allow me to give you the names of those who come to you to day. First, I will mention my dear sister and co-worker, Fanny Conant, Judge Edmonds, Prof. Hare, Brother S. S. Jones, Friend Johns, Robert Dale Owen, Robert Burns. Joy II. Fairchild, Theodore Parker, Mrs. Hemans and Benjamin Franklin.

"We are a band of spirits that have returned to you with the specific object of aiding and assisting you in publishing to the world a journal devoted to Spiritualism-independent, fearless and just to all mankind, and especially to the down-trodden and persecuted mediums.

"The great fault of the past has been that we have sought to gather figs of thistles, expecting to rather rich and rare fruit from the stunted tree. forgetting all that we have received from the spirit-life came through the channel of modern We have allowed the grossest mediumship. wrong to be perpetrated upon the tender shoot, thus stunting its growth, and destroying its beauty and usefulness. Unless something is done the tree must die-be cut down-and cast among the rubbish of the past.

We are going to place in your hands the means and power to dig about the roots of this tree, and to restore to it its waning life. Now to business.

We have for time past urged the establishment of a fearless and independent journal. You have looked upon the task as a formidable one. and it has almost overpowered you. We have come as a band of spirits to assist you-to conduct this prospective journal as it should be conducted. and we will, from time to time, influence you to write our thoughts in the future. Let no time be lost. It will be a success, and the time you have so longed for will have come, and the great object of your life will have been attained, and the gates of the spirit world will be opened wide to all mankind.

"Your commission is signed and sealed, and we come to-day to deliver it to you. May you ever be faithful to your trust, and may you uplift Modern Spiritualism from its miserable degradation of us, was mean enough to send us his paper which Col. Bundy was the head-centre and the requirement of the times. It lacks vitality, soul,

Friends, labor to this end, and the spirit world will bless and help you. It is the cause which that world leads that we are engaged in. Stand shoulder to shoulder yet a little while and victory will be assured.

## HOBBIES AND CRANKS IN SPIRITUALISM.

So frequent are these becoming, that it is well to give the subject a little attention at the present time, in as much as a new hobby has been launched by Col. Bundy, in the hope of diverting attention from matters of practical importance to Spiritualism.

Those who have given any attention to the editorial course of Col. Bundy will recall the many projects he has from time to time broached as ing Convention of Spiritualists and Liberalists conducive to the propagation of Spiritualism. for the State. of Texas," etc. Dr. Eugene Which one of all those various projects he has Crowell answers: "The conception is a grand ever shown to be of practical value, we cannot now one, but the question which immediately remember. Some two years or more ago, Col. B. set about controlling the Spiritual movement by instituting what he represented as an organized | and sustained efforts would be necessary to pracattempt to regulate the conditions under which | tically realize the idea?" A most natural quesseances were to be held, and all mediums who would not submit to those conditions were to be | any sensible man from proposing so absurd and starved into submission, or to death, as they might | impracticable a scheme. In another place Dr. elect. An association, it was said, had been Crowell says: "The scheme is an admirable one, formed in Chicago to carry this scheme into effect, and all liberals and intelligent minds will so view and certain sympathizers in the editorial vagaries | it, but you do not desire to launch it without a fair and S. S. Jones, the murdered proprietor of the of Col. Bundy, in the city of Brooklyn attempted prospect of success, and this I am afraid it would "R.-P. Journal," to start an independent, fearless to imitate the Chicago demonstration. The col- not achieve." To which Col. Bundy, in an appaumns of the "Journal" contained the formulated rently lucid interval, replies: "Nothing is admir-In response to that call and in pursuance of the orders of the would-be spiritual oligarchs until the able unless it is truly adapted to the wants of huutter futility of the scheme became universally man nature. If it is admirable it is practical." evident when it was ignominiously dropped and Take that, Dr. Crowell, and "put it in your pipe nothing further has been heard of it except as Col. Bundy from time to time referred to the wonderful results attained by that mortifying failure.

whether in statue, painting, poem, drama or music,

"4. Co-operation in mutual helpfulness and duty: LOVE OR HUMANITY.

"5. The investigation of the unknown-the narowing but perpetual domain which science still leaves sacredly dedicated to mystery : RELIGION. "6. The scientific study of Immortality : SPIRIT-UALISM.

"7. The discussion of the doubtful : PHILOSOPHY. "In all this basis, no one is called upon to believe anything, or even to know anything as the condition of admission. There is no confession of sin and no recognition of its existence." (Does that not account for a good deal of Col. Bundy's moral obliquity?) "There is no sense of human responsibility," (Is that not just the church for him?) "and no hint of divine punishment."

We must here cease quoting. It may be a surprise to our readers, but we assure them that up to latest advices from Chicago, Col. Bundy was still at large and not in the Lunatic Asylum. With that self-complacency that is ever a symptom of mental as well as moral unaccountability, Col. Bundy sent his insane proposition to sundry persons whose criticisms of it he invited. Mrs. Emma Hardinge Britten says, "I have only time to say, I heartily concur in your views." The less credit to her for perspicuity. Rev. Samuel Watson writes: "Your powerful editorial on The Field that is White with the Harvest,' has been received and read several times with profound interest. It is the most important subject that can engage the attention and hearty co-operation of Spirititualists. I most cordially approve, and will earnestly advocate the plan at the forthcompresents itself, is, is it possible to unite the diverse and even antagonistic elements, whose combined tion, truly, and one that would have prevented and smoke it," is the flat of his "luny Majesty," What right have you to question the wisdom of Col. Bundy upon the subject of his insane hobby ? No medium, so far as the public have ever been | Mr. A. J. King writes to Col. B.: "Your editorial, informed ever consented to give their seances in 'The Field that is White with the Harvest,' was

# [NO VEMBER 27, M. S. 33.]

# MIND AND MATTER.

definite important principles, differentiated from other organizations, to make a living growing thing that the world can see, study, admire and embrace." We think Col. Bundy's scheme of organization lacks a good deal more than Mr. King specifies; it lacks everything practical or useful. Mr. S. B. Nichols, as if conscious of the sorry display that his leader is making of himself, confines himsel to saying, "I like your article on organization." How much he liked it, and why he liked it, he does not state. Mr. George A. Fuller says: "The 'six practical purposes,' of organization as elucidated in the editorial entitled 'The Field that is White with the Harvest,' in the "Journal" of Nov 6th, if adopted by the liberals of America, would be promotive of great good. The plan is simple. ; ractical and efficient." We will know all about that when some lunatic sets about attempting such an organization. That such a one will be found we do not believe. Col. Bundy is not yet himself crazy enough to attempt it. Mr. Otto Wetslein writes: "Your editorial, 'The Field that is White with the Harvest,' is at hand, and was read with great interest. Your remarks and appeal are timely, broad and practical, and if resulting in the great end you have in view, they will do a great deal towards the moral and social elevation of the vast multitudes who have now said their last farewell to old orthodoxy." That if does the business for all that investment in "Large Expectations." J. B. Young, Esq., Attorney, of Marion, Iowa, writes : "You are in the right track. I will aid you all I can. Truly the harvest is plenteous." Mr. Charles W. Lakey, publisher of the "Amerisan Builder," writes: "The Field that is White with the Harvest has a good ring. Bravo!" Rev. H. W. Thomas, D. D., writes that he likes the edtorial, and will take up the subject in a sermon soon. Dr. A. B. Spinney says: "Your editorial upon the subject, 'The Field that is White with the Harvest,' just meets the demand of the hour, hits the n ill upon the head, and should be read and acted upon by every Spiritualist, Liberalist, and lover of mental liberty and moral purity in the country." Dr. G. H. Geer writes: ""The Field that is White with Harvest' is timely and just suits my mind," etc., ad nauseam. Stop writing, all of you, and set about doing something. The way to take in the "harvest" is to stop talking and go to work. While you are pothering over utopian plans to perform, so simple an operation, that harvest will rot in the field, unless the humble laborers turn in and each does a part of the work in his or her own way. No "Philocophic Lyceum nor 'Church of the Future'" will amount to anything in a matter that the masses can alone perform without let or hindrance from any quarter. It is suprising what a desire prevail among spiritualistic pedants to get back to the obstructive methods of Christianity. This thing can't be done; and it might as well be abandoned now as later. A "Church" the membership of which do not recognize "the existence of sin," "who have no sense of human responsibility,' and who do not expect punishment for their transcressions will flourish nowhere but within the confines of Bedlam. The great need of the hour for humanity is evidence of that which is true in relation to man's dual nature, spiritual and material. This can only be obtained through spiritual impartation, and hence the especial work for Spiritualists to do is labor for the increase of light from the spirit side of life, to point out the true road to eternal happiness. The part which Colonel Bundy would have the investigation of this most important of all the various means of instruction and improving humanity, in his visionary scheme, shows how little value he sets upon it. If this scheme of Col. Bundy means anything it means that he is so heartily sick of demonstrated Spiritualism that he wants to hide it as far from sight as possible. It is strange he can find, even the few he has, who have approved his scheme, in the Spiritualistic ranks. We expect that this scheme will amount to just as much and no more than did Col. Bundy's previous hobbies. We allude to his so-called "Weeding out Scheme," and his "twenty-three Editor-at-Large" project. Every one knows they resulted in nothing but to render all concerned ridiculous. We want decidedly less philosophy and science, and a good deal more Spiritualism and common sense, than is now to be found among those who aim to divert Spiritualism from its proper mission. How Professors Buchanan and Kiddle, will relish the church feast to which Col. Bundy invites them re would like to know. We could hardly supposed they would care to fellowship with those who do not recognize the existence of sin, and who have no sense of human responsibility. That whurch is a little too broad and liberal for us, and we are by no means as fastidious as those pious Spiritualists. We cannot tolerate the project, and we will not be so uncandid, as by our silence to appear to. We are decidedly opposed to that "Church of the Future," as much so as we are to the church of the past. It is time the church business had an end among Spiritualists. Reader don't you think so?

# WHAT IS THEOSOPHY?

Those of our readers who are familiar with the movements of Madam Helen P. Blavatsky when in this country in 1874 and 1875, need not be told that an attempt, originating with herself, to subordinate the Spiritual movement to "Occultism," was then made, and that that purpose is still contemplated by her and the few persons who have co-operated with her in this reactionary and obstructive movement. The most prominent follower of Madam Blavatsky, is Col. Henry S. Olcott, who seems to think her almost possessed of creative power. That Madam Blavatsky is a pretender to knowledge and power which she does not possess we positively know and are prepared to prove. In order to inviegle Col. Olcott, to aid her in her plans, it was necessary to convince him that she was what she claimed to be, an adept in art magic, and could command the elementary inhabits of earth, water, air and fire, as well as human spirits to do her bidding.

We will here only refer to two instances in which Madam Blavatsky resorted to the boldest trickery to deceive Col. Olcott and others. In how many other instances similar fraud, on her part, was practiced, we know not. By sundry hocus-pocus proceedings, which Madam Blavatsky succeeded in carrying out, Col. Olcott was made to believe that she possessed the power to command and control liunian spirits, and especially the spirit of John King, who was at that time, almost nightly, appearing at the seances of Mrs. J. Nelson Holmes, in materialized form, At one of those seances, which was attended by ourself, the spirit of John King appeared, and called up nearly every one in the circle to see, and converse with him. The first to go forward was Col Olcott, who, as a token of his appreciation of the spirit's efforts to favor his investigations, gave the spirit his signet ring. Shortly afterwards Madam Blavatsky was called and went forward. To her, John King gave Col. Olcott's ring, a fact which she shrewdly kept to herself. Nearly all in the circle were called up in a similar manner, until finally we were called up. There was the veritable John King. Making us take hold of his long black beard, he insisted on our pulling it, so as to certainly know it was a growing beard. Then pressing our hand against his throat, he showed us the indubitable mark of his manhood, in the prominent "Adam's apple" which was there. Having done this he extended his hand to us, and supposing he desired us to take his hand, we did so. While grasping it, we found the hand to melt away, and instead we clasped a ring, which he had handed to us. Making known the fact, Col. Olcott claimed the ring as his own, and we handed it to him, supposing it was really his. At the close of the scance, we observed Col. Olcott and others, making a search of the medium's clothing and the cabinet, and on inquiring what was missing, was told that it was Col. Olcott's ring. The ring we had handed to him was not his, but that of a lady who was present who had handed it to the spirit. Col. Olcott's ring could not be found. At the next seance Col. Olcott produced his ring, alleging that on going to bed, some mile and a half away, his ring had rolled from his pillow. Madam Blavatsky claimed that she had ordered the spirit of John King to place it where it was found. It is proper to state that Madam Blavatsky lived at the same place with Col. Olcott, and occupied the adjoining room. Col. Olcott was too far under the influence of Madam Blavatsky to suppose for one moment she would willfull; deceive him, and yet such was the fact, as the event proved.

Blavatsky's chambermaid. How far that picture served the purpose of deception for which it was executed by Madam Blavatsky, we have never learned.

In the course of conversation, at the time alluded to, Madam Blavatsky asked us whether we would like to have the picture of some departed friend. Expressing our joy at such a prospect. we replied, "Nothing would please me more." Here Col. Olcott joined in, and said to us: "Mr. Roberts, if Madam Blavatsky gives you that proof of her power to command the spirits, will you cease to uphold and defend the Holmeses?" We answered, "Yes; if Madam Blavatsky can do that, I will acknowledge her right to command my movements." We felt at the time that this was merely a test of our credulity, and that we would run no risk of having to do anything that our conscience did not approve. Madam Blavatsky then, with an air of great confidence in her powers, assured us we need only think of the person whose picture we most desired and the picture should be forthcoming. As we expected, that was the last we ever heard of the promised picture.

Madam Blavatsky had been allowed to play the ame of bluff long enough, and we proposed to prick the bubble that had been blown for our edification. We told Madam Blavatsky that we had no faith in her wonderful claims as a sorceress, and then, in the presence of Madam Blavatsky delivered John King's message, to Col. Olcott, Then there was a scene. Madam, her eyes flashing fire and wrath, told us that she had power to destroy all who interferred with her work, and that Mrs. Holmes, through whom John King materialized, to deliver his message, and ourself, who bore that message, had better beware of her vengeance. Calmly assuring her that we feared neither man, woman, nor devils, we bade Madam Blavatsky and Col. Olcott adieu for the last time. Their mission in Philadelphia ended without one convert, so for as we know, to the schemes of Madam B. and Col. O.

They were more successful in New York, where they managed to delude a few credulous cranks, by methods, as we have every reason to believe, as dishonest and deceptive as those we have related. An association was there formed in which no person, other than a professor of magic, besides Col. Olcott, Madam Blavatsky and Baron de Palm ever publicly figured. This association was called The Theosophical Society" of New York.

Having, after months of sharp practice, managed to get a little recognition from the press and public, Madam Blavatsky and Col. Olcott, with a great flourish of trumpets, set sail for England, to arry on their work of deception there. It would long even thought of it. She herself stated, seem their success there was very limited, for they made their stay comparatively short and hied them away to semi-barbarous India, there to divide with the Brahmin priests the ancient monopoly of deceiving the Hindod masses. If their own accounts of their doings approach any where near truth, the Christian missionaries are at their wits' end to know what to do to maintain their ground against the Theosophic Hierophants, Madam Blavatsky and Colonel Olcott. The latter will pardon us for giving precedence to Madam B, for she is the matron to whose apron strings the Colonel is tied. Recently there have been accounts published that Madam Blavatsky has been displaying her wonderful gifts in India in a way not very different, we presume, from some of the deceptive tricks in this country. In a letter from Col. Cleott to Wm. Oxley, Esq., of England, the former describes a femarkable proof of Madam B.'s marvellous magic power. The substance of the story, as published in an English paper, was, that at a picnic party a cup—one of a set that had been taken out-was missing. Some one of the party, a Theosoph, no doubt, suggested that Madam B. should give an exhibition of her power, by providing a counterpart of the missing cup. Going through some appearance of invoking the production of the article desired, she at length told some of the party to go to a certain spot pointed out, and they would find the missing cup, or a counterpart of it. This was done, and after removing a little earth the cup was found, corresponding in all respects with the set. The same thing, it is said, was repeated on the same occasion with some other missing article. Now, if | integrity of one of their number and yet these those articles were produced through any occult persons are called upon to sign an argument to power possessed by Madam Blavatsky, what is show that Madam Blavatsky was not a deceiver the nature of that occult power? Does she know, | and trickster. That fact of itself shows that there or does she not know? If she does know what it is, and how to exercise it, what right has intelligences. I was strongly impressed at the she, as an honest woman; to withhold it from the Madam Blavatsky. If this were not so, Col. Olcott world? From what we know of the past conduct vatsky to decoy Gen. Lippitt into aiding her in of Madam Blavatsky, we regard her as capable her schemes. We little thought then that we of any deception that she may turn to account There are a good many things not told that are of would ever have the positive proof put into our to increase her prestige for superior wisdom. possession that our surmises were correct, but such | That Madam Blavatsky produced the missing cup was the result. About eighteen months since, in by occult power, we do not believe; and feel as talking to a gentleman about Madam Blavatsky's certain, as if we had seen the whole transaction, impostures while in Philadelphia, he spoke of the that this was a prearranged affair, to enable these picture fraud and told me he had the oiled paper. Theosophic humbugs to bamboozle the credulous brooch passed afterwards / Where was the prowith the different objects in the Lippitt picture cut natives of India. That Mr. Oxley should have bable whereabouts of the broach after it disapout, and which Madam Blavatsky had used in paint- thought Col. Oleott's account of the affair worthy | peared? From what place did Madam Blavatsky ing that picture with her own hands. This positive of publication, shows how little he is on his guard bring the brooch to Mr. Hume's garden? When, proof of her dishonesty is now in our possession, against deception. We have never met a person did she bring it there? How did she bring it and if Gen. Lippitt still retains the picture which who claims to be a medium for the operations of there? Did she bring it there at all? If she did was presented to him as such a trophy of spirit occult forces, that was a greater deceiver than not, who did? When these and many other quespower, he can verify our statement by placing the | Madam Blavatsky. She is as cunning as a fox, but | tions are answered we will have some reason to oiled paper cuttings over the objects in the pic- any one on the look out for her deceptions will believe Madam Blavatsky was honest in this affair

course, occult power had nothing whatever to do with this manifest cup trick.

The London "Spiritualist," which has been especially suspicious of the honesty of mediums through whom extraordinary manifestations of spirit power occur, and which has been a great stickler for the abolition of the dark circles and cabinet seances, seems ready to swallow anything in the way of Theosophical humbuggery which Madam Blavatsky may send to him. The issue of that journal for November 5th, contains the following article headed, "Something Like a Medium." The article was published in the "Pioneer," of Allabahad, India.:

"On Sunday, the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Capt. P. J. Maitland, Mr. Beatson, Mr. Davidson, Col. Olcott, and Madam Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madam Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madam Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewelry that she had formerly possessed, but had given away to persons, who had allowed it to pass out of their possession. Madam Blavatsky then said if she would fix the image of the article in question very definitely in her mind, she (Madam Blavatsky) would endeavor to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front, and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madam Blavatsky then wrapped a coin attached to her watch-chain in two. cigarette papers, [Madam B. smokes, for we have seen her take the pipe out of Col. Olcott's mouth, and without wiping it smoke it herself-ED.] and put it in her dress, and said she hoped the brooch might be otained in the course of the evening. At the close of the dinner, she said to Mrs. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawingroom, she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed o flowers: Mrs. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper package consisting of two cigarette papers, was found among the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to any one since she had parted with it, nor had she for after it was found, that it was only when Madam asked her whether there was anything she would like to have that the remembrance of this brooch. the gift of her mother, flashed across her mind. Mrs. Hume is not a Spiritualist, and up to the time of the occurrence described was no believer in occult phenomena, or in Madam Blavatsky's powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one Mrs. Hume lost. Even apposing, which is practicably impossible, that the article, lost months before Mrs. Hume ever heard of Madam Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madam Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months. This narrative, read over to the party, is signed by A. O. Hume, M. A. Hume, Fred. R. Hogg, A. P. Sinnett, Patience Sinnett, Alice Gordon, P. J. Maitland, W. Davison and Stewart Beatson." Why is not Col. Olcott's name signed to that statement?" He manifestly wrote it and his name before all others should have been there. We fancy we see a very large African in that wood-" pile, in that simple fact. The whole affair is almost a perfect imitation of some of Madam Blavatsky's performances in this country and these were too bold to deceive any one as to the humbuggery of her claims to occult powers. It is very unfortunate for these Theosophic charlatans, that Col. Olcott should have found it necessary to argue in favor of the honesty and genuineness of the affair. Here was a company of ladies and gentlemen socially met to dine together. Who of that party of friends would be so uncourtgous as to question the was the largest possible reason for supposing the affair was a put up job between Col. Olcott and was as disinterested a witness as anybody else and his name should have been put to that paper. essential importance to show the real nature of this wonderful manifestation of occult power or theosophical trickery. Why are we not informed to whom Mrs. Hume gave the brooch? Why are we not informed when and, to whose hands the ture. These cuttings were obtained from Madam have no trouble in detecting them. As a matter of -not otherwise. We have a theory about it that

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

Belloving that Madam Blavatsky was deceiving Col. Olcott, we took occasion at a subsequent seance to question John King in person, as to the truth or falsehood of Madam B.'s power over him as a, spirit. He was at the time before us in a fully lighted room. In reply to our question, he said, "Tell Col. Olcott to ask Madam Blavatsky how his ring came to be placed under the pillow of his bed the night I handed you the lady's ring from the cabinet." Inferring that he intended to imply that Madam did it, and not himself, we called-upon them at their-house in West Philadelphia.

Thinking to impress us with her wonderful powers as an adept in neeromancy and magic, Madam produced a picture that she had painted on white velvet, that she said had been produced in the dark, by her orders, given to the spirits. This wonderful picture, I was told, was to be presented to Gen. Francis J. Lippitt, as a token of the appreciation in which he was held by working spirit time that this picture was a trick of Madam Bla-



the office too late for insertion, we will be glad to Col. Olcott's argument does not touch. We infer that before that dinner was given Madam Blavatpublish it in our next issue. It is entitled "The sky had, in some way not explained by her, come Outlook of Spiritualism." into rightful or wrongful possesson of that brooch, MR. WELLA ANDERSON informs us that he is and wanting to convert the skeptical Mrs. Hume-

rapidly improving in health under the magnetic treatment of Dr. Carter of No. 134 South Eleventh street this city. Dr. Carter's office hours are from 10 to 12 a.m. and 4 to 6 p.m. and every evening except Saturday evening at his residence No. 2027 Columbia avenue. Give him a call, for he seems to have perfect control of all nervous diseases.

MATERIALIZATION .- John R. Connor, who at noon Sunday last, at his residence five miles southeast of the city, passed to spirit life, appeared at 8 o'clock p.m. the same day in materialized form at Stewart's seance, Pence Hall, to his brother, Samuel Conner, and others, the apparition was readily recognized by the several persons present who shook hands with the form which was seen to sink while conversing with the brother and pass away,-Terre Haute Express,

"THE science of elocution comprised in the elements of elocution." A manuscript work with the above title has been shown us by the author, Prof. Richard Culver. It appears to us to be a most complete work and well worthy of being considered a text book for the culture of the voice and correct reading. It will be very useful for professional men, and especially the dramatic profession. We can confidently recommend it to publishers and we think they will not regret taking it in hafid. The author may be addressed at this office, 713 Sansom Street.

WE would call the attention of our readers to an article on the first page, entitled "Dr. A. B. Dobson's Mediumship endorsed and appreciated by Emily Reed and others." It gives us great pleasure to inform our readers that Dr. Dobson, who has so kindly offered his valuable services, to increase the circulation of MIND AND MATTER, is meeting with such remarkable success as a slatewriting, test and healing medium. Letters have been received by us from all parts of the country expressing the greatest satisfaction in accepting Dr. Dobson's offer. May he long be spared to help on the glorious cause.

SPIRITUALISM.-Mr. Charles H. Foster, the distinguished 'test medium, has arrived in the city, and located for the present at 111 Carondelet st. where he may be consulted during the day and evening. He returns in the best of health, and with renewed energy to prosecute his laborious work. He is held in grateful remberance by a host of inquirers whom he has satisfied by his mystic power, and by many friends who will be glad to welcome him to our city. Having twice before been a visitor here, he feels at home among this people, whose spontaneous nature so well agrees with his own. He has acquired fame in all the great cities of Europe and America, and come to be styled the "World's greatest test medium." -Picayune, New Orleans, La. MR. H. S. JOHNSON of Tioga, Pa., came recently to this city expressly for the purpose of testing the genuineness of the materializations that occur through Mrs. James A. Bliss. His first seance was very unsatisfactory, and he was about to leave the city much disappointed, but on going to the depot on his way home he became "turned around," and lost his way and could not find it, until he found out that he was ten minutes behind time. He returned to the residence of Mr. and Mrs. Bliss, and at the public seance on last Sunday evening, he had the satisfaction of clasping the hand of his departed wife, also that of a spirit daughter. Mr. Johnson is a careful investigator and declares that the recognition was perfect. He has gone to his home in a very happy frame of mind. LAST Thursday evening, at a reception tendered to Mrs. Emma Hardinge Britten, at the residence of Col,S. P. Kase, 1601 North 15th street, this city, Wella Anderson, the noted spirit artist, was invited to be present. He had been requested by Mrs. Britten to bring with him a sheet of paper and pencils. During the evening Mrs. Britten requested a young gentleman who-was present to preside at the piano, to assist the spirit guides of Mr. Anderson in taking possession of him. He did as requested, and Mr. Anderson soon left the room under spirit control. In the short space of seven minutes he returned, bringing with him a portrait of the musician's grandmother, which he claimed to fully recognize. This created sufficient interest to call forth the request of Mr. Anderson for another sitting. He again retired from the room, and inside of eight minutes he returned, bringing with him a picture which Mrs. Britten said was the perfect outline of her "sailor-boy" brother. Mr. Anderson has given thousands of just such remarkable tests as this by his most interesting and convincing phase of mediumship. He is now prepared to sit for the public for spirit pictures, and will recive visitors at No. 2027 Columbia Ave. To those who are really desirous of obtaining spirit portaits of their friends, he will give a trial sitting free of charge, and no pictures are allowed to leave his hands at any-price unless entirely satisfactory to the sitter. We have never heard of a fairer proposition to the public than this, and we would advise our readers to give Mr. Anderson a trial and urge their sceptical friends to do the same. Mr. Anderson is the medium through WE have received an able article from the pen of whom "Billy the Bootblack," the spirit guide of himself some time ago. His office hours are from

# BLACKFOOT'S WORK.

# REMARKABLE CURE.

A few days ago a lady called at my office and after greeting me very cordially said to me, "I am a person who has been entirely cured of pains in the head, which sometimes have been terrible; also a weakness of the limbs. I have suffered that which no tongue can tell. I have tried doctors of all kinds, but found no relief from them whatever. I accidentally heard of Blackfoot's paper and tried it, and now I am a different person entirely; all pain has left me and I am growing strong and gaining in flesh every day. I assure you, Mr. Bliss, that I cannot say too much in favor of the paper and I am willing to give an ac-count of this remarkable cure to any person who will call upon me. I do this because I feel it is my duty to do so, and hope that others may be relieved as I have been." The address of this lady is Mary H. Mason, 738 Clover street, Philadelphia, and to those who desire to see the effect of Blackfoot's paper on a general debility case I would advise to call upon this lady and see for themselves. Many persons have insinuated that all the testimonials that appear in Blackfoot's Work came from parties outside of Philadelphia and are not genuine. I will furnish the original letters to doubters if they want them. May the good work of Blackfoot still go on.

JAMES A. BLISS.

# WONDERFUL.

Oberlin, O., Nov. 8, M. S. 33. Jas. A. Bliss-Sir:-Enclosed find forty cents for magnetized paper. I think it is wonderful. Yours, MRS. E. D. SCHULL.

# WOULD NOT BE WITHOUT IT.

Charleston, Ill., Nov. 3d, 1880. Dear Sir :- Please send me the magnetized paper for another month. It has been a great enefit to me, and I would not be without it if I could help it,

MRS. J. P. GRAY.

## WORKS LIKE A CHARM.

New Centreville, N. Y., Oct. 4, 1880. Mr. Bliss:-The little sheet that accompanied the hymns sent to me was applied to Mrs. Sanborn's throat and lungs and worked like a charm, Red Cloud talking and showing himself to her, instructing her how to use it. Yours truly,

ST. JOHN B. SANBORN.

#### VERY THANKFUL.

Oakley, Mich., Nov. 11, 1880. Friend Bliss :- Enclosed find forty cents. Please send magnetized paper to my address. I am very thankful to you and your angel band for the good they are doing me. I do not know how I can get along without them. Yours truly, LUCRETIA HAWLEY.

# RECOMMENDS IT TO ALL.

Falconer, N. Y., Nov. 13, M. S. 33. Mr. Bliss:-I am recommending your magnetized paper and giving it away to my friends wherever I see it is needed, and the result has been most favorable, I bless and thank you and your good spirits for the work you are doing to help suffering humanity. Yours aways; CATHARINE DAVIS.

# [NOVEMBER 27, M. S. 33.].

# 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,

# -:0:-

# 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 stampa 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 symptons.

Maquoketa, Iowa.] DR. A. B. DOBSON.

# A Vitapathic Physician's Kind offer.

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

This offer remains good for all time. J. B. ČAMPBELL, M. D., V. D. 266 Longworth St., Cincinnati, Ohio.

# --:0:--Dr. J. C. Phillips' Liberal Offer.

**UMRO**, 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.

of hair. DR. J. C. PHILLIPS, Psychometrist, Clairvoyant and Magnetic Healor. Send lock of hair.

# -:0:-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.

# 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 threecent 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. Brownas a most important one to the afflicted apart from the interest we have in it.-ED.]

that it might have come into her possession by supernatural means. The days when the pretence of supernaturalism will suffice to deceive sensible péople, ended when Modern Spiritualism was launched by the spirit world.

to occultism, as a further appendage to her follow-

ing, she sought to avail herself of the brooch she

had in her pocket to effect her object. Intro-

ducing the subject of occultism Madam Blavatsky

asked Mrs. Hume if there was anything she

wanted particularly, at the same time concentrat-

ing her whole psychological power upon her to

influence her to ask for that brooch, the history

of which Madam B. was fully posted about. If

this may seem to be straining a theory, we assure

the reader it is not. Madam Blavatsky is a wo-

man of extraordinary psychological force, as scores

of the strongest and most positive men who have

fell victims to it can testify. Having succeeded in

influencing Mrs. Hume to ask for the brooch; the

rest of the farce was easily performed. But, like

all smart tricksters, when closely watched, Madam

B. betrayed herself. When she wrapped up that

superfluous coin in those two cigarette papers she

showed the hand she was playing in a way she

little expected, and when she afterwards an-

nounced the absence of the cigarette papers from

her pocket she threw up her hand. The finding

of those two cigarette papers afterwards envelop-

ing the brooch in the garden amid that star bed

of flowers where she saw it clairvoyantly fall

settles the businness. The brooch found its way

beyond all question from the place that the

eigarette papers came from, that enveloped it,

and that was from Madam Blavatsky's

pocket. Nothing was easier for her while that

search with lanterns was going on than to drop

the brooch among the flowers. That she did

not find it, who was the only person who saw it

clairvoyantly fall there, is not the least suggestive

fact connected with that ridiculous hunt. And

Col. Olcutt and Madam Blavatsky and their hum-

bugged admirers call this occultism. Why, so far

from its being in any sense a hidden transaction

we can see it "clairvoyantly" clear through old

It has been our mission to throw light on many

dark and unsightly attempts to humbug the public

in the name of Spiritualism, but we know of none

that can compare for brazen impudence with that

which has been made by Madam Blavatsky, un-

der the pretence of her possession of supernatural

powers to execute the purposes of her will. That

Madam B. and Colonel Olcott, on her behalf, do

claim that she possesses supernatural powers is

shown by the following expression of Col. Olcott:

"Even supposing that the article (the brooch)

could have passed in a natural way into Madam

Blavatsky's possession," etc. This plainly implies

mother earth.

Theosophy! bosh. Theosophs! fools professed. Spiriualists repudiate---utterly repudiate---the whole humbug as having a shadow of truth or honesty about it. Col. Olcott, Madam Blavatsky, and other votaries of Theosophic humbuggery, claim to be Spiritualists. If they are honestly Spiritnalists, you have all the greater reason to see that they shall not bring shame and dishonor on that eause by their artful attempts to simulate spiritual phenomena. We may soon have reason to pay our respects to the Society which Col. Olcott and Madam Blavatsky claim to represent. It is not a whit more tolerable in its principles than are the charlatan acts of its founders.

# EDITORIAL BRIEFS.

COL. ELDRIDGE is quite sick at his home, 1509 Pine street, St. Louis, Mo.

DR, H. ADDISON STEWART has removed his office to 705 Arch street, this city.

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

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss 1620 South Thirteenth Street.

REMEMBER the developing circle held by Mr. James A. Bliss at his residence, No. 1620 South Thirteenth street; every Monday evening.

WE, from information received, feel it our duty to caution the public in regard to the pretension of Mrs. Effie McNeil, of this city, as a medium for business information from spirit sources.

MES. BLISS' seances close early, and those who have to go great distances will have ample time to go home.

MRS. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday even ings. Admission 50 cents. Private seances will be held by special arrangement.

WE have received a letter from Mrs. C. Fannie Allyn this week denying the statement that has been made in regard to her joining the Baptist church, and we hasten to give her the benefit of the denial. Such reports are contemptible, and we have no sympathy with those who make them to injure a person.

our esteemed correspondent, B. B. Hill, Esq., of Mr. James A. Bliss, gave such a correct likeness of Springfield, Mass., which was intended for publication in this week's paper. It having arrived at 9 A. M. to 12 noon.

# BETTER THAN DOCTORS AND PLASTERS.

#### Randolph, Mass., Nov. -, 1880.

Dear Sir :-- Mother has used your magnetized paper for general debility with great benefit. It as done her more good than plasters or doctors. Please send one sheet each week for one month, for which find money enclosed.

# Yours truly, G. A. CARTRIGHT.

# KIDNEY COMPLAINT ABSOLUTELY CURED.

Plainville, Conn., Nov. 6th, 1880. Mr. Bliss :- Please send two sheets of magnetized . Having had a very violent pain paper to over my right kidney for the last three months. I was induced to send for your magnetized paper, which I applied to my back, and in three days all pain left me and I am now as sound as ever. Yours for truth, JOHN GOODRICH.

# DONE UNTOLD AMOUNT OF GOOD.

Sedalia, Mo., Nov. 5th, 1880. Bro. Bliss:-- I sent to you in September for magnetized paper while I was in Shelbina, which I received, and to my great joy it done me untold amount of good. Blackfoot came and told me it was upon the way, also was with me while I used the paper. God and the angels of purity, protect watch and guide you, is my fervent prayer. Mrs. G. T. BARNES.

# FEELS BETTER FOR ITS USE. Columbia, Nov. 9th, M. S. 33.

Mr. Bliss-The sheet of Blackfoot's magnetized paper came to hand. I have worn it ever since, and I imagine that I feel the better for it. I wish however to test it farther before I feel competent to express an honest opinion. There is not much ailing me physically. I am yet a novice in the beautiful science of Spritualism, and some of my older friends in the circle are of opinion that I possess mediumistic qualities of a physical nature, It is for the purpose of developing these, if any there be, that I wish to continue the magnetized paper. Please send me another sheet; price enclosed.

Your pretty little hymn-book deserves to become a favorite with the fraternity. I also acknowledge the receipt of sample copy of that peerless champion of truth and able defender of persecuted mediums-MIND AND MATTER. Sorry that I am not able at present to subscribe for a paper that is destined to become a "Salvation Army." But I will do the next best thing, i. e., I will send it to some one who, I think, will subscribe for it. Fraternally yours,

G. W. HOOVER.

Wm. Roworth, Brooklyn, N. Y., renewing subscription, writes: "I am very much interested in your manly defence of mediums."

### 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.

#### PHILADELPHEA 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.

REYSTONE ASSOCIATION OF SPIRITUAL. ISTS.-Spiritual Conference every Sunday, at 2½ P. P. at. Hall corner of Eighth and Spring Garden streets. Free to every body.

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

#### PHILADELPHIA MEDIUMS.

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

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

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

Dr. Roxilana T. Rox, Healing and Test Medium, 416 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a speciality. Consultation free. Consultation by letter, enclose three 3-ct stamps. Developing circle Tuesday evenings,

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

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

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

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

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

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

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A Brief History of the American Revolution in pumphlet form written by THOMAS PAINE. Price 20 cents; also portroits of PAINE, DARWIN, TVNDALL, and BENNETT, Price 12. HASKELL, 620 Locust Street, Philadelphia, Penna, 5 cents.

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# Homeward; or, the Curfew.

"The curfew tolls the knell of parting day The curfew tolls the knell of parting day, The lowing herd winds slowly o'er the lea; "Now fades the glimmering landscape on the sight."

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The Following is a companion piece to "Homeward; or, the Curfew."

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The scene is in harvest time on the banks of a river. The farm house, trees, water, hill, sky, and clouds form the back-ground. In the foreground are the most harmonious groupings, in which are beautiful and interesting b endings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being eared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that is drinking at the trongh. The milk maid stands by her best cow. Among the feathered tribe, a little girl is in slight waffare with a mother lien, but carefully watched by the feather lie, on the doves. Cattle, sheep, hands, colt, ducks, geese, doves, and other birds, are arbitrate this cloquent "Art Poen," of thrifty and contented American farm life. Competent judges consider it by far the best Farm yard illustration ever produced. The publication of this work will gratify thousands who have desired an appropriate companion please to "Homeward." Stein copied in Black and Two Tints, in a high grade of that Art. The very artistic tinting has produced the most perfect and pleasing sinset effects. Size of sheet 22x28 inches. Published at the low price of \$2.00.

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# RECENT ORIGINAL RESEARCHES AND NEW VIEWS IN MYTHOLOGY.

# BY STEPHEN PEARL ANDREWS.

# Fourth Paper.-[Continued.]

THE GOD, INSTANTIALITY; ZEUS, JUPITER; AND VICISSITUDE, OR JUNO, HIS WIFE.

As for the other vocal elements combined with the dha (of The-os) in the production of Ju and Zeu; and as to the question: Are the God-names of other nations, of a somewhat similar appearance, really allied etymologically with these? we must, at this point, considerably enlarge our ecymological sweep. In turning to these subjects we are irresistibly and as a matter of course, led at once to the examination of the Hebrew names Jah and Javeh or Jehovan. (1.)

It may, perhaps, be well again to call attention to a fact which is but little, I think, in the mind of Christians, that these so-called sacred names are strictly Hebrew, and not in a proper sense Christian. Inman rightly says:

"Another fact of singular importance, is the complete disappearance of the sacred words Jah and Jehovah at the time of our Saviour. Though used by the prophets subsequently to the captivity, we do not find any evidence of their existence in the New Testament; even our Lord himself either does not know them, or else avoids their use."-Ancient Faiths Embodied in Ancient Names, V. 1; p.\610.

The turning point of this inquiry rests in the existence and meaning of the peculiar and remarkable word IAO, which, notwithstanding the mystery, thrown around it, and the pretence that its true pronunciation has been lost, reveals itself at once, to the correct etymological eye, as the three vowels I (ee), a (ah) and o; and the word is pronounced, of course, EE-AH-O. A thorough examination of this word will prove to be of the utmost interest; and the word itself to be almost the very core or centrum of the whole sphere of Etymology.

The three vowels, i, a, o, are to be pronounced; not as in English, but as in Spanish and Italian, and generally over the whole world, where alphabets are used, except in English (1). It is also very obvious to one so versed in the science of language as to be competent to judge, that this word, Juo, stands out very prominently as distinctive and exceptional, hardly another word except it and its variants, in this whole immense family of languages, being composed exclusively of vowels. What I have now to say with regard to it, which is new, is that it is certainly not a Nature-word, nor chance begotten by the mere effort to talk, but that it is, on the contrary, a word reflectively devised, for a particular scientific purpose, and that it was, in a word, one of the leading technicalities of that early stage of Science-development in the Old World, which we are here considering.

These three vowels, i, a and o, are the three pivotal or leading and representative vowels of language at large, i. e., of all the languages of the world (with rare exceptions). It is true that from the Sanskritic point of view u, pronounced like oo, replaces the o, as the front-mouth pivotal vocal, a detail which need not be discussed. These three sounds are made at the three principal Seals of Sound in the mouth, i at the Middle-mouth (between the tip of the tongue and the teeth), a at the Back-mouth (at the root of the tongue, or deep in the oral cavity,) and o at the Front-mouth (the lips, by rounding and projecting them). I is the pivotal sound of all the middle-mouth vowel sounds, a of all back-mouth vowel sounds, and o of all the front-mouth yowel sounds. In many simply constructed languages, these are all the vowelsounds which are recognized (2). Such was the case with the Semitic languages, the Hebrew ineluded, which has original letters in its alphabet for these three vowel-sounds only. The positions of these three all'important vowel-sounds, in the month, will be better shown by the following diagram :

Dha-iao, THE PRIMAL, OR DEVISED WORD, COMposed of, 1. Dha, "Without variableness or sha-

dow of turning," and, 2. Iao, Is, was and will be; Perpetual On-going Change, in Time. D-ya-u-s; Dyaus, the Hindoo Supreme Divine

Name. D-y-u.

Ju-Ju, the Roman Supreme Divine Name. (Ju-piter means merely father Ju.)

D-ya.

## Ja-JAH, the Hebrew Supreme Divine Name.

Dz-e-u-s, ZEUS, the Greek Supreme Divine Name.

The conjunction of these two opposite but complementary grand fundamental ideas, Fixed, Permanent Immortal Existence, and Perpetual Transitory On-going or Succession, is what is meant by INSTANTIALITY, the point where Space and Time meet and unite; which is again every point, and therefore, Universal Being itself; which term has been chosen as the best descriptions of Jupiter, in particular, and of any supreme being, as a philosophic conception.

Christian theologians have felt strongly called on to hedge against the identification of the name JAH with JU and ZEU, or rather, as they have treated the matter of Jehovah with Jove, both of which are secondary or derived forms. But the task is hopeless, and their defeat will turn greatly to their benefit; as is the case with all who fight to maintain the narrow restrictions of slavery and unauthorized authority. Their own mental horizon will widen iminensely when they shall come to identify the conceptions of the Supreme Divine Being of all nations and ages, instead of being the mere partisans of the Hebrew particular idea; and the Hebrews themselves will partake in the same joyous emancipation. They will all be in fact elevated into a higher realm of thought when theology becomes world-wide, and they find themselves freed from the necessity of explaining away or reconciling the unworthy attributes special to the Jewish Jehovah. The Jews are indeed rapidly tending to this broader conception, and promise, in this manner, to keep the lead they have so long honorably held, in the construction of spir-itual and divine ideas. The new Catholic Church of the Pantarchy (the scientific millenium) will have a creed as broad as a:l Philosophy and Science combined; and stands prepared for the accession of all schools of religionists so fast and so far as they shall be emancipated.

We have now to observe that when this very precious technicality iao had been wrought out by the ancient scientists, as meaning the Present Past, and Future, they dallied or played with it by changing its elements into every possible order of permutation; quite as in the change of the syl labus roots ma and am, to mean the same thing already noticed. This play gave the possibility of six different forms, substantially synonymous; for it is essentially the same idea when we say Present, Past, and Future ; Present, Future, and Past ; Past, Present, and Future, etc. These six forms are as follows:

nate middle-mouth vowel sound e (pronounced like the English name of the letter a)-all in accordance with well known lingual laws; producing the form aev, which, with the neuter Latin ending -um, makes' aev-um, meaning age, time, continued period; substantially the same as iao. Variants from aevum are the Greek aion, English aeon or eon, meaning the same; and Latin ae-ternitas for aev, ternitas, English eternity; and Latin ae-tas for aev-tas, a lifetime, (6). This branch of the subject is of the utmost importance, as a precious and strik-ing confirmation of the general argument.

WILL WARMAN

The remaining three forms of the chief vowel triad, aoi, oui, and oia, have left somewhat less distinct and less valuable traces of their existence.

Of the leading vowel combination, iao, the same and other important modifications and additions led to other and almost equally important results. The following tabular view will first be presented and then explained. Numbers are annexed to the forms for easy reference:

1. Iao. 2. Iau. 3. Iav. 4. Jav-ad. 5. -v-ad; vad. 6. -v-at-sh; vatsh. 7. -v-ed-a; VEDA. 8. -v-a(r)d; verbunn. 9. -v - o(r)d. 10. -v-i-d: (vid-s vis) vid-eo; di-vid-eo. 11. -w-i-t; wis-dom. 12. -F-i-d; (F-Greek di-gamma.)--13. -o i d;.oida. 14. -e i d; eidos. 15. ---i-d-ea; Idea. 16. Jaon. 17. -aun; aum, aun, am, etc. 18. -on, om, on. 19. Jam; Ja, Ya, Yes.

20. Jam, Et-iam.

21. --on-on.

-n-on; nein, no.

23. Jam-non-us; Jonas, Janus; Jonah; John; Juno, etc.

Numbers 2 and 3 of this remarkable assemblage of words present no deviation, from iao, other than the normal slendering of o into u (oo), (7), and the normal slide of the vowel u into the consonant v, already illustrated. Number 4 adds a new root ad, making a compound form' Jav-ad. This added rood ad requires a well considered and a considerable exposition. It will be found, curiously, that it has at bottom substantially the same meaning as the devised root iao, to which it is added. This adding of two root words, meaning the same thing, like path-way, in English, to strengthen and define each other, is a common occurrence in the early stages of language. This style of compounds is so abundant in the Chinese that Chinese grammarians have a technicality for them, and naively call them clam-shell words.

For this particular root ad, Fick finds no other meaning, as fundamental, than to eat. I find, however, the suggestion of a deeper radical meaning in the Latin preposition ad and the English at, meaning conjointness, atness the closing-in form of Limitation, which is then contrasted with but intimately related root ak, to divide, the opening-out form of Limitation. (8). Ap, to reach (across the cal problem of those many ages. The discussion chasm, from the opening-asunder to the joining- had however to take a form such as was due to ether-idea) then combines the two, and finishes the particular transition. But this idea of successive openings and closings, which, prevails in and is the absolute essence of every form of Movement or Transitory Existence, as when we move the jaws in eating, or in ARTICULATING, i. e. speaking, or uttering words, may also be denoted, in all its aspects by the use of the single root word ad or at. Let us suppose this little word repeated, as ad, ad, ad, or at, at, at, and no primitive device could have been better, to denote the process of eating, or articulating, i. e. of repeatedly opening and shutting the jaws; and hence for the dividing and joining process of all limitary existence, and indeed of the Form element, itself which is no other than the static residuum of limitary changes; and again reduced "for short," to mere ad, it meant in that forin, to eat. In its various aspects, then (as ad, or as ad, ad, ad) this word repeats iao, Past-Present-Future (as to meaning) by its passage along the current of Time; and so it was the proper word by which to reinforce the other. They both also simulate Kronos and Rhea, his wife, i. e. Time, and Succession in Time, as contrasted with Dha, Theos, the fixed God idea, related to Ouranos or the firmament. Indeed I have now to add that ad, in Semitic (the Hebrew) means precisely this idea, perpetual continuance in time. Jav-ad is to be taken, therefore, as merely a more strengthened and more definite expression of iao-not historically extant, but implied as transitional to the Number 5, is vad, the Sanskrit root meaning speech and to speak, i. e. to articulate or utter words, in syllabial seriation, quite as events occur in Time. As ad meant to eat, so v-ad, the v reretaining and again prefixing the *d*, to become the tained from the abridged iav, meant to talk or English j sound, equal to d-zh, or, in fine, to be- speak. Number 6, vatsh, is simply a variant form, come dz, the value of the Greek .zela(z). So the and is another Sanskrit root meaning speech or articulation. These two Sanscrit roots play a great role in the history and philosophy of ideas, vad, giving rise to VEDA OF VEDAS (No. 7) the Hindoo Bible, or sacred scriptures, and vatsh figuring as the god Speech or Utterance, or "the word," and giving origin, in the then far future, to the Christian doctrine that "In the beginning was the Word," etc. Number 8, is, I think the better derivation of the Latin verbum, and English word (No. 9), than var-dha, heretofore accepted. The weak overy easily intrudes itself between a vowel especially a, and a following consonant, to fill the hiatus. - Number 10, exhibits the root vad weakened to vid in which form it gives the idea of seeing (opening the keen eye) in the Lat. video; and more generally of opening or dividing, quite at large in divid-co, and as seeing and, discriminating mentally or by the mind's eye, so wit and wisdom, still farther at-tenuated, mean to know. (No. 11.) In number 12, we have that peculiar weakening of the lip-consonant sound which was called digamma in Greek, and which resulted in the disappearance of the consonantiality.altogether, whence Greek oida, I saw, i.e. I.know (No.13), weakened again vowel-wise into eid-os, form (No. 14) whence idea (a mind form, or discriminated view), in Greek and English: (No. 15.) We are now brought to another kind of deviation. When people whine a little in their pronunciation, they nasulize (nosify) or take on the (6). Vanjeck, p. 81.

nasal twang, as in French bon (bon) etc. So iao was liable to be uttered as iaon (No. 16.). This, failing of its first sound, becomes aun; and this nasalization strengthening and differentiating into m and n, yields aum and aun, two very leading and important "divine names," which; with their variants were considerably discussed in the Treatise on Jonah. They will be subsequently resumed under their own head. The most leading of these was on or om, (No. 18) used interconvertibly with Aun and Aum, and in one form or the other being the incommunicable (i. e. unpronounceable) sa-cred name of the Hindoos. The nasalization makes, with the vowel, a difficult sound to utter. by those not trained to it; and the statement of the learned that this word could hardly be uttered correctly, was transmuted in the minds of the unlearned into the idea, that it must not be pronounced at all. Probably, at all events, suchwas the origin of this superstition and myth.

Finally, the m and n replacing the mere nase! twang, give rise to two new forms Iam, Ia, Ya, Yes, or Jam, et-ian, being the affirmative form of the idea (Nos. 19, 20), and on or on-on, yielding non, nein, no (Nos, 21, 22), and finally the names Jam-et-non-us, with which the Treatises on John and Jonah were initiated.

Returning now to the leading compound term in this whole discussion, dha-iao, observe again, and attentively, that the first factor-syllable, dhat means fixed extension, or firmamental position, the space element or factor, of Universal Being ; in other words the Static Factor, and that iau (reinforced or not by ad having the same meaning) means changing position, successional seriation, the Time element or factor of Universal Being, in other words, the Motic Factor; and in fine, that the union, in one word or name, or in the Univer-sal Constituency of Being itself, of these two opposite, but complimentary and mutually essential factors of Being, is INSTANTIALITY or the matter and Force of the Real Word; of which the Sun coursing through the sky is the pre-eminent type.

In another and somewhat modified presentation let us say:

1. The Space and Extension, or matter side of Being-Unismal. 2. The Time Form, Limitation or Succession

Side-Duismal.

3. The FORCE, Dynamic or Executive Side-Trinismal.

Among the earliest questions raised by the reflective and philosophic minds of antiquity was this: Whether the Transitory and Evanescent, in the nature of things is, or can be, as real in any sense, and so as eternal and divine as the Unitary, Static or Fixed Element. That invariable Unity, that which never perishes or departs, is essentially divine and good, there seemed to them to be no doubt; but as the rule they regarded the Tran-sient or Time-y as essentially evil, whence Temporalities were inferior; still the deeper thinkers questioned, then as now, whether evil is absolute ; and if not whether then there was not, in the Transitory or changing, an eternal and divine element also. To this some suid yes, and some said no; but, at all events, it became the most trying and persistent metaphysical and theologi

# [NOVEMBER 27, M. 8. 33.]

Back-mouth. Middle-mouth. Front-mouth.

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What lies front-wise in space coincides with what is Future in Time; what lies back-wise, with the Past; and what lies mid-wise, with the Present. So striking and impressive is this analogy, that in Alwato, the New Scientific Universal Language, these three vowels, as affixes, make the Conjugation of the Verb, o denoting the Future, a the Past, and i the Present Tense. But, to my surprise, I now find that these precise meanings of these three vowel-sounds were already familiarly known to these ancients of probably five thousand years ago; and that one, at least, of my most highly prized discoveries is only a rediscov ery pf the learning of those antique sages though independently made by me, and already ntilized before I knew of their knowledge of it.

It is certain that the ancient Hindoos, at least, already had a tolerably definite idea of the inherent significance of the vowel and consonant sounds. The following is a poetical rendering of an ancient Sanskrit Text, by Rev. William, R. Alger (3) :

> Creatures all have come from A. Firmly stand they how in O. All was dark when all was M. S will set the whole thing free. Even mystic Aum is nought -If not unto Siva brought."

I, being, by analogy, the Present, a the Past, and • the Future, the precise meaning of the combination Iao is, Is, was and will be, that is to say unlimited Existence in Time, as contrasted with, and vet as essentially counterparting the Fixed Firmament, or Universal Existence in Space; which last we have seen, is the meaning which is in predominance, to be attributed to dha. In order, therefore, to express the entire Absolute and Infinite; or the Stala-moto-dynamic attribution of the Supreme Divine Being; and, all at once; it would be necessary to write these two roots dha and iao, in one word; and this, we find, is precisely what was done; and from that combination have descended all the divine names of this order-Sanskrit, classical and Semitic; theoretically, we will say, after this manner:

(1.) I as so in feel or 4 in pique, a sa a in father or ah, and a as in English and the other languages.

(2.) The Poetry of the Orient, p. 159.

(3.) A vowel sound is merely a sound made with the mouth open; consisting, therefore, of an uninterrupted flow of the connding breath,

1. Iao-Present, Past, Future. 2. Ioa-Present, Future, Past. 3. Aio-Past, Present, Future. 4. Aoi-Past, Future, Present. 5. Oai-Future, Past, Present. 6. Oia-Future, Present, Past.

The second of these forms, Ioa, is the vowel basis of the second and more prevalent Hebrew Supreme Divine name. Observe that whenever a series of vowels is pronounced, there is a strong tendency for the half vowel consonant sounds, h y and w, to crowd in, as it were, to fill the breathing spaces between the vowels. Another equally strong tendency is for i to change into y, when situated before another Powel; and still another for d and a following i or y to smelt into j Much is to be said of these tendencies and of their. importance in lingual matters, when we come to treat of Etymology, ex professo. The evolution of the name Jehovah has therefore been as follows:

Dha-ioa, D-yoa, Jioa, Ji-ho-wa. JE-IIO-VAII.

By the laws of sound-slide, already well known, and above alluded to, or which will be pointedout in subsequent treatises, all these changes are just such as should be anticipated. The weak second root of dha, namely ha, was readily crowded out again, when followed by other elements, leaving merely d as representative of dha. I before other forms which follow. another vowel tends always, as said above, to be converted into its corresponding weak consonant sound y. D, followed by  $y_{\mu} dy$ , is a combination, on its way to become either zh or the French j, or di or dy reappears as j (sometimes pronounced as , sometimes as dzh-leng. j; sometimes as ch-French j; sometimes as dz (ts)-Greek z; and even as h, in Spanish.) After the dy has become the original i sound from which it arose may still persist, as in the form Jiao. H and w, the weak consonants, allied with a and o, as y is allied with i, tend always to intrude, where these yowels are grouped, as parasitic growths, whence D-ioa becomes Ji-ho-wa, or finally, in the English rendering, Jchovah.

The Latin Jupiter has for its Genitive case Jovis, whence English Jore. This is a subsiduary form. The Latin initial dy of the Sanskrit is represented by f; so that Ju in Jupiter corresponds exactly with Dyo, (more radically, as we have seen, with Diao.) Jovis, on the contrary, is a secondary form, and would, in the Nominative singular, represent a Sanskrit form, Dyavih." (4). Dr. Havernick (5) proposed a secondary reading of the Hebrew name as Javeh, instead of Jehovah, which has some favor among Christian critics, perhaps on the ground that it less resembles Jove ; but the points are to be little relied on for etymological purposes. Yaho and Yahu are also secondary forms of the Hebrew divine name, which still reveal their descent clearly however from the primative D-iao. Before proceeding to the further consideration of Dha-iao, or D-iao, let us dispose of the remaining permutations of the three pivotal vowels. The third and next most important of these is ago. Here the o slenders into u, and the u converts into v; while the middle vowel i changes into its cog-

(4). "Science of Language," second series : Max Muler; p 471.

"Ilistorish-Critesche Einleitung ins alle Testament:"

(7). I am of course not unaware that Sanskrit grammarian reckon u as the pivotal front-mouth vowel sound, and would talk of raising it, by Guna, to o. I prefer to speak degradind (8.) See on this root uk the subsequent paper on Poseldon

eneral lack of interary implements. The could not discuss it as we might do, by clear abstract statements and appropriate technicalities; and so they involved themselves in several sorts of obscurity; at least for us; and we are only now beginning to unravel and understand them.

For instance instead of stating the issue as ! have now done, they fastened upon a prominentinstance of succession, namely upon Articulation, or the utterance of sounds, or of the syllables of speech, and made it to stand for all the changing phenomena, in Time, of universal things.

The real issue, as we might now present it, was: Is Iao, the second part of the divine name, as eternal and divine as Dha, the first part; notwithstanding the fact that *Iao*, Present, Past and Fu-ture, is utterly unstable? But, as they stated that matter, they asked : Is speech, talk, sound, artice lation; utterance or "the Word" alike eternal and divine with God himself, or with fixed unchangeable being; is Iao, Jao or Jah (as we may now restate the question) as much God as Dha, The-os or God himself?

The term employed by the Hindoos to mean Transitory Being was Vatsh, the simple meaning of which was Language; but which, for the purposes of this discussion, came to be a mysterious being, and a virtual god; or it was Veda, simply meaning, Language, and its contained meaning, reason or wisdom; but which, for the purposes of this discussion, after having first become techni-cal, as the Scriptures or the Bible, then became also a mysterious being and a virtual god, who, it was claimed, was from all eternity. Then it was Aum, Om or On, also defined to be "the Word," and to have a still more awful and mysterious character; the special divine name that must not be uttered; in some ages and countries, under penalty of death. Take as a specimen of this wonderful Sanskrit philosophical and theological literature which fills whole immense libraries of books, of unknown degrees of antiquity, the following account of the origin of Om:

"When the Supreme Being was intent on creating the universe, Hiranyagarbha, or Prajapah, issued from his mouth, and was desired to divide himself-a process which he was in great doubt how he should effect. While he was thus reflecting the sound. Om issued from him and resounded through the earth air and sky. While the god of. gods was, again and again, repeating this [sound] the essence of mind [the meaning] proceeded from his heart. Next, the sacred and transcendant vyahritis (bhuh, bhu, vah and svar), formed of the great srurili, in the form of sound, were produced from earth, air and sky [by the reverberation]. Then, appeared, the goddess, the most excellent of metres, with twenty-four syllables (the gayatri). Reflecting on the divine text (beginning with "tat") the Lord formed the savitri. He then produced all Vedas; the Rich, Suman, Atharvan, and Yajush, with their prayers and rites." (9.) .

Add, also, the following: "Then he looked round upon all beings. He beheld all things ia this triple Vedic science. For it is the soul of al: metres, of all hymns of praise, of all breaths, of all the gods. This, indeed, exists. It is an undying thing. For that which is undying really exists. This is that which is immortal. Prajapati reflected. 'All beings are comprehended in the tripple Vedic science. He arranged the verses of the Rig Veda, Twelve thousand Brihatis, and as man Rich-verses which were created by Prajapati, stood in rows, in the thirtieth class," etc. (10.)

(9). "Muir's Sanskrit Texts," Vol. III, p. 11. (10). Ibid, p. 13. Wontinuet on the becond Page.

