

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

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CHARITY AND PRIDE.—A DREAM.

BY ANNIE H. LANING.

- Twas morning, the heavens were tinselled with gold, And with sunshiny promises rife, When Charity robed in her simple white dress,
- Started out on the journey of life.
- stately companion in rose tinted silk, And bright jewels, walked close by her side;
- Whom she'd joined on her way, and ere long, had learned
- That the name of this stranger was Pride.
- Along their bright path, grew the beautiful flowers, And they gathered them each, by the way ; The young fragrant blossoms, and partly blown buds,
- Pride selected, her dress to array : But Charity plucked both the faded, and old, That the seeds of them all, she might gain. Digging roots, entting slips, that these she could plant
- Where they'd cheer a more desolate plain, The heavens soon clouded : the large round drops fell,
- And they stopped at an ian, by the way, The rain came in torrents, but lasted not long, Nor long did their journey delay. When starting again, on this travelworn route,
- Lo! their footpaths were darkened with mud, The flowers by the wayside, were all beaten down, And their fragrance washed out by the flood.

Now Charity lif ed these pale drooping genus-Which so lately had smiled in content, And placed them with others, as drooping and frail, Which she plucked on her way as she went, Her plain modest dress, once so spotless and clean, Soon grew soiled, and begrimed in the mire ; For she still gathered roots, transplanting them all, Nor thought of her own white attire.

- But Pride, saw no blossom, more choice than herself Since it seemed to be all of her care, To keep her rich garments unharmed by the soil,
- While she spurned faded flowers for her hair. The two travelled on, through a long winding way, Pride mourned as her dress grew more stained,
- But Charity, all bespattered with mfid, Only thought of the treasures she'd gained.
- At length they arrived at a clear running stream, Which they both seemed delighted to greet, Whose low gentle murinur, now bade them good cheer
- As it rippled along by their feet. Here Charity washed the dark mud from her flowers;
- Then planted such seeds as she had, That would make in the future, a shady retreat, Where the traveller might rest and be glad.

PHILADELPHIA, SATURDAY DEC. 25, M. S. 33.

Mrs. Crindle, and her astonishing and most satisfactory seances,

ought to teach Mrs. Britten a lesson? I pur- ascertain the true facts relating to distressing conchased a pamphlet entitled "Experiences in Spirit | troversies between friends and neighbors whom I Life, through the Mediumship of Mrs. Elsie Crin- desired to help. And I have found myself vi-dle." I quote, from page 6th: "We seek to soothe brating between two powers (undoubtedly the the discordant elements, and pour the oil of peace spirit friends of both parties) ; at one time stating on the raging waves of human passion. Envy, hatred, and jealousy yet walk your earth, hand in sions, correctly stated by one of the parties (I hand. The harvest is indeed great, and can onlybe garnered through the labor of strong hands, then go to the other side and get a raverse imand brave hearts, who will step fearlessly, yet kindly, forward, and show the mighty power of peace and harmony and thus make your earth one vast Unity of Peace and Brotherhood." 1 earnestly call Mrs. Britten's attention to each sentence in this quotation-this trinity of pearls.

Mr. Editor, you recollect, before the abolition of slavery in America, the Abolitionists never failed to call attention to the fact that the evils of slavery were visited as much on the slaveholder as the slave-upon the oppressor as upon the oppressed -and cannot something be done to show Mrs. Britten that her unprovoked, uncalled for, and wicked persecution of her sister medium, works a two-fold harm-brings suffering and sorrow to EMMETT DESSMORE. with terrible force.

[We will say in reply to Mr. Densmore, that we do think his most deserved rebuke of Mrs. Britten should teach her a lesson, that she will not forget unless given over to the manifestly untruthful slandering of her sister and brother mediums. The allegation which Mr, Densmore rebukes Mrs. Britten for making is a malicious falsehood, maliciously circulated by Mrs. Britten, to prejudice asister medium, who has given more proof of the truths of Spiritualism in the three years of her mediumship than Mrs. Britten has given or will, most probably, ever be able to give should she become a centenarian; Mrs. Britten in seeking to injure Mrs. right time I forced open the cabinet door with m Crindle by circulating falsehoods in relation to foot, and exposed their deception so thoroughly her, hurts no one but herself with those who that the Utica Observer lionized me to such an exknow ought of Mrs. Crindle or her mediumship. It would be well for Mrs. Britten if she was the peer of Mrs. Elsie Crindle in those attributes which constitute the highest womanly worth. Shame! shame: to those engaged in the slanderous misrepresentations of mediums.-Eo.]

Being of a very resolute and persevering turn of mind, I have often struggled in an unsettled Do you not agree with me, Mr. Editor, that this state of mind for days, and sometimes weeks, to that certain facts were, according to my impresmean neighbors, living parties to the difficulty); pression, and finally, after vibrating for awhile, the lying element w tild be defeated, and I would be able to penetrate the whole difficulty deeper and farther on both sides than either party 'could comprehend themselves and bring the whole matter to a final and amicable settlement.

I could give instances where pretended mediums or tricksters (most notable among them was H. M. Fay) have evaded my psychometric power, although I had a slight impression of fraud when he first gave me his hand. But it was so soon overpowered that I went on under false impressions, though in a painful state of mind, and gave him personal assitance to give two fraudulent prised to find my spirit a living thing when it beseances among my personal friends and neighthose persecuted mediums, and reacts upon herself hors. The true impressions with regard to him would almost enter my mind, but were kept back until he went to another locality, where, with another psychometer, I followed him. We detected him so thoroughly that we soon duplicated his entire though very ingenious physical manifestations.

> Utica, N. Y., among strangers, 1 received an im- | zine gun I devoted so much time and labor to influences came over my mind; so after the months I have been here, about fire arms, than chosen committee had been in the cabinet and in all the fifty-three years of earth life, and shall pronounced them unexplainable, I arose in the be able to put that knowledge into practical use net, which was granted. The manager tied my ways and means to do so. I was not ill long, but hands, to prevent a fair investigation. At the I suffered terribly before I passed away.

Spirit Communications Through the Mediumship of J. Wm. Van Namee, M. D., Madison, Conn.

(82.00 PER ANNUM, Payable in Advance;)

Single Copies Five Cents.

These communications came with the request that they might be published, and as I sit regularly to receive communications from the spirit world, I hope friends recognizing the same will report when they see them published. J. Wm. Van Namee, M. D.

HENRY N. BERRY.

I was an old man eighty years of age when I passed away from my home in Madison, N. J., the 22d day of October. I liave not been here long, but I have been long enough to realize that I am a spirit; that I live; that life is eternal. Bless the Lord! I tried to do my duty into my fellowmen-tried to live a right life; but I lacked light. Would to God I had known more than I didknown something of the life I am now leadingfor a truth and a reality. I had a hope, but no knowledge; but to day 1 feel as if 1 could shout Glory-glory-life is everlasting and eternal.

JOHN W. KEENE.

No more suffering-no more terrible agonybut joy and gladness, 1 was not altogether surcame released from my body. I had at times thought much on the subject-thought more than I expressed. When I became conscious, in spirit life, I found myself surrounded by friends; and as time passed on-I have, been here many months-I found those interested in the same inventions that interested me while on earth; and I have gathered much information, and shall be At another time, happening to be in the city of able, some time, to improve greatly on the magapression that the Snell Brothers were frands, who while on earth, 1 want to say to not friends in were to hold a seance in the evening. No adverse Hion, N. Y., that 1 have learned more in the audience and asked permission to enter the cabi- before a great while, having been promised the

Pride, ever more filled with concern for her dress, Thought to wash off the mud which had statued When the water she used only inded her silk. While the dark shades more glaring remained : But Charity, always forgetful of self, Planting flowers by the side of the stream, Dipped her dress-unawares- in the imagical brook; When behold, her white garment was clean.

Emma Hardinge-Britten's Enmity.

No. 1601 North Fifteenth St., PHILADELPHIA, Dec. 17, 1880.

To the Editor of Mind and Matter :

DEAR SIR :- About three weeks since, I was in To the Editor of Mind and Matter: your city for a few days, and called at the house of Mr. and Mrs. Kase-those sterling friends of mediums, and of Spiritualism. Mrs. Emma Hardinge-Britten, together with a f w earnest Spiritnalists, was present, and the conversation turned the reliability of the psychometric science in prov- | ever the form of the person, I feel an inclination upon the propriety of the testing-mediums'-exposing-fraud craze. Mrs. Britten said she esteemed it her duty to ferret out and expose fraudulent MIND AND MATTER has clearly and consistently . The disposition and mind first some by sensamediums. I replied to her that the right of pri- explained a large amount of phenomena that has fion upon my own brain. If perceptive faculties vate judgment happily belongs to all of us, and muddled, befooled and disgraced hundreds of old are large, I feel a heat and pressure over the eyes, that while she and her guides have the undoubted privilege to think they are doing right, in pursu- has ruined the reputation of hundreds of me- the physical appearance, 1 am then able to enter ing and trying to expose so-called fraudulent me- diums, and disgusted and prevented thousands of deeply into the emotions, and finally to speak of diums, others of us have the same right to think persons from continuing their investigation of events, incidents, etc., that are outside of the that in that course she is doing harm and Spiritualism. From present appearances, those sei-nce as originally taught by the Doctor. no good; and further remarked that in my professors of science who have soared so high perhaps if Dr. Buchanan should submit his pho-judgment there are so very many genuine me- above the comprehensions of the common people, tor aphs to Mr. Bliss and Mr. James again, he diums, and there is such a wealth of beantiful may, if they will, yet learn lessons from the col- might arrive at a different conclusion. things showered upon us from the spirit world umns of your paper. through those many mediums, that if she would About twenty-eight years ago I commenced read-devote her time to these beautiful things, her ing "Buchanan's Journal of Man," and learned ferent times, and pronounced it honestly and cortime would be more than filled; that she would my first lessons in psychometry. About that time have no time to devote to the so-called fraudulent Dr. B. commenced the investigation of spiritual owed him a thousand dollars on an account of mediums, and that then her time would be better phenomena, and he treated the subject with a eight years standing; but this one had trusted the employed. Mrs. Britten replied that she would candor and honesty that was quite rare in those illustrate her position ; said that she was recently days. Psychometry was his principal subject, as that the debt was all paid, and the other party inin San Francisco; she had done good work in ex- it was he who first discovered its phenomena. posing and publicly denouncing a fraudulent It was from his writings that I, with many others, medium of the darkest hue-a Mrs. Crindle by were first induced to experiment, and discovered name. Mrs. Britten then related that a lady, who that we were psychometric sensitives. had recently, lost a child, visited Mrs. Crindle's I have ever since entertained great respect for reance, and saw what she at first recognized as her Prof. J. R. Buchanan, his honesty and intelleclost child; but that some one grabbed for the tual ability, and have largely read nearly everychild, and secured-a hundle of rags. Mrs. Britten thing that I have seen in the public print that further related that this poor mother was heart-broken and distracted at the revelation, that friends of that mother arose in one of Mrs. Britten's public meetings in San Francisco, and related these facts; that a gentleman then arose and said he was in favor of lashing Mrs. Crindle to a cart-wheel; and Mrs. Britten, with great emphasis, further remarked ; "And I echoed the sentiment." At that time I had never heard or read of Mrs. Crindle-did not know of her existence; that which Mrs. Britten put forth with so much vchemence I felt bound to suppose must have some foundation, and I replied: "Oh, well! Mrs. Britten, in that instance I suppose you discovered a frand; but I venture to predict that time will come when you and I will be able to look back and see that even Mrs. Crindle has genuine me, diumship."

Yesterday I returned to Philadelphia, and again called at the house of Mrs. Kase. What, think you, was my surprise and delight to find Mrs. Crindle there; to find that she had been holding sceances there, in appartments prepared by Mr. Kase himself, and under conditions precluding the possibility of imposture; and to find, from Mr. and Mrs. Kase, and from many most promithe most unbounded and enthusiastic praise of whole matter out correctly.

Important Facts in Psychometry.

MATTER, of December 4, that you consider psy- | writer. If the person is corpulent, I feel as though chometric sensitives nothing more nor less than 1 was about to be enlarged to fill his capacity. If mediumistic sensitives, and also your disbelief in tall and crect, I instinctively straighten up. Whating the genuineness of the Terre Haute photo-graphs, are to my mind clearly sustained by facts. and describe the form, etc. and experienced investigators-phenomena that Being once thoroughly impressed with regard to

believed that Jesus Christ existed as a man-a wonderfully gifted medium; and although that belief is very much weakened, I will not admit that it is entirely obliterated from my-mind.

But if Dr. Buchanan or any other person supposes that the psychometrical delineation of photographs or autographs proves that Jesus Christ now exists or ever existed, I must say, as an experienced psychometrist, and as a fully acknowledged pupil of Dr. B., that to my mind there is not the least shadow of proof about it. Where there is no controversy, no opposition, no ques-tion of any general interest to be settled, a psychometer may sit down and describe persons and

reveal facts that are truly astonishing. I can give a personal experience, if necessary, extending over a period of twenty-five years, wherein my psychometric power was smothered when most needed. Perhaps I would get enough impression to excite a slight suspicion; then would come a heavy wave from the other side and mislead me in the wrong direction. And after the enemy had accomplished their purpose, I nent and intelligent Spiritualists of Philadelphia, would then be liberated, and could ferret the

tent I shall not be forgotten in that town.

Dr. Buchanan, a few years ago, requested all persons who had experienced psychometric impressions to write a personal history and send it to him: I did not comply with his request, and he may doubt that mine is really a psychometric I am fully conversant with his writings on this - subject.

When I hold a letter or autograph my first impressions are of a physical nature. I feel an in-Your remarks on Psychometry, in MIND AND clination to assume the form and shape of the

rectly written. One party claimed that the other other to keep the accounts. But the books showed sisted it was true.

I was restless and spent about two weeks investigating the case, and going to and fro between the parties who were some miles apart. Truth finally triumphed. When the lying influence lost its power; I took that book in my hand the third time, and disclosed its forgeries so pointedly to the painful and pitiful maker that he voluntarily paid all that he was able to pay, namely, five hundred dollars, and settled it.

Will Dr. Buchanan, Prof. Denton, Charles R Miller, or any of those who do not admit that a psychometer is no more nor less than a Spiritual medium, explain why I did not get the impression of forgery when I examined that book the first and second time?

JAMES J. WHEELER, Delaware, Wis., Dec. 7, 1880.

Mind and Matter Free List Fund,

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

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N.	Y. 50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacrimento, Cal.	2 00
Thomas Atkinson, Oxford, Ind	1 00

W. KRESE ROBERT ELESON.

I am thankful for an opportunity to communicate with my dear ones on earth-my beloved wife, whose health is growing feeble, and whose steps are fast approaching the river which divides us. Soon we'll be united, never more to part, never more to know earth's sorrow. My daughter, Charlie and my son Oscar, God bless you all, I faculty and nothing more. I can assure him that am with you much, and never lose an opportunity to greet you. I want Oscar to know that I have his little one safe, and it will grow to welcome him when he comes to his spirit home. My dear ones livo in Medina, N. Y.

An Appreciative Criticism. WATERFORD, Saratoga Co., N. Y.

Editor Mind and Matter:

It is with deep interest I read your journal in defense of mediums and the advocacy of Spiritualism. You, with the truth, strike the shattered foundation of church theology. The ancient spirits return, that lived in their earth form, about the time of the commencement of the so-called Christian era, and even centurles later, communicating convincing proof that church theology is a myth. The ancient spirits declare that they had no knowledge of such a personage as Jesus Christ. With profound thought, I read the communica-tion of the ancients. The truths coming from the spirits, clearly prove the creeds and doctrines of the Theological Institutions to be a fraud, based on a false foundation. I see maught but that the so called Christian religion must pass away forever. Thanks to the higher powers, the time is near. The churches reel to and fro like the reed shaken in the wind. Thanks to Brother Roberts and Brother James. May the higher intelligences sustain you ever more. Respectfully, MARY S. LLOYD,

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

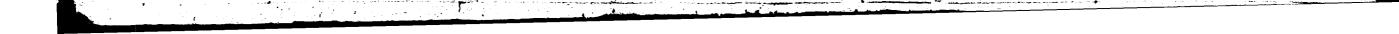
ME, Red Cloud, speak for Blackfoot, the great Medicine M Chief from happy builting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief, Blackfoot want much work to do. Him want to show him heating power. Make stek people well, Where paper go, Blackfoot go. Go quick. Scid right away. No wampum for three moon.

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

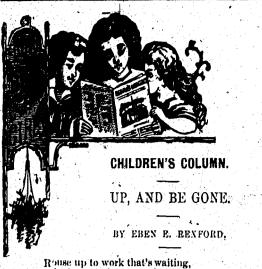
3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may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

A Proposition.

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



MIND AND MATTER



Let's squander not to-day. But make the record of our lives A grand one while we may.

Shake off the sloth that fetters. Put on the will that wins-The battle for the earnest heart In his own breast begins.

Earth's had no nobler hero Since battle-fields began, Than he who knows his cause is right, And does the best he can.

How Robbie Was Found.

BY E. J. POWERS.

"What a terrible storm !." said Robbie's grandpa, hovering over the stove and trying to rub some warmth-into his hands. "It will be a dreadful night on the lakes!"

Yes, indeed," replied grandma with a shiver. glancing at the little clock on a shelf in the corner; "and it will be several hours yet before the boat will arrive,'

It was a November evening; cold and stormy, and grandma and grandpa seated themselves near the stove, and close to each other, trying to keep one another cheerful while they waited for the good boat, Flying Cloud, to bring their only daughter and her little boy, Robbie, to them.

'How I have missed Robbie!" said grandma thoughtfully.

"Yes, and Robbie's mamma, too," added grand-

pa. "Let me see; it is only three weeks since they went to visit aunt Jane; why it seems at leas three months."

Yes, or longer yet. But I am glad that we shall have them here on Thanksgiving day; it will then be just seven years since I brought the little fellow and his mamma home with me."

Seven years? Sure enough, but how time flies! Why,"it seems only vesterday that Robbie's mamma was a little girl!" and grandma sighed, for she thought of the little graves in the church-yard where her other children were buried.

It was seven years ago in October that Robbie's papa died," said grandpa slowly, "and then I went for them the first week in November, and you remember we arrived here just before Thanksgiving day."

Yes, and we shall soon have them with us again," said grandma gladly. "Come quick, oh, Flying Cloud !"

'Just hear that wind; it seems as if it would

the following morning. They soon learned the locality of the hospital, and with hearts beating high with hope went in search of the child.

But another bitter disappointment awaited them. The child was not their own bright, black-eyed Robbie; but sweet little fair-haired May who had been Robbie's playmate on the boat.

When little May saw grandpa and Robbie's mamma bending over her, she threw her arms lovingly around Robbie's mamma's neck and said so plaintively.

'Did Robbie send you for me?''

"Yes, yes, I think so," said grandpa, wiping the tears from his eyes; but Robbie's mamma, with heart so full, could only kiss the dear little face in silence.

After an hour passed in the hospital, during which it was arranged that little May should go home with them the next day, grandpa and Robbie's mamma went out on the street again.

Why did they turn to the right when the street car they wished to take was at their left? Neither could tell, but Robbie's mamma said afterwards that she felt drawn to the right.

When they became aware that they had taken the wrong direction, they found themselves in an obscure part of the city, and were about to retrace their steps when the harsh notes of a violin, badly played, grated upon their ears. There was no music in the tones, but they served to attract attention, and as grandpa and Robbie's mamma

were passing a corner they paused and looked. Grandpa saw only an ordinary minstrel playing a violin, and a little boy seated on the pavement holding out his hat. But Robbie's mamma saw more, and springing forward she caught the boy in her arms while the words "Robbie!" "mamma!" burst at once from the lips of mother and child.

Grandpa was so astonished that he could not move: but in an instant Robbie was at his side.

' Oh, grandpa, you've come at last," said Robbie. I knew that you and mamma would come.'

"What does this mean?" demanded the minstrel, who, after grandpa had explained the matter, still refused to let the child go. Grandpa called a policeman, and the minstrel seeing him coming towards them turned the corner and was soon out

of sight. It was Thanksgiving day, late in the afternoon when grandpa, Robbie's mamma, Robbie and little May reached home. They had sent a telegram to grandma; so she had a blazing fire in the best room and was at the front door ready to give such a welcome as only those can give who have waited anxiously for the coming of their dear ones.

What a Thanksgiving feast that was! No roast. turkey, no great dinner, but such grateful hearts.

that gathered around grandma's table! That evening grandma took Robbie on her lap and rocked him while she listened to his story. His life had been saved by persons residing near the scene of the accident, who lived by fishing, and by what they could gather from wrecks. These people had hired Robbie to the minstrel. for money.

Robbie's story was a long one, and before it was fairly finished the eyelids drooped over the eyes, and Robbie was sound asleep.

Robbie's mamma, coming in from the kitchen, as Robbie's voice ceased, gazed on the scene before her. On one side of the fire sat grandma oloing her daring bo on the other sat grand -himself asleep-with dear, little sleeping May | scientific attainments. clasped tightly in his loving arms. And thus we leave them all in a home of love and happiness.-Young Folks Rnral.

pected that a lawsuit was pending which affected the title to the R.-P. Journal, and involved fifty thousand dollars, and in which it was alleged that the Bundy's had concealed Mr. Jones's will, probably not one would have had anything to do with Bundy's attempt to crush out Messrs. Bastian and Taylor, because they were witnesses in regard to Mr Jones's will. I knew that I, for one, as soon as informed by Messrs. Bastian and Tavlor, that the real cause of Mr. Bundy's animosity was because Mrs. Robinson had subpœnaed, or had requested them to be witnesses for her, in trying to establish the fact that Mr. Jones left a will; dropped Mr. Bundy. I then went to the files of the Court to satisfy myself that such was the case, and took a copy of the declaration in said suit, to satisfy others of this important fact, and have ever afterwards worked to sustain Mr. Bastian, and shall probably continue to do so. I also did what I could to aid Mrs. Richmond, and labored far beyond my physical strength, so that for weeks I was unable to do anything, as before referred to

And in closing this article, I feel that it is just to state that I think Mr. Bundy, in his treatment of Spiritualists, has probably kept his temper better than others would, although it is well known that several prominent Spiritualists have threatened him with personal castigation if he alluded to them as he had to others in his paper; and he certainly has had some reason to fear bodily injury at the hands of some of the victims whom he had mercilessly slandered. Poor Witherford, it is alleged, started from his rooms to shoot Mr. Bundy long may your lives be spared to do battle for the and his heart failed him, and in his desperation | right. Fraternally yours, he ended his own existence; and Mr. Bundy's course of striking at mediums, sensitives, will at last rouse some one to do a desperate act.

Mr. Bundy certainly has succeeded in stirring up more enemies, and people who would rejoice to see him under the turf, probably in a much shorter time than any other man in this country. But he is brazen-faced and cheeky, or else he would not have stood up under the terrible and just attack of MIND AND MATTER during the past two years. But large ulcers, and persistent ones, take a deal of cauterizing before they slough off and leave the body healthy, and this ulcer of the Journal, on the beautiful cause of Spiritualism, can, in my opinion, only be cured after years of vigorous treatment, such as has been administered by the instrumentality of MIND AND MATTER, and other natural remedies, which will be provided by the friends on the other side of the veil.

Deserved Tribute to the Memory of a Friend of

"Mind and Matter."

If your get no other or more satisfactory account of Bro. Morange's death, I would state that he passed over from kidney trouble of long standing, although his sickness immediately preceding his demise was but short-a few days. The deceased, with whom I had considerable acquaintance, contracted at seances in Pittsburgh, was a most enthusiastic investigator, both as a reader and and practical experimenter. Being a stock broker, and with plenty of spare time on hand, he seemed to live and breathe an atmosphere of spirituality, and was an outspoken, radical talker and defender of the cause and mediums, and always of Spiritualism, for I know nothing of it. I simhappy to lead others to the light by improvising | ply make this statement in justice to my benefacseances for gentlemen a Living several miles from the city, he was yet always found at his post Friday nights, as President of the Society of Spiritualists of Pittsburg, of whom Mrs. Patterson was the medium. He also enjoyed the sweet communion with the angel world in his own home, the instrument or medium being one of his family. He has passed to that higher life, to which his aspirations were continually ascending, and has reported since to friends, I having, individually, had a token of his fellowship, and is no doubt doing the missionary-work from that other side that he so delighted in when C. P. MESKIMEN. here.

[DECEMBER 25, M. 8. 33.]

No More Tests.

MELISSA, Tex., Oct. 14, 1880. Mr. Roherts :- Please put me down on your roll as one "in for the war" under your banner, inscribed "No more tests." We have had quite enough nonsense. If we are pupils let us acknowledge the fact and drop the role of teacher. Let us acknowledge that the spirits are the ones who have this thing in their hands. They are the ones to prescribe the tests. No more pandering to the prejudices of sitters. As one of our English brethren tersely puts it—" tie the sitters" if any one must be tied. Let our mediums be free and untrammelled if we would get good manifestations. No more "spirit grabbing." Let those who attend our seances understand that they are on their good behavior, just the same as though they were in attendance at an Orthodox church. and that no disturbances will be allowed. Give them to understand that they must comply with our rules and those of our spirit friends or go. It is an insult to our celestial visitants, to insist on tests of our own making. We have had enough of it. We have had it, too, from those who ought to know better. We have had it from those who have attended hundreds of s'ances, from those who have had the truths of Spiritualism brought home to them so plainly, that there was no room for doubt. Let the spirits give their own tests, and in their own way. Go on with the good work. Success to Bro. Hazard, Bro. Roberts and MIND AND MATTER, say I. Long may you all wave, and A. WHITING.

Strange Cure of Sciatic Rheumatism.

Last January I began to be affected by a sharp piercing pain in my right hip, attended by lame-ness. This continued at intervals during the rest of the winter and spring, growing in intensity and duration ; sometimes continuing for several days. About the middle of June I considered it no longer sufferable and called on a doctor. He said the sciatic nerve was seriously deranged; that affections of this nerve which become settled almost always result in lameness during life, and that the chances of recovery were much against nie. I consulted another doctor about this time and received no encouragement. A few days after my conversation with the last doctor, Henry Taylor, to whom I am indebted for my recovery, came to my house and offered his services, expressing full confidence in his ability to cure me. Different persons in whose judgment I had confidence, had spoken to me of Mr. Taylor's power as a healing medium, and urged me to employ him; the same persons had also persuaded him to call and see me. Through their influence I put myself under his care. He came daily for two weeks; during which time he prescribed no medicines whatever; confining his treatment to rubbing the affected hip, under influence. After a few days the pain began to leave the hip, and pass down the limb and so continued until it left entirely. He then prepared a syrup of little herbs, left directions how to take it, and ceased coming. I was under his treatment three weeks, and was cured entirely. In submitting these facts, I am influenced by no desire to advance the interests tor. Mr. Laylor is a strictly moral man; a man o superior intelligence, of good address, and a firm believer in Spiritualism. He has often lectured in defense of his faith with good success, and always hold himself ready to give a reason for the faith that is in him. Very respectfully, A. C. SMITH.

blow the house down," exclaimed grandpa, springing to his feet, as a sudden gust came whistling and tearing around the house; then striking it with such force that it seemed hardly able to withstand the shock.

'How can vessels weather such a terrible storm?" asked grandma in a weak, anxious voice, as she arose slowly, and trembling in every limb, followed grandpa to the window.

What a night that was! No one who lived in the upper-lake regions will ever forget it. The sleet and rain, freezing as it fell, came down in sheets, and the wind fairly shrieking in its mad, wild fury, lashed the water till the waves ran "almost mountain high," making it appear impossible to people on the land, that anything, no matter how strong could survive such a tempest upon the water.

All the long night grandpa and grandma watched at the window for the signal lights of the Flying Cloud, but they never appeared. At early morn a neighbor brought to the anxious watchers the sad tidings that the Flying Cloud had been dashed to pieces on the rocks a few miles below

port. "And did all perish?" gasped grandpa, sinking bis friend concluded helplessly upon a chair as his friend concluded the sad story.

Grandma, too, was at first completely overcome: but when she heard grandpa's voice so full of sorrow, she made an effort to control her own feelings, and sat for a moment as though listening; then she arose and went slowly to grandpa, and laying her hands gently on his white head said softly.

"I think they are still living. Come, we will go down the street where we can hear the latest news," and the two walked sadly out together.

During the day some of the crew and a few of the passengers were rescued by boats sent out for that purpose; but not one word could be heard of Robbie or his mamma, and grandpa and grandma | sued by Mrs. Robinson for carrying off some of returned to their home to pass another sleepless her furniture, and in that suit swore that he was night.

But with the morning came good news; Robbie's manuma was safe, the telegram said; and in but for his board and clothes. So Mrs. Robinson a few hours after, the fond parents clasped their | failed to collect anything of this great, great man, daughter in their arms again.

Where was Robbie? Day after day passed by; several bodies of men, women and children floated always exposes rottenness wherever he finds it; ashore in different places, still not a trace of Rob-bie could be found; and gradually the hope of knowing all the time that said Jones was commitever seeing him again died out of grandpa and ting adultery, and who finally lost his life for cograndma's hearts.

But Robbie's mamma never gave up hope, and if anyone suggested in her presence that he had perished with many others she would always bulk of Mr. Jones' property.

reply, "I know he is living. I see him in my dreams and hear him calling to me for help. I will find him, but where shall I go to look for him?"

Twice every day Robbie's mamma and grandpa went to the train in hopes of finding the lost boy, and twice every day they returned home disappointed.

Two weeks had passed away when one day grandpa opened a Chicago paper, just as he had every day since the accident, and in it he found a notice which stated that a child from the ill-fated vessel, Flying Cloud, who had been rescued by a itualists of Chicago in denouncing him without boat on her way up, had been brought to Chicago knowing the facts, did a great wrong to him both on her return trip, and was now lying sick in the | as a man and a medium. hospital.

That same afternoon Robbie's mamma and have probably felt a good deal of chagrin at being granpa started for Chicago, where they arrived duped by Mr. Bundy. If they had at once sus- purpose and effort.

Ť	HE	BUNDY CRUSADE ON MEDIUM	S.
		BY Z. T. GRIFFEN.	
		and the second	

During the attack on Mrs. Richmond and others that supported Mr. Bastian in the summer of 1878. Mr. Bundy did not see fit to make a personal assault on Mrs. Richmond's character as to virtue and chastity, probably because he and Mrs. Bundy had too lately been intimately associated along with this celebrated medium; but since then he has seen fit to allude to Mrs. R., in the Journal, in a manner that "reflect upon her character, while in private conversation Mr. Bundy has most maliciously slandered Mrs. Richmond by asserting that he had proof of Mrs. Richmond's bad character ever since she was a girl. Why didn't he keep entirely away from her, with his wife? and why did he allow her to polute(?) the columes of the R.-P. Journal by writing for it? Why didn't he "clean the rotton institution out" entirely as he boasted he would do to C. V. Wilson? Was Mrs. Richmond any better when Mr. Bundy obligated himself with two others to pay three or four thousand a year for supporting the society over which she ministered than a few weeks after? To be sure, her guides had expressed themselves very clearly upon a principle, viz: that the spirit world shall dictate conditions instead of Mr. Bundy.

By the way, I referred to the fact before that while Mr. Bundy was "swelling" around and giving the other members of the Society of Spiritualists reason to think he was well off, he was not worth anything, that he worked for his wife; but his wife swore she did not pay him anything who was and has been so dreadfully puffed up in his own conceit, this very virtuous man! who this man who for years lived with S.S. Jones, habiting with another man's wife; and yet counselled and advised Mr. Jones not to get a divorce, because, forsooth, it may be, he would not get the

Mr. Bundy was very anxious that the rottenness of the R-P. Journal should not be known publicly, so a compromise was affected with Mrs. Robinson, and the Spiritualists of Chicago supposed the matter was settled. I knew a settlement had been made with Mrs. Robinson at the time I was approached by Mr. Bundy's attorney. I did not know that said person was his attorney then, nor this hour of adversity. Truth needs no flowers did any of the persons who signed a request to Mr. Bastian to give a test seance. Mr. Bundy's hirelings were too shrewd altogether in this affair, and well may Mr. Bastian say that the Spir-

These Spiritualists, of course, are now sorry, and

Passed On.

From Lowell, Mich., December 4, Mrs. L. A. Kelsey, aged 83 years. Five children survive her -a son and four daughters, one of whom is the well known medium Mrs. M. K. Boozer.

Mrs. Kelsey was in many respects a remarkable woman. She combined a very pratical judgment and action with unusually clear mental percep-tion and intense spiritual aspiration. Her mentality so tinged all with which she came in contact, as to accord to her the place of teacher with many of those glad to call her friend. In all reform and the advanced ideas of thinkers, she was first to investigate and accept truth. Having gone from Universalism into Spiritualism, she was an earnest advocate of a demonstrated immortality; and though the steps toward the dark river were gradual as they were very painful, she was fully sustained by the knowledge of its facts. The closing of her earth life was marked by great fortitude, and a sweet patience that endeared her to us all.

The occasion was made one of instruction by the beautiful and elevated ministrations of Mrs. M. J. Kutz, of Rockford, Mich. It is not too much to say that this is a phase of mediumistic effort in which she is unequalled. Her poetic supplication preceding a discussion of unusual merit, was so touchingly beautiful, that any attempt at its description would almost seem a desecration.

Mrs. E. A. Chapman, of Lowell, presented the two exquisite floral designs used on the casket-a star and a cross, composed of ripe grain, ivy; whitechrysanthemum, forget-me-not, jasamine, immortelles in variety, and three kinds of evergreen, with a few dead leaves and primroses. By request, the lady interpreted the designs, which were found to express the following:

"The star points us to worlds beyond. The cross we bear to-day.

"Thy gentle grace won all our hearts. Those were ready for the sickle-ripe for the harvest in years and kindly deeds.

"There is sadness and tears. Our regrets follow thee to the grave:

"But we have joy with our sorrow-hope in of speech, and by our philosophy we know we shall not only go to thee, but thou shalt return to us; for nothing can part us. Thou art immortal.

'Our mother! we truly feel thou hast not lived in vain. We thank thee for a life which has imparted a nobility, honor and truth to all it has touched; and from thy advanced position we ask thy aid in all our best endeavor. Continue to us the inspiration of a good life—a life of intelligent H. W. B.

Tompkinsville, Pa. Mr. Taylor's address is Tompkinsville, Pa.

Letter from J. Wm. Van Namee, M. D.

Madison, Conn., Dec. 14, 1880. Mr. Roberts-Sir:-I have just returned from my labors in New Jersey. I found in South Amboy an earnest band of seekers after spiritual light and truth, and I also found a number of mediums developing for usefulness in the field. Mr. Wm. Jobes, of South Amboy, N.J., is an old Spiritualist and lecturer, and is again in the field and ready to answer calls when his services are needed. He should be kept at work, and I hope those who need a good inspirational speaker will apply to him and receive the benefit he can give them. His terms are optional with those who employ him. I go to Portland, Me., the last of Januarywill be glad to stop at places on the route. Yours for truth, J. WM. VAN NAMEE, M. D.

and the second second

KIND WORDS.

Mary A. Giles, Charlton, Mass., renewing subscription, writes: "Your fearless defence of our mediums 1 admire. I hope you may still be successful."

Teresa Taylor, New Orleans, La., renewing subscription writes: "I am pleased with your impartiality and truth."

B. E. Litchfield, Ellicottville, N. Y., renewing subscription writes: "I admire the ability and energy you display in defending all true mediums. That Spiritualists may sustain you and angels protect you is my earnest prayer."

George C. Mead, Franklinville, N. J., writes: Your paper has got the enemy of true Spiritualism by the horns. Please hold him tightly; he will die more easily in your hands than in his imaginary friends' hands."

John F. Goodrich, Highland P. O., Tensus Parish, La., renewing subscription, writes: "Your paper, to me, is an interesting and invaluable ournal. You have my best wishes for your success in your arduous and responsible undertaking."

S. F. Houghton, Darien, Wis., renewing subscription, writes: "Bro. Roberts, stand firm in your position; you have backers what the world knows not of; stand firm by the chosen reapers and I am with you. Your paper is doing a great work,"

Henry Strong, Chicago, Ill., writes: "I trust you will not falter in your noble efforts to place spiritualism before the world in the glorious light in which it should be received by the world. Keep on and welcome the angels, for they have come to stay!

Charles E. Tohey, Taunton Hospital, Taunton, Mass., writes: "MIND AND MATTER is a valuable" and fearless paper. Through you it is a great inspirer of truth, giving accounts of our progress to its co-workers. May it be found in every home, for it brings peace and happiness with it."

[DECEMBER 25, M. 8. 33.]

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

MARABAS CATINA;

I lived about one hundred and fifty years before the Christian era, during the reign of a Parthian king named Arsaces. He was a monarch who was devoted to literature, and selected myself as the one most fit to collect the ancient Armenian documents, and these were exceedingly valuable. They were copied from records left at Nineveh, and they showed the religious secrets of antiquity. They also explained the real ideas embodied in mythology of the deity or the first about one-third of the whole body of the Digest, cause, as understood by the ancients. These It is said that there are more excerps from his works of mine survived until the fourth century, when they were destroyed. This was because they showed that the relations between my mythological explanation or plan of salvation was identical with the Christian plan. There could be no interpolation of them, they were expressed so clearly and concisely that the average mind could understand them, and it was this fact that caused their death. There was a certain emperor of Constantinople-Justinian-his character was a libel on his name-who ordered my works destroyed. I do not know that this is historically recorded, but it is spiritually known to be true. A history of a Saviour is but a history of sacrifice, commencing away back in the past with offering the fruits of the ground, and ending with sacrificing man. And this is the history of the salvation plan by blood-redemption among all the nations of antiquity. The higher the civilization the nobler the sacrifice required. I will say, in conclusion, it is a shame-a blot on the intelligence of the nineteenth century to believe or hope for relief from the consequences of sin by a blood atonement. I would ask all readers of this to pause and reflect on what I have said, for it will save them untold misery as spirits.

We can find no historical reference to Marabas Catina, a Parthian author and historian. If he lived and wrote under either of the Arsacides, it is most probable it was under Arsaces VI., who, in 138 B. C., made Demetrius Nicator, king of Syria, prisoner, who treated him kindly and gave him his daughter Rhodogune in marriage. He was a just prince and opposed to idleness and luxury.-ED.]

DOMITHUS ULPIANUS (A ROMAN JURIST.)

I GREET YOU, SIR :- I am accused of having conspired against the Christians, in the reign of Alexander Severus. Ladinit it; and as a spirit, looking back upon the results of Christianity, I wish, sir, I could have succeed in strangling it in its infancy. If I had succeeded, millions of suffering spirits now in the spirit world would have hailed meastheir redeemer. Those hypocrites--Christians so-called-proclaimed themselves, boastingly, as the best of men and women, but when you came to analyze their claims, in almost every instance, while pretending to live as hermits, they were trapping unwary travellers and robbing them of their goods. In fact the Christians at that time more than banditti." He says: "Those Christians were nothing more than banditti, and as they inurdered tortured, and robbed every pagah and were such lawless people, they deserved the pun- infidel that fell into their hands." Such a religion ishment they got for violating the laws of their was Christianity in its infancy. Is it any wonder country. I make this charge without qualifica- it grew to be such a scourge of humanity in its tion, because any clear and unbiased mind that strength of manhood? Well does Ulpianus say: ne the records, now extant, of the age in which I lived, will say I am correct. Those Christians murdered, tortured and robbed every pagan and infidel who fell into their hands. Could you expect the pagans and infidels, under these circumstances, to be very-merciful to them. They conspired against me, and by some means cast such suspicions upon me, that I lost my life in fighting against them. But I do not regret it. While here I will say this to you : I will stand by your side and aid you with all the force and ardor I possessed when here. My name was Domitius Ulpianus, about A. D. 207.

MIND AND MATTER.

motion to the office of præfectus prætorio was probably an unpopular measure. A - contest is" mentioned between the Romans and the pratorian guards, which lasted three days, and was attended with great slaughter. The meager epitome of Dion only leaves us to guess that Ulpian's promotion may have been connected with it.

'A great part of the numerous writings of Ulpian were still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerps from Ulpian is said to be 2462; and many of the excerps are of great length, and altogether they form single work Ad Edictum than from all the works of any single jurist. The excerpts from Paulus and Ulpian, together make about one-half of the Digest. Those of Ulpian compose the third volume of the Palingenesia of Hommelius. *

"The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman Jurists; and he has exercised a great influence on the jurispudence of modern Europe, through the copious extracts from his writings which have been preserved by the com-pilers of Justinian's Digest. * * *

Some attempt has been made to prove both Ulpian and Paulus were very hostile to the Christian. The charge is founded on a passage of Lactantius; but it is not certain that the Domitius whom he mentions is Domitius Ulpianus. And if the passage refers to Ulpian, it proves nothing against him. If among the imperial rescripts di-rected to pro-consuls, there were some that imposed penalties on Christians, a writer de officio Proconsolus, could not omit a part of the law which regulated a pro-consuls office, even if the law was severe and cruel. A collection of the statute law of England on religion would not have been complete a few years ago, if it omitted those statutes which contained severe penalties against certain classes of religious persons."

[Such is the confused historical account that has come down to us concerning the great Roman jurist Ulplanus, to whom the Christian Church owes the great bulk of the civil laws under which it has ruled humanity. Those who were interested in, and identified with that church, as its officials, could not afford to have it known that they borrowed even their laws from an enemy of their religion, and hence they have sought to conceal that pregnant fact. But the spirit of Ulpianus need thinkers, not sleepers-you need to push comes back and tells us that Lactantius was right when he said that "Ulpianus was very hostile to the Christians." Not only was he hostile to them, as he tells us in his spirit communication, but he also tells us why he was hostile to them. He was a Roman magistrate, whose duty it was to protect his fellow citizens against all classes of criminal | Roman citizen, for the priest controlled Justinian, law breakers, and, as he tells us, he found those who made a profession of Christianity to be hypocrites, who, under their professions of extreme righteousness, lived in seclusion, in order to plunder with impunity their pagan neighbors and wayfarers. They were, says Ulpianus. "nothing infidel that fell into their hands." Such a religion ing spirits, now in the spirit world, would have hailed me as their redeemer." Such is the testi-mony of Ulpianus, the trusted friend and counselor of the Emperor Alexander Sevenus, one of the last great rulers of the Roman empire. Such was the testimony of Ulpianus, the great jurist and framer. of the Civil Law. Let no one sneer at the fact that the spirit of this eminent man, should seek to correct the historical misconceptions of his true character, through an humble, poor and uneducated man. He comes in that way, because it is the best means at his command to receive an apprecia ive and intelligible public hearing. Spirits like mortals are the subjects of conditions, and avail themselves of the best that are presented. It is to us a source of the highest gratification that we can contribute to opening the way for the coming of such spirits.-ED.]

Africa. He took Carthage, captured the Vandal king Gelimer, and sent detachments which reduced Sardinia, Corsica and the Balearic Isles, For these services he was, on his return to Constantinople, rewarded with the first triumph granted to a subject since the reign of Tiberius,a medal was struck in his honor, and in 535 he was chosen sole Consul and awarded a second triumph. In the same, year he commanded an expedition to recover Italy from the Ostrogoths. He regained Sicily, subdued a rebellion that had broken out in Africa, and returned to the island and quelled a mutiny in his army. He then captured Naples after a siege of twenty days, and at the end of 536 was in possession of Rome. Here he was besieged in 537 by an army of 150,000 Goths under Vitiges, their newly elected king. He maintained his position until 538, when the ermy of the Goths ratired to Ravenna, whither, after repelling an inroad of the Franks, Belisarius followed and invested the city. During the siege Vitiges obtained terms of Justinian which Belisarius refused to recognize. Then the Goths offered him their support if he would assume the title of Emperor of the West. By pretended compliance he gained possession of Rayenna for the emperor, and afterward of all Italy, when he was recalled by Justinian. In 541 with an unpaid and undisciplined army, he defended the eastern from tier against the Persians under Chosroes Nushirvin. In 542 or 543 he was again recalled by the intrigues of the Empress Theodora and his wife Autonina, who accused him of disloyalty to Justinian. His treasures were attached, but he was finally pardoned on condition that he would pay a heavy fine and become reconciled to his wife. In 544 the Goths, under Totila, having attempted the reconquest of Italy, Belisarius was sent against them, and during the year 546 strove to prevent their taking Rome. Though unsuccessful in this, he saved it from total destruction, and after its evacuation by Totila entered and held it against him. But no reinforcements being sent him, he gave up his command in September, 548, and his rival Narses succeeded him. His last victory was gained over the Bulgarians, who in 539 invaded the empire and threatened Constantinople. In 563 he was accused of conspiring against he life of Justinian, his property was sequestered, and 'the Africanus of new Rome" passed the greater part of the last year of his life in prison."

We concur in the sentiment of the spirit of this great Roman general, when he says: "You strongly and energetically against the fortresses of error, until every man, woman and child has been emancipated from the thaldrom of superstition. If you cannot have peace on an honorable basis, then maintain an endless war." His closing sentence shows the contempt of this brave and patriotic when he said, "I fought under the weak emperor Justinian." On taking leave of us he expressed his sympathy with us in our work, and promised us to give us all the assistance he could as a spirit. -ED.

JAMES BYRNE, (Hot Springs, Ark.)

"Good DAY, SIR :- When here I used to have o do with paper controversies as a reporter, i never knew how the affair would come out, but we find the development of inediumship very used to start in and slash around lively, and trust much more rapid than without it. Keep on, you to luck to get out. If you don't keep your blood its infancy. If I had succeeded, millions of suffer-ing spirits, now in the spirit world, would have hailed me as their redeemer." Such is the testitine, the only fellow that ever beat me was old King Death. But still he did not beat me so badly, for so far as aches and pains are concerned I am better off. Do you know what kind of a heaven suits me? I'll tell you. That kind of a place where I can set two fellows to quarrelling all the time, and stand off and see the fun. Not that I am cowardly, for if I find the weaker party going down, I'll take a hand for the fun of the thing. I to not think if I should live to be as old as Methuselah, that my veneration for religion would ever set me crazy. All spirits must have the condition suited to them, and as I am in a condition that suits me at present, I think I will stay where am until something better turns up. This is from James Byrne, Hot Springs, Arkansas.

-broad and incomprehensible as their belief was when in a mortal state." Then I said: "I want that kind of place;" and now I look down upon those prisons-for all these religious spirits are in prison-just as much so as if they were confined by prison walls of granite. I hope those who knew me in my mortal life will get this and take a lesson from my experience.

SOPHIA M. GIBB.

BLACKFOOT'S WORK.

DONE WONDERS.

Concord, N. H., Dec. 13, 1880.

Mr. Bliss :- Blackfoot's magnetized paper has done wonders for us and we desire more as soon as possible. Send one dollar's worth.

C. E. Twommy

"PERFECT SATISFACTION.

Bernardston, Mass. Dear Sir :- The magnetized paper gave perfect satisfaction. Blackfoot has been here to see us twice. Do the best you can for me and I will sell what I can for you,

CHAUNCEY GUELLOW.

GREAT BENEFIT.

Palestine, Texas.

Mr. Bliss :- Please send me one dollar's worth of magnetized paper-one each week. I think the paper I have used has been a great benefit to my health. Respectfully your friend,

A. I. CUTHBERTSON.

SPLENDID.

Antwerp, Ohio.

Dear Sir :- Blackfoot's magnetized papers are splendid. I have received benefit while wearing them. I gave four of them to my friends, who also testify to their good effects. Yours truly, H. S. SIDDILL

CURES VERY SORE FINGER.

Columbia, Penn.

Dear Bro .:- We have used magnetized paper in our circle for some time, and need it as much as we do our medium. I had a terrible sore finger, and used it for it and it cured it in one night. May the angel host attend you in your works JACOB TRACY. of love.

THANKFUL.

San Jose, Cal., Dec. 7, M. S. 33. James A. Bliss :- I duly received the magnetized paper; many thanks and blessings to you and your control for the great benefit I have derived from the use of the same. God and angels everbless you, is my prayer.

SUSANA AGNEW.

Assists in Developing Mediumship." Colfax, Ind., Dec. 14, 1880.

J.A. Bliss :- * * With magnetized paper are daing a grand work and accountishing much

[We take the following sketch of the life of Ulpianus from Smith's Dictionary of Greek and Roman Biography.-ED.]

"Domitius Ulpianus, derived his origin from Tyrus in Phoenicia, as he states himself "undemihi origo." These words do not prove that he was a native of Tyre, as some have supposed; they rather prove that he was not, and that his ancestors were of that city. The time of Ulpian's birth is unknown, Some of his juristical works may have been written during the joint reign of Septimus Severus and Antonius Caracalla (A. D. 211). "but the greater part were written during the sole reign of Caracalla, especially the two.great works Ad Edictum, and the Libri ad Sabinum. He was banished and deprived of his functions under Elagabalus, who became emperor A. D. 217; but on the accession of Alexander Severus A, D. 222, he became the emperor's chief adviser, who is said to have followed Ulpian's counsel in his administration. The emperor once designed to assign a peculiar dress to every office of rank, so that the condition of persons might be known from their attire; and he also proposed to give slaves a peculiar dress that they might be recognized among the people, and that slaves and ingenui might not mingle together. Ulpianus and Paulus dissauded the emperor from this measure by good reasons. As proof of his confidence the emperor never saw any of his friends alone, except the Pratectus Pratorio and Ulpian; and whenever he saw the prefect he invited Ulpian, The emperor conferred on Ulpian the office Seriniorum magister, and made him a consilarins; he also held the office of Præfectus Annona, as we see from a constitution of Alexander, in which he entitles him 'Domitius Ulpianus, profectus aimo næ jurisconsultus amicus meus. He also was made Prefectus Pratorio, but it is doubtful whether he first held this post under Elagabalus or under Alexander Severus. The epitomatos of Dion says that Ulpian prepared the way for his promotion to the place of Praf-ctus Pratorio, by causing his two predecessors, Flavianus and Chrestus, to be put to death. But there is no other evidence than this. Zozimus says that Ulpian was made a kind of associate with Flavianus and Chrestus in their office, by Mamica, the mother of Alexander, and that the soldiers hereupon conspired against Ulpian, but their designs were anticipated by Mamaea, who took off their instigators, by whom we must suppose, he means Flavianus and Chrestus; and Ulpianus was made sole præfectus prætorio. Ulpian perished by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother A. D. 228. As this happened so early in the reign of Alexander, the remark of Lampridus that the emperor chiefly availed himself of the | was made commander of a land and naval force

BELISARIUS (A Roman General).

Good DAY. SIR :- War was my element. Whilst you are engaged in war you must ever keep this in mind : Fight for something more than conmest, or in future ages your name will be lost in oblivion. The Christian Book says, "He who draws the sword, will perish by the sword ;" but say that he who does not draw the sword when is enemies do, will soon find himself placed hors le combat. As I found that my enemies wanted the sword, I determined to give them enough of t. Those who are always crying, "Peace-let us have peace," have not the courage to go to war. I admit that war is a cruel necessity; but there never was a truth that was not compelled to triumph through bloodshed; and if men in the moral life do not progress more rapidly than they have yet done, the future will be deluged with blood. Put down religion and establish morality and you will then have a chance for progression. Many are calling from day to day for more harmony. What is harmony but a dead flat nothing. It is a stagnant pool; remove it out of the way. You need thinkers, not sleepers, at this time; you need to push strongly and energetically against the fortresses of error, until every man, women and child has been emancipated from the thraldom of superstition. Then you can talk about harmony. But harmony is a hindrance in your generation. If you cannot have peace on an ionorable basis, maintain an endless war until your enemies cry, enough. I lived about 565 A. D. My name was Belisarius. I was of Constantinople. I fought under the weak emperor Justinian.

[We take the following sketch of the life of Belisarius from his biographers.-En.]

"Slavic Beli-tzar, white prince, a Byzantine general, born at Germania, in. Illyricum, about 505, died in Constantinople, March 13, 565. While a youth he served among the private guards of Justinian, and upon the accession of that prince to the throne in 527, was promoted to military command, and in 529 made general-in-chief of the Eastern army of the empire, stationed at Dara in Mesopotamia, near the frontier of Armenia. He successfully maintained the eastern frontier until the end of the war with the Persians in A. D. 532. He then returned to Constantinople. In 533 he

[Some will ask why we publish that communication? We answer because it teaches wisdom as to his individual experience,-Eo,]

ROSELLA L. BENEDICT.

GOOD AFTERNOON, SIR :-- I come here to-day to say that the future life has not turned out to be what the Christian religion promised. I have seen no city, where the streets are paved with gold -no gates of pearl--no crown--no harp--no God -nothing. What have I seen? you will ask. I have seen millions of spirits watching, hoping, longing for happiness, and yet upon their faces there is nothing but black despair. Oh! what a shock it was to my spirit when I first beheld the awful realities of the Christian heaven. No; my spirit was too restless for that. i went too young to spirit life to sink into such a state of despair. burst those chains of error by force of my will, and now among the wise-the learned-the philosophic minds that had mastred here on earth I find a happy spirit home. And with this my spirit voice coming back again across that mighty hasin called death, I would say you need but kindness and good actions to bring you happiness as a spirit. No religion-no belief-nothing but moral rectitude, which injures no one and benefits yourself. I passed to the spirit life September, 1877, at Starucca, Pennsylvania, and my name was Rosella L. Benedict.

[We find Starucca a postoflice in Wayne county, Pa.-ED.] ----

SOPHIA M. GIBB (Rochester, N. Y.)

Good AFTERNOON :- I passed to the spirit world from Rochester, N. Y., some two years ago. This spirit life has not met my anticipation; and the reason is that when I came over here I knew not the right way, but-was narrow contracted and prejudiced in my views. I was a Methodist in my religion, but I have seen many of them over here that have been shouting and having a happy time among themselves, but when it comes to keeping this up every day, day in and day out, it becomes oppressively wearing. With some it does not so operate, but with me it breeds discontent and this discontent was the commencement of my happiness, for, like a bird in a cage, I began to want liberty, and at length I succeeded in escaping those conditions. I then entered a heaven so immense that it has no hight, no length, no sons in my family but myself and wife, conseadvice of Ulpian in his administration, is only a of 600 vessels and 35,000 troops, with which he proof of the carelessness of this writer. His pro- sailed from Constantinople against the Vandals in is this?" She answered, "This is the liberal heaven Respectfully yours, G. W. GARDNER.

SATISFACTORY COMMUNICATION. "Barre Centre, N. Y., Dec. 7, 1880.

Dear Friend :--- I cannot express my thankfulness in words for that spirit communication which you sent me, but I can only show my gratitude by working harder for the cause of Sniritualism. The kind words expressed by Fannie Conant will help to tide me over many rough places, and when I have the assurance that my loved ones out of the body are loving and helping me, I can face the scorn and ridicule of those on this side without flinching.

Yours in truth and love,

ELIZA C. GATES.

CURIOUS MANIFESTATIONS.

Wheeling, Del. Co., Ind. Mr. Bliss-Dear Sir :-- 1 sent for a sheet of magnetized paper some weeks ago and it is worn out. I think it has done me good. I want another. I cannot say whether Blackfoot was here or not, but one thing I recollect : I had tied the paper on and had retired. After a short time there was a buzzing at my ear that made me jump, and I commenced to brush the intruder away; it sounded like a bee, but ten times louder. A thought struck me that bees did not fly about after dark, especially in such cold weather; so I concluded it might be Blackfoot that made that noise to make his presence known to me. I wish that you mould let me know, through MIND AND. MATTER, if it was him. M. N. DUNLAP.

[I have no means to know at present whether it was him or not. One thing is certain, Blackfoot and his band, if it is possible, will find some means to let their patients know they are with them. -J.A. B.]

'ANOTHER CURIOUS MANIFESTATION. Troy, N. Y., Nov. 9, 1880.

Mr. Bliss :- On or about the 25th of September, sent for three of your magnetized papers. The envelope came in due time. My wife took it from the postman at the door, opened and found but two papers in it. She took them out and there was no more in the envelope, which was numbered as follows, 11262, 11263, 11264. She tried every possible means to make three out of the two, but could not. We then concluded one must have been taken out through the mail. She then laid them away, then in a day or two she says, "I will look again," which she did with the same re-sult, found but two, put them away again. After waiting about a week, she opened the envelope to put one on, and lo and behold to her surprise, there was three papers there, which I myself saw, then after taken one out there certainly was two left in the envelope as plain as A B C. Now there is still another mystery. She went to get another one, and found but one where she left the two, consequently she has had but two papers out of three ordered. We supposed our friend Blackfootwas playing a joke on us, was the reason why I write to you for an explanation. There is no per-

MIND AND MATTER.

MIND AND MATTER.

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MR. HENRY KIDDLE IN THE TOILS.

In the last number of the R.-P. Journal, under the heading of "Jesus of Nazareth," Mr. Henry Kiddle writes:

'My attention has been attracted to a communication in the last number of the *Journal*, from Mr. S. D. Huy, contain-ing an answer from the spirit band of Mr. J. F. South to the question : 'Is there such a spirit in the spirit world as Jesus Christ, and how are we to understand his relationship to the The answer is explicit, comprehensive, rational and in all respects worthy of the deepest consideration. It makes with the positiveness of actual knowledge, the following statements:

'Jesus of Nazarelh was an historical personage.' 'He was the leader in his day and generation, on account

only exalted in his own estimation, and had not risen in spirit life beyond the bigoted plane, to which, Christian spirits, as well as sectarian spirits of all other religions and denominations, are helplessly, and too often hopelessly, confined.

Again says Mr. Kiddle:

"In the utterances of spirits through all the great inspira-tional speakers, as Miss Doten, Mr. Hurris, Mrs. Hyzer, Mrs. Richmond, Mr. Colville and Mrs. Brigham, the historical ex-istence and present spiritual influence of Jesus are taught."

It is pitiful to see a gentleman with the reputation for learning that Mr. Kiddle enjoys, thus setting down and accepting the utterances of spirits as final on questions, that can alone be properly determined on the mundane plane of life. We utterly scout the idea that the utterances of spirits through any medium are of any value whatever, unless they are in strict accordance with historical facts and natural right, truth and justice. We have the very best reason for knowing that mediums who think themselves the purest and best, or who are considered so by over credulous Spiritualists, are those who are the most readily controlled by deceiving spirits to fool mortals. Spirits who come teaching, in a dogmatical spirit are those who will bear the closest watching. Truthful spirits always say, accept nothing as true coming from spirit sources, except that which you ascertain to be true, and to be consistent with common human experience and knowledge. Mr. Kiddle further says:

"That really wonderful speaker, Mr. Colville, whose intuitive and inspirational gifts are perfectly marvelous, has been frequently the instrument of a most emphatic testimony of this kind. Thus he has said: 'Jesus of Nazareth is the leading spirit of the present dispensation, and to day occupies the central position in the most exalted spiritual sphere which communicates with the earth.' And again : Jesus of Nazareth was an historical personage. He was the most exalted spirit who appeared on earth about two thousand years ago, or rather he was the medium through whom the controlling band of angels, who guarded the earth at that time expressed their thought to humanity.' And so with hundreds of passages.

All of which shows the capacity of spirits, controlling "the purest and best" mediums, for dogmatic lying; and the insatiable credulity of persons like Mr. Kiddle, who accept such wholly groundless spirit utterances as infallible truth. If Spiritualism is to be allowed to attain to a higher plane of thought and action than the ipse dixit of shameless spirit deceivers, we had better drop the whole thing, and content ourself with the dogmatism that has already cursed mortal humanity, until life on earth has become for the great bulk of humanity, little better than a dreary pilgrimage. The man or spirit who dogmatizes, and seeks to enforce his dogmatism, is a foe to the dearest interests of his fellow man. To such we say, avaunt you infernal enemies of truth ! you can ho longer deceive those who have brought your deceptions under the blazing light of reason. So glaring have become the falsehoods of these spirit deceivers, that for one of them to mention Christ or Christianity, is to confess the intended deception of the

THE EDITOR OF THE R.-P. JOURNAL STILL AT HIS CONGENIAL WORK OF ASSAILING MEDIUMS.

In the last number of the R.-P. Journal, Col Bundy has a leading editorial entitled "Bases of Organization." In the outset he says: "There are several reasons why we do not wish to organize Spiritualism." This is a surprising manifestation of honesty, and fully confirms all we have said of Colonel Bundy's opposition to everything that would promote the cause of Spiritualism. But, notwithstanding this confession of opposition to the organization of Spiritualism, he has not the consistent honesty to adhere to it, even for a day; for he proposes a basis for just such an organization as he opposes. After naming many differences of views among Spiritualists, he says:

"In view of these differences, there, is but one faith in which Spiritualists can unite, viz: 'We believe in investigation.' To say we believe in immortality, does not define our faith. [That's what's the matter, Colonel. If you did believe in immortality, you would live and act very differ-ently.—ED.] For all religions have believed in it. [Just how religions believe in a thing needs explaining.-ED.] Many believe in it who even hate Modern Spiritualism. To say we believe in modern evidences of immortality, immediately plunges us in the question, Which of these evidences we refer to? Not the modern Catholic miracles at Lourdes or at Knock, necessarily; not in A. A. Waite's exhibitions at Boston; not in many other things that claim to be Spiritualism.'

Now, what are we to understand Col. Bundy to mean by that attempt to associate Modern Spirit ualism with the psychological flummeries of Cath olic priests and Methodist clerical mountebanks This way of associating Spiritualism and spiritual manifestations with those things that are considered the antithesis of it in the popular mind, is one of the means that Col. Bundy uses to create prejudice against it. But why could Colone Bundy not see that his absurdly proposed basis for organization-" We believe in investigation"is no basis for anything? Believe in investigating what? When? How? The field for differences of opinion, upon such a proposition, would be limitless. This, Col. Bundy knows, and because he knows it, he makes the proposition. If there was anything of practical value to Spiritualism in it, Col. B, would have been the last man to suggest it. Says Col. Bundy @

"If then, the platform of Spiritualists is to be We believe in investigating all phenomena which purport to indicate spirit agency'-this is a platform on which most Materialists and most Christians would sincerely unite with us. Moreover, to render any investigation most efficient and most useful, it should extend to, and be conducted by, all classes."

Is it possible that Col. Bundy supposed he was writing the truth when he penned that preposterous assertion. Spiritualists are the only class of persons who have ever contended for calm, deliberate, intelligent and thorough investigation of all matters relating to spirit manifestations and the teachings of spirits. When we say this, we do not mean all who call themselves Spiritualists, for it is a lamentable fact that some of the noisiest, busiest and loudest professing Spiritualists are so much opposed to the investigation of spiritual facts, that they make it their especial work to discredit the source from which, and the channel through which, those facts can alone come. Col. Bundy, William Emmette Coleman and Emma Hardinge-Britten are prominent examples of that class. True Spiritualists are those who not only believe in investigating spiritual phenomena, but who are in favor of doing all that in them lies, to promote and encourage such phenomena; who appreciate and foster spiritual mediumship; who insist upon truth, right and justice in relation to mediums and their enemies; and who insist that spiritual phenomena can only be rightly presented by spirits under the most favorable, harmonious and sympathetic conditions. That Spiritualists should be required to adopt a basis or platform of organization on which its Materialist enemies would meet them is not the proposition of a Spiritualist, but an enemy. When have Materialists and Christians said or done anything that could in any way excuse the pretense that such proposition would be accepted by Materialists and Christians? We venture to say nowhere. We therefore conclude, that Col. Bundy, when he says, "This is a platform on which most Materialists and most Christians would sincerely unite with us," that by us he means the little clique of Bundyites, of which he is the headcentre, and the bulk of whom are found marshalled in the "Brooklyn Fraternity," under the lead of S. B. Nichols and the Tices. , As a Spiritualist, we protest against any attempt to tack Spiritualism to Materialism or Christianity, or to both; and if Col. Bundy cannot uphold a Spiritualism that will not satisfy its natural and most deadly enemies, he had better give his place to some one who can and will do it. That editorial chair is not the proper place for an enemy of Spiritualism. Leave it, if not for your own sake, at least do it for decency's sake, Colonel. No one is so stupid as to be deceived by you any longer. Says Col. B.: "At present there is unfortunately in some spirit seances as strong a hostility to investigation as is to be found among materialists or Christians." What does Col. Bundy mean by that? In the previous paragraph he told us that most Materialists and most Christians were so anxious to investigate spiritual phenomena that it was only necessary for Spiritualists to say: "We believe in in- | hood, as the young lady in charge took Mrs. Crin-

[DECEMBER 25, M. 8. 83.]

vestigation," to have them become Spiritualists. He now alleges that there are Spiritualists, as much opposed to investigation, as are Materialists and Christians. Such is Col. Bundy's inconsistency. This constant self-contradiction, on his part, shows how hollow and insincere is all he savs. But let us follow his slimy trail a little further. He says:

"Having made up their own minds concerning the phenomena and the medium, they feel in-sulted by any exhibition by others of an investigating spirit. They want all who attend to ratify, praise, admire, go into ecstacies, etc., as a matter of fidelity to Spiritualism, just as in a Christian prayer-meeting every person is expected to indicate his 'lively hope' and make a 'good profession' of faith,' or to 'stand up for Jesus,' whether he feels like it or not. This, if assented to, would soon degenerate a spirit circle into hypocritical twaddle, to the utter exclusion of critical investigation.

Had that been written by an open and avowed enemy of Spiritualism, it would be natural and in place, but how any man who wrote and published that falsehood should be so brazen-faced as to call himself a friend of Spiritualism is past comprehension. Can Col. Bundy write anything that is not calculated to deceive the ignorant and prejudiced as to the true character of Spiritualism, and its influence for good on all who accept it sincerely and intelligently, as the only pathway to a knowledge of the spirit nature of man, and all that relates to the continued after life? Spiritualists, are you the senseless and addled pated fools that Col. Bundy represents you to be? If not, resent this man's persistent slanders of you. We have attended scores of seances, where Col. Bundy has attended one, and never have we met with such fools as he describes. And now we come to an act of John C. Bundy's, that should call down upon him the contempt and pity of every fairminded and well-disposed person. We allude to the following ineffably mean and dishonest attempt to injure one of the best and most useful spiritual mediums now in the public field,

JOHN C. BUNDY'S ATTACK ON MRS. ELSIE CRINDLE. Col. Bundy says:

"Those who attend circles are often among the most prompt to suppress investigation. For instance: a friend of the editor-several weeks ago -attended, on his own suggestion, (?) a seance, where it had been announced materializations would occur. It was by a medium whom this Journal had declined to advertise, until satisfied of the nature of the phenomena. The medium had declined to give the editor a test sitting. Immediately upon the arrival of the visitor in question, it was announced that no materializations would occur, as the medium had packed her curtains, etc., for leaving the city. A circle was-formed for a dark scance; a tin horn several feet long, and several musical instruments were produced for the use of the Spirits. The lights were turned down. Presently the whisper. of a child about 12 years of age, annonneed t she had 'got her sheet.' She then waved a course cotton sheet among the sitters at the circle and whispered various childish remarks among them; with nothing to guide them as to whether she was a spirit or mortal, except that she did not appear to be in the room or circle when the doors were closed. A strong female voice sung in falsetto, through the tin horn, several hymns, and a voice like that of a young man, sang a campmeeting hymn, with a coarse and irreverant twang of sarcastic ribaldry in his pronunciation, which no polite spirit would have manifested. The mediums feet and hands were placed under no precaution. When the visitor found the voice approaching him and put his leg up to test whether anybody was behind it, he received a sharp blow upon the shin from a tambourine or guitar, as much as to say 'Down with your feet.' After this every movement of spirits in front of this sitter was preceded by a careful sounding of the floor in front of him, to see that his leg was down. A light moved around the circle, but surrounding the light were the folds of the sheet which the little 'Star-eye' brought with her. An hour was spent by most of the spiritualists present in praising a performance, every part of which could have been enacted as well without the aid of spirits as with. "Now, to call the attendance upon such affairs investigation' is a misnomer. There were no investigators present, and not even the most careless investigation was desired by most of those who were present. To allow Spiritualism to foster such equivocal performances, is to degenerate into the dreariest of superstitions. And "to call" such a narration as that honest and made in good faith, is too bald to deceive any one who knows ought, from personal observation, of the phenomena which take place in the dark seances of Mrs. Elsie Crindle. The reckless untruthfulness of Col. Bundy could not have been more plainly shown, than by thus misstating and perverting occurrences, in a city where hundreds, if not thousands, of persons had positive knowledge of his falsehoods: It is positively not true, as Mrs. Crindle horself informed us, that she refused to give Col. Bundy a seance. Mrs. Crindle, who has been in this city for the past eight days says that when she reached Chicago, on her way from San Francisco to the East, she was an entire stranger to all in that city, and went to the Journal office to find out a stopping place where she could give her seances. Col. Bundy sent her to that admirable medium and true Spiritualist, Mrs. Simpson, who kindly assisted Mrs. C. to make the acquaintance of the Spiritualists of Chicago. Mrs. Crindle, desiring that the public should know of her visit and her proposed seances, took an advertisement to the Journal office, and paid for the insertion of the same, getting a receipt therefor. Colonel Bundy returned the advertisement and money to Mrs. Crindle, saying it was the rule of his office to advertise no mediums that he had not himself tested. This was an absolute false-

of no one who lived on earth such an ex emplary life as Jesus did, nor do we of any spirit who has arisen to the same altitude in spirit life.

4 'Jesus claims to be no more than a brother to all human-ity, though he is the spirit guardian of the earth through his now terminating cycle, surrounded by an innumerable com pany of angels, who constitute the Christ sphere." lesus is the centre of spirit work to day in connection

with this planet. Mr Hay remarks: 'If these statements be true, as I believe them to be, is it not a little singular that our leading lecturers and writers upon this 'wisdom dispensation have failed to recognize the fact.' He also remarks: 'There are some points in this answer [refering especially to those above summarized] which as far as I know, are new to Spiritual

isis,' "Now these remarks appear to me to call for some comment on this interesting and important theme. I do not think it can be rightly said that these statements are new, or that they are not recognized by any of the leading lecturers o writers on Modern Spiritualism. They are attested and yes illed by what appears to me an overwhelming mass of testi mony from the spirit world, given through various mediums some of the purest and the best-and many high inspira tional speakers. If we can reject this testimomy, then, indeed, must Spiritualism be pronounced worthless as a source of reliable information as a spiritual revolution. It would take a volume to present it fully and fairly. I can in this brief paper only give a very few references and citations, in of this position.

In Davis's first great work, Nature's Divine Revelations, published in 1847, we find the seer saying: 'No being ever existed before Jesus, who possessed the same degree of spirexisten before acoustion and refinement; for he possessed the highest itual elevation and refinement; for he possessed the highest development of the physical and mental powers," "I can attention at this time to the whole passage, -N. D. R. § 166."

This is a sample of the kind of evidence which Mr. Kiddle says it appears to him attests overwhelmingly the five propositions above cited by him. He leaves it to be inferred that he regards the utterances given through A. J. Davis, to be those of an inspired seer, and not the utterances of entrancing and controlling bigoted Christian spirits. It is not the least significant fact connected with the mediumship of A. J. Davis, that the spirits who controlled him, never dared to identify themselves to those whom they sought to deceive. This is not the case with the spirits who control almost all mediums, and that A. J. Davis should be an exception to so general a fact, shows that his controls did not want to be known, no doubt for the best of reasons. We regard the testimony of Mr. Davis, and his anonymous controlling spirits, as being wholly unreliable, as evidence of anything bearing upon the subject of Christ or Christianity. We take the same ground as to the spirit communications given through L. M. Arnold. They are of no value as evidence upon a subject that is now thoroughly understood by those properly informed, as never having had an historical basis. 'Mr. Kiddle says:

"In the work on Spiritualism, published by Judge Edmonds, in 1853, I find a full recognition of most. if, not all these truths, by the communicating spirit (Baconismying 'He (Jesus) taught the faith he taught,' while an exalted spirit is represented as saying: 'Christ I never saw.' The very fac-ulties of his nature which enabled him to progress so much while on earth, have so materially advanced his passage through the spheres, that he has far outstripped the rest of his race * * Thus I believe Christ is with God, where I shall see him, and so shall you when thousands or tens of thousands of years shall have passed away."

Now it is not pretended that Bacon gave any fact to show that he knew any more upon that ye pioneers in the search for truth, and soon subject than the rest of us; while at the same time you may rejoice to see humanity sharing with you it is manifest that the exalted spirit cited, was that priceless treasure.

spirit controlling.

But let us, just as a specimen of this kind of deception, test the utterances of Mr. Colville's control. Ile says : "Jesus of Nazareth is the leading spirit of the present dispensation, (meaning Modern Spiritualism)." Indeed and where is there a particle of evidence of that fact? We do not hesitate to declare there is none, and defy the production of a particle of evidence of it. If Jesus was the great man, or god, or medium, that this untruthful spirit alleges he is, why does he not do something to show that to be the fact. To say that he is so far advanced that he cannot do so, is to admit that he is of no earthly account in the spiritual movement. If mankind are to be helped by spirit communion, it will be only through the coming of those spirits whose sympathies with our eprors and sufferings, will not allow them to go on, and leave their fellow men so far behind them, that they cannot return and lend them a helping hand.. It may be in spirit life as on the earth, that there are human beings there so good that they are good for nothing. These goodygoody humans, whether spirits or mortals, are of the least account of all mankind. This spirit also says: "Jesus to-day occupies the central position in the most exalted spiritual sphere, which communicates with earth. Then this "Truthful James" of a spirit, would have us to believe that above and beyond the most exalted spiritual sphere that communicates with earth, there are human spiritual spheres that do not communicate with earth, and that Jesus is not the most exalted of human beings. If that is so we shall go by him, and seek our inspiration and knowledge from those

- If Dr. Buchanan, Prof. Kiddle, Dr. Crowell, and their coadjutors in the Jesus and Christ business, want to establish a new Christian Church in spite of the uniform folly and wickedness of all such attempts in the past, it is their right to do so. There is nothing in the Constitution and the laws of this land, to prevent people from making fools of themselves, and they can go on to their hearts content in that pastime; but unless Spiritualists have lost their reason, they will not be lured from the path to the temple of truth by the Christian lantern, that these apes of theological arrogance, are so vigorously swinging. Spiritualists look not back, for the light that the spirit world has set for your guidance. It lies right ahead ; and on every hand are ditches and putfalls, into which you will plunge, if you once allow yourself to lose sight of that beacon of safety. Press forward, and heed not the, lo heres ! and lo theres ! that are besieging your ears. Courage ! confidence ! be steadfast

more than the most exalted spirit spheres.

MIND AND MATTER.

[DECEMBER 25, M. S. 33.]

dle's money without asking her any questions about Col. Bundy's having tested her mediumship, 'a thing she would not have done if Col. Bundy was governed by any such rule in advertising for mediums. When Col. Bundy sent the advertisement and money back to Mrs. Crindle, he said he would inform himself of Mrs. Crindle's claims to his recognition as a medium at some time during her stay in Chicago. As a matter of course Mrs. Crindle took no notice of this insolent proposition, and this is the ground for saying that Mrs. Crindle refused to give him a "test sitting." For three weeks Mrs. Crindle continued to give her seances in and fashionable audiences, in the city of London. Chicago under the very presence of Col. Bundy; It is to the bequest of the late Robert Hibbert delighting all who attended her seances, with the | that the world is indebted not only for these soconvincing evidences of the truth of Spiritualism which there took place through her wonderful spirit attendants. During all that time Col. Bundy neither went himself, nor sent any one, to ascertain whether the manifestations that were creating so much interest were true or false.

It seems from the above references to the last seance given by Mrs. Crindle in Chicago, that Col. Bundy could find no opportunity to misrepresent and injure her prior to that time. To that seance he sent one of his spies-whose name he conceals-to misrepresent as far as possible what there occurred. Not daring to publish the false statements of his tool while Mrs. Crindle was in Chicago, he waits for weeks after her departure before he attempts the dastardly meanness of seeking to depreciate the thoroughly tested and absolutely proven mediumship of Mrs. Crindle, in the lying manner above set forth. Any one who has ever witnessed the phenomena occurring at Mrs. Crindle's seances, knows how far from the truth is the statement published by that "friend" of Col. Bundy, who attended that seance" on his own suggestion." We shall therefore do no more than to pronounce the statement of Col. Bundy's spy (if he was there at all, a thing that is more than questionable) to be essentially false in every particular, and maliciously intended to mislead the public as to Mrs. Crindle and her seances. Especially do we know him to be guilty of falsehood when he said: "An hour was spent by most =of the persons present in praising a performance, every part of which could have been enacted as well without the aid of spirits as with." This miserable liar could no more simulate what takes place at Mrs. Crindle's scances, by deceptive means, than he can tell the truth about anything relating to Spiritualism. It is such liars as this man (or woman) who are the especial friends and endorsers of Colonel Bundy. He does well to call such people his friends, for he has no friend among true and faithful Spiritualists, who have discernment enough to distinguish between hypoerisy and sincerity in spiritual professions. Mrs. Crindle has given six public seances in Philadelphia, the average attendance at which was thirty persons at least, many of them very sceptical, with surprising success in convincing them of the truth of Spiritualism. We do not hesitate to say we regard Mrs. Crindle as one of the most useful and faithful mediums in the field. As a brave, heroic woman, she has no superior. and legions of Bundys, and the friends of such editorial frauds, can not stay the grand work she is accomplishing. A few words more and we have done. Col. Bundy says: "In the simple platform 'Investigate, therefore, there is occupation not only for Materialists, but for Spiritualists. It implies that something is known, that much is still unknown, and that everything that presents itself for observation is to be criticised." Now let us see Col. Bundy show some little evidence that all his pother about investigation is sincere. For years, now, he has been talking about "Investigation." Will he tell us who and what he has investigated in all that time? His whole course has been one of avoiding all "investigation" and to content himself with lying about things that he is too cowardly and dishonest to confront. If Gol Bundy is sincere, why does he not find some medium who will submit to what he calls "investigation," and show that spiritual phenomena can be investigated by his process of investigation. We know very well that the last thing Col. Bundy desires to do, is to investigate spiritual phenomena as they occur through public mediums.' His pretence in that direction is supported by no act of his that we can recall. We, therefore denounce it as equally insincere with all Col. Bundy's editorial actions.... The only true basis for Spiritualists to unite upon is the fostering of spiritual mediumshipthe encouragement of mediums-the defence and protection of mediums unjustly and untruthfully attacked, by the secret and open enemies of Spiritnalism-and providing for their every want. -If Spiritualists will unite and organize on that basis we have the assurance of the spirit workers that no power on earth, nor in the spirit spheres, can long withstand the all consuming rays of the sun of truth. That is our platform, how many will stand with us upon it? We know that "Investigation" is most important, and none need it more than those who are the loudest in calling for it. We have been engaged in "investigations" in that direction with fearful effect to the professional "investigators." We are not done with those investigations yet.

RENAN'S ENGLISH CONFERENCES.

ENGLISH CONGERENCES. Lectures on Rome and Christianity and on Marcus Aurelius. By M. Renan. Boston, 1880.

church, will not find much that is new in these English conferences, which are indeed mainly a condensation of the author's later volumes. What is really remarkable, however, is the fact that these lectures, by one who is denounced by many as an enemy to Christianity, were listened to by large called conferences, but also for the Lectures on the origin and growth of religion as illustrated by the religions of India, delivered in 1878 by Prof. Max Muller in the Chapter House of Westminster Abwas made for the purpose of aiding the progress of in the supernatural, while he rejoices that he has enlightened Christianity, inseparable, according to his idea, from the progress of science and reason." Presented under such auspices, the favor which the new learning of both the German and the French professor was received by the British public, is a sign of the growing influence which continental ideas are exerting upon English thought. The British mind is naturally as conservative in theology as it is in politics. It has long opposed a passive resistance to the religious novelties which in the present age would disturb its peace, but the time has come at last when the results of German criticism are having a marked effect upon public opinion, not only in England, but even in Scotland as well. This is perhaps owing quite as much to the influence of the Court as to the intrinsic weight of the continental learning. It is well known that the late Prince Albert was liberal in his theological views, and it was not unnatural that the Queen should be influenced in this as in other matters by her husband's judgment." Certain it is that, ever since her marriage, she has shown a leaning toward the Broad Church, and it is clergymen like the Dean of Westminster, whom she has ever delighted to honor. It is well understood that, if her advisers would consent, Dean Stanley would be promoted to a Bishopric. However that may be, there is little doubt that the social position of the Dean has sustained him in opening Westminster Abbey to lectures delivered on the foundation established by a Unitarian of liberal principles, and that the social success of such a heretic as **M**. Renan is largely owing to the same cause.

deeply of that Teutonic learning of which it may indeed be said that shallow draughts intoxicate | speaker with the closest attention, and for a very the brain, but neither of them seems to have paid long time was at a loss to determine whether he much attention to the French school of Biblical critics of which Dupius, Reghellini and Eliphas | The subject chosen was, "The signs of the times," Levi are distinguished ornaments. These original but what the great bulk of the discourse had to do thinkers have sought, with a wealth of learning which even their German contemporaries might envy, to demonstrate the influence of the occult philosophy of the East on Catholic ritual. In Germany the great critics like Reimarus and Strauss and Baur seem to have considered the ideas of Dupius as unworthy of notice, while in the English language the works of Robert Taylor and the more recent Keys of the Creeds are almost the only books in which they can be studied. And yet the astro-theological explanation of certain resemblances between the ancient Persian cultus of Mithra, the god of light and the ceremonies of the Roman church, would seem, to the ordinary student, to be worthy at least of discussion by a writer who undertakes, like M. Renan, to explain the secrets of the primitive church. "I sometimes," he says, "allow myself to say that, had not Christianity taken the lead, Mithraicism would have become the religion of the world. Mithraicism had mysterious reunions, and chapels which strongly resembled little churches. It established a very solid bond of brotherhood between its votaries, it had the Eucharist, the Lord's Supper, and bore such a resemblance to the Christian mysteries that the good Justin, the Apologist, saw only one explanation of these resemblances: it is that Satan, in order to deceive the human race, sought to mimic the Christian ceremonies and committed this plagiarism. The mithraic tomb of the Catacombs is as edifying and deeply mysterious as the Christian tombs." The learned lecturer is far from having exhausted the list of coincidences between the ceremonial part of the two religions, but after thus piquing the reader's curiosity, he neither undertakes himself to explain the cause of these resemblances nor does he refer to the explanations of others. This neglect to thoroughly examine a point of the highest interest to the student of comparative religions, not to speak of the initiate in Masonry, or the investigator of the Kabbala, is all the more striking, when it is placed in contrast with the prominence which M. Renan gives to certain German theories, some of which are now exploded, while others have long since seen their brightest days. He pushes, for example, the speculations orthodox, the heretics, the schismatics of the whole world, are nothing beside the dissentions of Peter and Paul." Of this short and easy method with early Christianity it is sufficient to say that, although not without some foundation in St. Paul's own words, it does not now enjoy the vogue in | Not a word had this spirit speaker to say to those

Germany itself which it did some twenty years | charnel houses of corruption and selfishness who century of the Christian era.

us," no definite revelation. It is the touching effort of man to render his destiny supportable." It is curious, however, to observe that what M. Renan tears down with one hand, he would like, if possible, to build up with the other. He overturns the idol and the temple only to gush over at least infused into their minds the Christian spirit. Although himself disowned by mother church, he would fain lay his head once more upon her bosom. "Some associations of childhood, the most profound of all, attach me to Catholicism; and, although I am separated from it, I am often tempted to say, as Job said (at least in our Latin version), Etiam si occideret me, in ipso sperabo."' Incredulous in his own person, he would rather confirm than disturb the faith of the lower classes. "Let us not," he says, "try to banish legend, since such is the form in which the faith of mankind is necessarily clothes itself. Humanity is not composed of savants and philosophers." With this contempt for the common people, and this despair of ever getting at the truth in matters of religion, it is easy to see why this voluminous writer, one of the most graceful and cultivated of our time, exercises such a feeble influence upon thinking minds, and why, although people may flock to hear him, he has no following, either among the orthodox or unbelievers.

MRS. EMMA J. BULLENE IN PHILADELPHIA.

On Sunday morning last Mrs. Emma J. Bullene who has for several years been withdrawn from the lecture field, occupied the rostrum of the First Association of Spiritualists. Curious to learn whether Mrs. Bullene would prove an exception to the almost general rule with what are termed inspirational spiritualistic speakers, we attended; but we frankly confess our disappointment. Mrs. Bullene, to the outward eye, seemed to be entirely herself, but her utterances were those of some Both Max Muller and M. Renan have drunk controlling spirit influence, who sought through her to ventilate his thoughts. We followed the was a friend or an enemy of Modern Spiritualism. with that subject we could not perceive, as that portion of the discourse was made up of pointless generalities couched in well chosen language, and profusely adorned with tropes and figures of speech that were made to take the place of useful facts and instructive illustrations of spirit teachings. We felt very sure that the real nature and -meaning of the controlling spirit would be manifested before the discourse was closed. We therefore waited and watched proceedings. We were not disappointed, for at last he made the sweeping allegation that the higher spirits could find no fitting medial instruments through whom to give their truest and best teachings. He alluded to the fact that with hardly an exception the people who occupied the Spiritualistic rostrum were a mass of moral rottenness within the dress that covered them. He made no exception as to the medium he was controlling. He feigned to urge that mediums to be fitted for their work should be of immaculate purity physically, mentally and morally, and because such mediums could not be had, Spiritualism was a reproach to spirits and mortals who were identified with it. Leaving the inspirational and other spiritualistic lecturers he turned his attention to the less pretending mediums, and intimating that as a class of persons they were recking with fraud and corruption, with scowling brow and clencked teeth, the medium, with stamping foot, was made to say,"All fraud in mediumship must be stamped out." Why fraud in mediumship was so heinous an offence was, because Spiritualism was a sacred thing, and any fraud in Spiritualism was sacrilege. That pretence of the sacredness of Spiritualism was enough to show the cloven-foot of the spirit dissembler beneath his sanctimonious robes. Spiritualism has nothing especially sacred about it, and spirits who pretend that it has are not the friends of truth. Spiritualism is a part of the great whole of natural truth and not a whit more sacred than any other branch of human knowledge, or human interest. "We would have all persons to be as pure and good as circumstances will admit, and not one whit more. - To wish otherwise is to wish that natural law shall cease to operate and chaos come again. It is claimed of the Tubingen school to greater lengths than | by some inconsiderate persons, calling themselves even Baur himself, and does not hesitate to say | Spiritualists, that spiritual mediums should be that "all the differences which to-day separate the exceptionally pure, despite the soiling influences amid which they are compelled to live; and that thèse susceptible sensitives, who are acted upon by every influence, spirit as well as mortal, to which they are exposed, shall be dead to that which they are necessarily peculiarly alive to.

ago. Not less doubtful is the broad statement that | make it their especial business to prey upon me-"the Jews had no idea based on the immortality diums, or failing in that, to injure and destroy of the soul;" an assertion of which it is safe to them. When pure spirits alone control mediums, Those who are familiar with M. Renan's works say that it cannot be truly predicated of the Jews and pure and unselfish mortals surround them, on the origin and early history of the Christian of whom he is speaking, namely, those of the first then expect especial purity and goodness in them -not before. It was a pitiful fact that the utterance. The confidence of the lecturer himself in a fu- "All fraud in mediumship must be stamped out," ture life is, we fear, no stronger than that which was applauded by a few who imagine mediums to he attributes to the Jews. "There is," he tells be, as a general thing, as given to fraud and hypocrisy as themselves. If Mrs. Bullene is to be cursed with such spirit dissemblers as the one who controlled her on Sunday morning last, it is little she will accomplish in the promotion .of Spiritualism. That spirit was an enemy of mediums and therefore the enemy of the truths given their ruins and in his sentimental style to point through them. There is nothing, whatever, sacred out the artistic and picturesque beauty of that about mediumship. It is a human attribute that which he asserts can never be restored. He con- all possess in a greater or lesser degree and to talk bey. Mr. Hibbert's bequest, M. Renan tells us, fgratulates himself on having lessened men's faith of it as especially sacred, or more sacred than any other human attribute is as untrue and nonsensical in a spirit as in a mortal.

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Some prominent Spiritualists like Dr. Buchanan, Mr. Kiddle, Dr. Crowell, Dr. Peebles, Rev. Samuel Watson and others claim that Jesus Christ was a sacred medium, and make him an object of religious veneration, if not of worship. The spirit that controlled Mrs. Bullene no doubt fully concurs with them and would like Spiritualism to sink back into the worship of those who, as its exponents, complacently arrogate to themselves divine pretensions. We have seen the outcome of sanctification and dedicated sacredness in the grovelling superstition that now passes for religion and we want and will tolerate no more of this spirit effort to load Spiritualism down with it.

Self-righteousness in mortals and spirits is the inpardonable sin, and those who indulge in it, will live to realize that fact, although as old as Methuselah.

Spirits are to be judged as mortals are judged 'by their fruits" and judging the spirit we have been criticising, by his fruits, we feel sure he is no friend of the cause he pretends to advocate.

We insist that he has done gross injustic to spiritualistic speakers and mediums-alike, and richly deserves the exposure we have made of his hypoerisy.

Seance for the Benefit of the Mediums' Home-Given at the Residence of George Rall, Esg. By Dr. Frank T. Ripley.

CINCINNATI, Dec. 6, 1880.

Editor of Mind and Matter :

It affords me great pleasure to inform you that Dr. Frank T. Ripley gave a test seance in the parlors of George Rall, yesterday (Sunday), to a large audience. Bro, Ripley gave the names of spirit friends to many present who had never met the medium. We esteem Bro. Ripley as among our pest test mediums, and his services snound of sought by investigators. Some remarkable tests were given. The order of services were, 1st.-Invocation by Theodore Parker, 2d.—Answering questions by Thomas Starr King. 3d.—Tests by Spirit Henry Ripley. The answering of questions were after the style of J. W. Colville, and with the inspirations of our musical director, Mr. Ben Fagans, our seance was a grand success, both socially and financially. Our dear brother medium has thus come to our id, nobly and generously doing his part towards the Mediums' Home. Theodore Parker, through Bro. Ripley, suggests that public mediums everywhere occasionally give a seance for the benefit of the Home.

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

Bro, Ripley has kindly consented to remain in the city a few days longer, and has secured rooms at No. 258 West Sth street

Contributions for the Mediums' Home can be sent to George Rall, -Esq., Treasurer of the Mediums' Home Association, No. 482 West Liberty street, Cincinnati, Ohio.

Strong Endorsement of Thomas R. Evans as a Photographic Medium.

LOUISVILLE, Ky., December 7th, 1880.

DEAR SIR:-I take great pleasure in announcing to you through the columns of MIND AND MATTER, my appreciation of spirit photography by T. R. Evans, who undoubtedly is giving entire satisfaction to many of our hungry citizens to day. I being a perfect stranger to him, (as well as he to me) went into his gallery on last Tuesday, to inquire into this wonderful phenomena. I gave him no clue to myself whatever. He made an engagement for me to come to the gallery on the following day at 11 o'clock A. M.

Accordingly I went, and the first sitting brought most distinctly the face and form of a spirit sister, who has been in spirit life thirteen years. We never had a picture of her, she was ten years old when she passed away. I recognized it at once in the negative. My mother and sister, (who are skeptical) acknowledge the effort, and claim with much tenderness that the angel pictures are a reality. I feel it a duty after such rare satisfaction, to spread as far as I am able, the fame of so wonderful an artist.

I have received some of your papers from Gen. Edwards of Washington, containing contributions from him. I enjoyed MIND AND MATTER Very much. Although I am an authoress, I have never written anything for spiritual papers or periodicals. I hope you may remember this notice, and place it where many may read, and like myself yet enjoy the grandeur of a new life opened unto them. Most respectfully I remain,

Mrs. Sallie E; Kreider.

Alfred James

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

> A. JAMES, No. 2, Rear of 1229 Vine St., Philada., Pa.

MATTER MIND AND

EDITORIAL BRIEFS.

A MERRY Christmas to all our readers.

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

DR. J. M. PEEBLES lectured, on his travels around the world, in the Clinton House Hall, Clinton, Mass., Thursday evening, Dec. 14.

THE WATCHMAN, Brooklyn, N.Y., will be enlarged on the 1st of January to nearly double its size, and the subscription increased to fifty cents per year.

"SUNSHINE'S" Christmas tree is a pretty affair. and the work upon it in the shape of ornaments, etc., does great credit to the ladies who have spent considerable time upon it.

THE PROGRESS, published in Kansas City, Mo., is making very rapid progress, and we believe it is destined to a long life. Subscription price \$1.50 per year, single copies 5 cents.

WESTERN LIGHT is rapidly changing its hue and is becoming an out and out/spiritual paper. Long life to it and its worthy medium editress. Address Mrs. Annie T. Anderson, 717 Olive street, St. Louis, Mo., for a sample copy.

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

MRS. ELSIE CRINDLE, the noted materializing medium of San Francisco, California, has just closed a most successful engagement here in this city and gone to New York City. She expects to return to this gity soon, and will favor us with more of her remarkable seances.

Francisco, Cal., has consented to act as our agent in California, and is authorized to receive subscriptions for MIND AND MATTER and forward the same to this office. Mrs. Sleeper is an earnest working Spiritualist and a true friend to all mediums.-

MRS. H. V. Ross, the materializing medium of Providence, R. I., is meeting with great success in that city. In a private letter she says, the manifestations are increasing in power, and that their rooms are crowded every night they hold a seance, Success to all our hard working mediums say we.

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

A WIFE'S PRESENTMENT.-About midnight, and just after the accident in the Consolidated Imperial, the night before last, the wife of Mat. Winnie was found by officer Sheehan on her, way to the Imperial works. She said she had been awakened just before by her husband, who came all mangled to her bedside and told her he had been killed in the mine. She had got up and dressed herself, and started to ascertain the truth of what she believed to be true. Mr. Sheehan went with her to the works, ascertained that there had been in reality a terrible accident ; that Mr. Winnie was indeed killed, and then took the trembling little woman to her children. Mrs. Winnie had not been told of the accident, except as mentioned, until after she met officer Sheehan. Here is a nut for mental philosophers to crack .-Prairie Co. Appeal.

WE have received from our esteemed friend Capt. Matt Clary an account of the funeral of Mrs. Margaret Jameson, the well known trance medium of Kansas city, who has lately passed over to the Summerland. The funeral took place from her late residence No. 1427, Main street. The exercises were conducted by Col. E. G. Granville, of Atchison, Kansas, who delivered a clear and concise address upon the belief of Spiritualists, which was printed in full in the Kansas City Journal of the 14th instant, with favorable comments from that journal. It will be remembered by our readers that Mrs. Jameson was arrested in Kansas City last year, because she refused to be recognized as a "fortune teller" by paying the tax that was exacted from such persons. She went through a severe trial and was triumphantly acquitted. She was loved by a large circle of friends who testified by their presence at the funeral the loss they had sustained. Her death will create a void in the ranks of Spiritualists in Kansas City which MRS. E. S. SLEEPER, No. 334 Fremont street, San cannot be easily filled. Well done, good and faithful medium. Our loss is surely your gain.

We have received a circular from Burnham Wardwell, (the prisoners friend) which contains some startling statements in regard to the treatment of convicts in the Massachusetts State Prison. He claims that the convicts are chained up in a standing position without food or water for more than forty-eight hours at a time, with no chance to attend the calls of nature other than a horse in a stall; also, that they are kept in solitary confinement for ten or forty days without bed or bedding; that red hot pokers are used in governing the insane inmates; convicts have been shot down in a most shameful manner; that men are stretched out full length upon a cell floor, with both legs chained to ringbolts; and hands securely behind them for two days and nights at a time; that officers pound the convicts over the head cruelly and savagely with heavy clubs etc., etc. Such conduct on the part of the prison officials should be investigated at once, and Burnham Wardwell is doing all he can to bring about such an investigation. All who can assist him should immediately consult him at No. 43 Bromfield St., Boston, Mass. MRS. E. S. POWELL, the well known test medium of this city, gave her opening circle at No. 1620 South Thirteenth Street, last Wednesday evening. On account of the inclemency of the weather the circle was slinly attended, but those who were fortunate enough to be present, were well paid for their daring to brave the elements in search of spiritual knowledge. The powerful Indian control of Mrs. Powell named "Washie," and the bright little "Sunlight," gave most convincing tests of spirit return, giving in' almost every instance the full name of the spirit described as being present. One manifestation occurred that proved a remarkable test. While "Washie" was conversing with a person in the audience, the hand of the medium could be distinctly seen writing upon a sheet of paper that laid before her upon the table. When the writing ceased, "Sunlight" instantly controlled her medium, and handed the paper to a gentleman in the circle. It proved to be an Acrostic upon the name for his child still living in the form. Mrs. Powell will portunity will be given her many friends, and the hold a circle at the residence of Mr. and Mrs. James A. Bliss, 1620 South Thirteenth St., every Wednesday evening until further notice. She gives private sittings at her residence, No. 258 N. Ninth St., every day from 9-a, m, to 5 p. m. THE Monthly Review, R. P. Wilcox, editor, has reached No. 1, Vol. 2, and shows a marked improvement. It stands out squarely in the battle for truth that is now raging, with words like these: "Mediums are the agents through which the physical world may hold communion with friends in the Summerland; therefore, test conditions are unnecessary, and are obstacles to our departed friends. We say with MIND AND MATTER, 'Down with test conditions.' Think of the Blisses, Holmeses, Mrs. Stewart, and others, more especially the late 'expose' of Mrs. Esperance, who sat under absolute test conditions without avail. Spiritualists, one and all, awake from your state of lethargy, for a crisis is at hand! Rouse yourselves and come to the front and defend the speaker, the materializing medium, the healer, the clairvoyant and clairaudient, and all true and good mediums! We need them all; for, indeed, 'the harvest is great and the laborers are few."" These are brave words from a lad of 14 years, and we rejoice B. Spinney, M. D., No. 204 Woodward avenue, that he is making his paper a success and urge all Spiritualists to send for his neat little journal. The

price of the Review for the coming year will be only 25 cents, which will include, as a premium, a photograph of the editor. Address, Monthly Review, Milan. Ohio.

Mundane Physicians vs. Magnetic Healers.

INDEPENDENCE, Kan., Nov. 17, 1880.

J. M. Roberts-Dear Sir :- Thinking a few lines from your humble correspondent might interest the many readers of your valualuable paper, I therefore write you. I came to this city on Aug. 13th last, and had been meeting with unbounded success in treating the afflicted (by the laying on of hands), when the doctors of the old school learned that their patients were coming to me, and that they were receiving the benefits of magnetism when drugs had failed them in finding any relief. That state of affairs was too much for the parchment M. D.'s. The result of my success in curing their patients raised their ire to that extent that they entered complaint, and caused my arrest. (This being their second attack-the first in Kansas City, Mo.) I was summoned to appear under escort of the under sheriff, and to accompany him to the Court House, which, of course, I reluctantly did. I was required to give a bond in the amount of \$150, for my appearance at the Dec. 7th term of the District Court. I had no difficulty in furnishing the bond. So great was the interest taken by my friends that one gentleman offered to deposit the amount. This was refused. The law requires that any person practicing medicine in this State must first register his or her diploma, and also to appear before an examining board of regular authorized physicians, before they are permitted to practice. They have first to pay anexorbitant license annually or monthly. Noncompliance with the above requirements subjects the physician to a fine of not less than \$50 nor more than \$500, and imprisonment in the county jail of not less than thirty days nor more than one year for each offence. I would like to know, friend Roberts, where can be found, in this State, a board on magnetism and who among the quacks has a right to issue magnetic diplomas? Ha! ha My many patients and friends were up in arms and very indignant at the cowardly attempt (of these quacks) to suppress my spiritual gifts of healing the sick, and had the doctor that entered complaint been present he would have been summarily dealt with. Such was the state of the feeling towards the allopaths. I will still continue to treat the afflicted until the courts decide. I propose to make a test case of my rights, and have employed A. B. Clarke, an able attorney, of this city, to defend me: The public sentiment now is greatly agitated and in my favor, and the outlook is that I will win. Magnetic treatments are remarkably popular here just now. This wholesale raid and warfare of the M. D.'s on healers is an echo warning to free Kansas and of the whole country of an attempt to infringe the liberties of the people. When will this tyrannical warfare cease? More anon. Respectfully,

G. G. W. VANHORN, Magnetic Healer.

P. S.-I am the first pioneer healer here-came here August 13. This town has a population (and quite liberal) of 3,500 inhabitants and of ten years' growth. Thus the opposition of the M. D.'s.: They

I DECEMBER 25, M. 8. 88.1

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

MRS. A. M. GEORGE. Rooms 14 and 15, 114 Mass Ave. Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting. for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. Dobson's Liberal Offer.

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

DR. A. B. Dobson,

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

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

A 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. Brown as a most important one to the afflicted apart from the interest we have in it,-En.]

-: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 L would make the following offer, Any person sending me \$2.15 and two three cent stamps, 1 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,

character.

J. FRANK BAXTER completed his long series of meetings in Central New York with the close of November, and devoted the early part of the month of December to lecturing in the towns and cities of Maine. He speaks for the month of Jannary before the First Society of Spiritualists of Philadelphia.- Voice of Angels.

MR. J. W. FLETCHER gave an interesting lecture at Pembroke, Parlors, Boston, on the evening of Sunday, Nov. 28th, the subject being "Ghosts, or Spirits without Mediums." The novel subject was treated in a happy manner by the speaker, and the lecture was much appreciated by the large number present.- Voice of Angels.

WITH the issue of Nov. 27th, MIND AND MATTER entered upon the third year of its existence. While we cannot endorse everything Bro. Roberts says, yet we appreciate the sincerity with which he says it, and we wish him-MIND AND MATTERlong life and unbounded success in promulgating the beautiful doctrines of Spiritualism,-Light for All.

WE have the pleasure of informing our readers that Mrs. J. R. Pickering, the materializing medium, who has been very much out of health since leaving Boston, last June, has so far recovered as to be able to announce her early return to Boston to remain permanently, when an oppublic, to witness the remarkable phenomena that occur in her presence.-Banner of Light.

The mediumistic firm of Keeler and Rothermel has been dissolved. Mr. Keeler is now associated with Mr. A. Forest Ackerly, the medium for full form materialization, and they will continue to present the remarkable phenomena which has made such wide fame for Mr. Keeler. Mr. Rothermel being the repellant medium, his absence does not withdraw any of the power from the manifestations. Keeler and Ackerly are holding seances in Boston and vicinity, and they may be addressed at 8 Davis Street, Boston, Mass.

DR. A. B. SPINNEY, of Detroit, Michigan, has sent us his circular, from which we make the following extracts. "I have arranged my busines so that I shall devote my time to lecturing from the 3d to the 22d of each month. My terms for a course ten lectures will be \$60,00. I will pay my own railroad fare unless over two hundred miles from Detroit; my own board and furnish bills to advertise each lecture; also, my agent to distribute the same, and care for the hall and tickets to sell previous to my lectures. Also a less number of lectures at proportionately low rates. Address A. Detroit, Mich."

were very much vexed because I was not jailed this time. They are, I am told, getting sick of it, as people here are poking fun at their audacity to attempt to prove magnetism to be medicine! G. G. W. V.

Cancer Removed by Magnetic Remedies.

MADISON, CONII., Nov. 22, 1880.

Bro. Roberts :- Feeling it the duty of all to accomplish what good we can for all suffering liumanity, I will try and do my part by sending an account of a most wonderful removal of a cancer tumor in the breast of Mrs. Allen, a dear friend of mind, through the controlling guides of J. Wm. Van Namee, M. D., simply by his magnetized medicines alone, no external applications were applied to the tumor. Mrs. Allen is still taking the Doctor's medicine, and if she follows his directions she will be restored to perfect health. I am sure. Hoping this will meet the eyes of many and all who are alike afflicted with cancer, or any disease that flesh is heir to, by encouraging them to try once more for health by applying to Dr. J Wm. Van Namee. All who came doubting are convinced of the Doctor's ability to treat disease in all its many forms. To ladies who are troubled with diseases peculiar to their sex, I will say, consult the Doctor; send a lock of hair and one dollar: he will convince you by giving you a full examination of your case, and thus avoid the much dreaded ordeal at the hands of the regular M. D. regain your health and strength. May kind angels ever guide you in your noble work, is my sincere wish. Address, J. Wm. Van Namee, M. D. Madison, Conn. Many thanks for papers sent for distribution. MRS. GEO. N. WILEY.

Home for Worn Out Mediums.

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

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James A. Bliss, Philadelphia, Pa Phebe Cross, New Lennox, Ill.	10 00
Phebe Cross, New Lennox, Ill.	1.00
	i 00
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Benefit Materializing Seance, given by Mr. and Mrs.	1 00
Jas. A. Bliss, Sunday Evening, Oct. 17th, (Paid)	10 25
1 1000118 Atkinson, Oxford, Ind., (Paid)	1 00
U. D. Feckham, Newbert, R. L. (Paid)	1 00
1 MIB, A. G. W. Carter, Cincinnali, Chio	1.00
Dr. W. W. Uallin, Laredo Teves (Puids	2 00
LA. G. C. Chichman "Mana (Paid)	1 00
George Ball,	1 00
	100
Katie's offering, "	1 00
Spirit Mary's offering, Cincinnati, Ohio (Paid	1 00
Mrs. D. Dunforth, Philadelphia, Pa., (paid)	2 00
Thomas Middlemists, Yreka, Biskuyon Co, Cal. (paid)	5.00
Mary J. Deillieu, Woodiand Volo Co. Cal (nobi)	1 00
Mrs. R. H. Williams, Warrensville, DuPage Co., Ill.,	5 00
(SIBTY C. PAWArds, Needham, Maga (naid) 3.5	1.00
Wm. F. Scovel, Princeton, Wis.	1.00
Vr Roader Philodolphia u	1 00
sir, iceder, i maderimia,	1.00

MRS. DR. SAYLES, 365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

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

-:0:-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. CAMPBELL, M. D., V. D. -266 Longworth St., Cincinnati, Ohio.

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until Auther notice, hold a Scleet Materializing Scance every Sunday, 'Incoday' and Friday' evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street ear, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St,

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

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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 Trancetest medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Elle-1 00 worth Street.

[DECEMBER 25. M. S. 33

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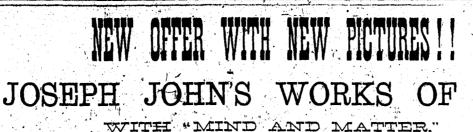
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in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John, "Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully, linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith, shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pligrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great Joy." Luminous floods of morning light stream up from the cloud-mounted horizon, "fluminesting the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

The Orphans' Rescue

Engraved on Steel by J. A. J. Wilcox, from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphansvoyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful entand shadowed by frowing rocks, while the spirit father and nother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution, this pleture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given. Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches,

The following magnificent work of art is a companion piece to the "Orphan's Rescue?" AN ART POEM IN ALLEGORY.

----:0:---

Life's Morning and Evening

Engraved on Steel in Line and Stipple by J. A. J. Wilcox. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing William Cullon Bryant. An Angel accompanies the boat, one hand rests on the helm, while with the other she points towards the open sea-an emblem of eternity — and admonishes "Life's Morning," to live good and pure lives, so, "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "erown of immortal worth," and depart peacefully, "Like one who wraps the drapery of his conch about him and lies down to pleasant dreams." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed sceaph drops roses and of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds, which in their descent, assume the form of letters and words, that whispers to the youthful Pilgrims on the shore, "Be Kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is Love." Just be-youd-sits a humble walf, her face radiant with imocence and love, as she lifts the first letter of "Charity"----"Pailth " and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," and Longfellow's poen, "A Padm of Life." lifts the velt, and we read beyond the limits of the pleture; "all remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thunatopsis. "Thy will be done" has fallen upon the how of the beat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers. "We'll gently waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with ustonishment, the passing scenes. This is a masterly work, restful in tone, hallowed in sentiment. Size of sheet, **22x28** in. Published at \$3

"Nearer, My God, to Thee.

Engraved on Steel by the Bank Note Engraver, J. R. Rice, This pleture represents a woman holding inspired pages, her hands clasped, and eyes turned heavenward. It is a night scene. This moon shining through the partially curtained window, does not produce the flood of light which fails over the woman's face. This light is typical of that light which flows from above and dispets the clouds from the soul in its moments of devotion. Size of Sheet, 22x28 inches. Published at \$2.50. Reduced to \$2.00.

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Homeward; or, the Curfew.

"The curfest tolls the knell of parting day, The lowing herd winds slowly o'er the lea ; And leaves the "Now fadus the glimmering landscape on the sight," The ploughman homeward plods his weary way, And leaves the world to darkness and to me."

An Illustration of the First Lines in Groy's Elegy,

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

Farm Yard at Sunset.

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 die 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 cared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that being caread for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that is drinking at the trough. The milk mail stands by her best cow. Among the feathered tribe, a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a had are approaching with a load of hay. A youngster on the fodder shed is preventing his cat from preying upon the doves. Cattle, sheep, hambs, wold, ducks, geese, doves, and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sup richly illuminates this cloquent "Art Poem," of thrifty and contented American farm life. Com-petent 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 compation plees to "Homeward." Stein copied in Black and Two. This, in a high grade of that Art. The very artistic thating has produced the most perfect and pleasing sunset effects. Size of sheet 22x28 inches, Published at the low price of \$2.00,

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MIND AND MATTER.

RECENT ORIGINAL RESEARCHES AND NEW VIEWS IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

Sixth Paper.

THE GOD OCCULTNESS (THE UNKNOWABLE) HEDES OR PLUTO; AND PROSERPINE (EVOLUTION) HIS WIFE.

HEDES OR PLUTO.

This God, the third son of Kronos, and brother of Jupiter and Neptune, was assigned in the popular understanding of the matter to the infernal regions under the earth; that which, however, i: respect to modern ideas rather accords with Purgatory (Hædes) than with hell, which latter idea is better represented, by Tartarus; but, for the philosopher, Hædes meant rather as we shall see, whatsoever was o cult, impenetrable by human intelligence, and therefore unknowable. Of course, what is hidden beneath the ground from the inspection of the material eye, and what is hidden, by the nature of things, from the eye of the mind are analogous of each other. In the more popular sense, Hades was so imperfectly mythologized that the word more frequently meant the locality or the region, than a person. The more usual personal name was Pluto.

The name Hædes, as agreed by etymologists, is of Greek composition from a-id (of id-ein), meaning the invisible, the unseen, whence also the unknown, that is to say the hidden or occult. It curiously coincides with the English verb to hide, though probably not of the same origin. His other name Pluto signifies "endowed with riches or fulness," which applies signally to the earth beneath the surface, or to the philosophical abso-lute, from which all relative and phenomenal products are evolved or derived. Some further particulars respecting Hades or Pluto will be introduced in treating of Tartarus.

II. PROSERPINE, EVOLUTION, THE WIFE OF HEDES OR PLUTO.

There are two names for this Goddess, Latin (probably) and Greek respectively, closely resemling each other, but meaning very differently. There are Proscripine and Persephone. Etymologists have reasoned from this resemblance that the Latins derived their naming by mistake, or false etymology from the Greek Persephone. This I think may well be doubted. Persephone means the queen of death, or of the region of death, Hædes, and relates to the functional office of the goddess after she was married and violently transferred to that subterranean kingdom. Pro-serpine, on the other hand means the serpentiningforth, as of the tendrils of plants, meaning the growth, development, evolution of vital Nature in the upper air, and relates to the native-quality of this daughter of Ceres, who was goddess of Seedtime and Harvest, or of the growing period of the year. There is ample room, therefore, for the independent development of the two names, which by their accidental resemblance gives the appearance of a mistake where there really was none; a resemblance, however, which may have considerably aided the growth of the myth. The Evolution signified by Proscrpine was originally, no doubt, biological or confined to the living world, and typically to the plant-world; but the idea is susceptible of enlargement in the Spencerian sense, to mean all progression from lower to higher stages of complexity; and in this sense Proserpine, continues the chain of thought running back through Ceres to Kronos and Rheathe temporal and successional range of existenceas previously mentioned. Evolution is Overtation, or a bringing forth to the Light, and is, therefore, the proper antithet, or counterpart of Occultation or Hudes.

but the affinity of Ares and the Latin Mars with the Sanskrit Maruts, the Greek Molion, the Teu-Bacchus and Si tonic Miolnir, * * * is as well established as and the Sileni. that of Erinys and Saranyu, or of Ouranos and Varuna. Yet under Ares we read [in Liddell and Scott] that it is akin to arren, arsen [male, masculine, manly, strong], as Latin Mars [Mar-tis] is to mas [mar-is, male, etc.]" The meaning of this extract is a severe animad-

version upon Liddell and Scott, for asserting 'that both Ares and Mars are allied etymologically, and have a close common meaning with the Greek and Latin words which mean Male and Masculine: and the reason given is that we now know that the names of the war god are allied with the Sanskrit word Maruts (meaning the storm clouds rushing through the sky). This is to assume that the two things cannot be both true, and that we | Adonis and Tartarus. must surrender an old and obvious alliance of sound and meaning as between two sets of words in two allied languages, because we have now discovered a new alliance with words in other kindred languages. It is as if we must, of course, surrender an old and well-tried friendship in one direction because we have contracted a friendship in a new direction; and where there is not only nothing incompatible in the two, but where they actually strengthen each other. The common idea at the bottom of all the meanings involved is that of warlike strength, or fierceness, such as especially characterizes the male animal

The identification of Mars with the Scandinavian miolnir (Eng. maul), Lat. mulleus, Fr. martel, a hammer, bruiser, beater, confirms this etymology (1.) A hammer or any thrusting tool or weapon, which entering, filling, and withdrawn leaves a corresponding matrix or mould filling its own figure and counterparting it, suggests lignam and yona, the symbols of phallic worship. On various grounds there can be no doubt whatever that Mars is, and from the inception of the idea was meant fo be pre-eminently the male god; as Venus was the special impersonation of the femi-nine idea and principle. The full etymological discussion of the subject must not be indulged in here.

Mars was the legitimate son of Jupiter and Juno; that is to say: Manhood is the result of the conjunction of Instantiality or Promptitude and Vicissitude or Opportunity; or, is the Trinity idea from the union of the Unity and the Duality. The promptitude which takes quick advantage of opportunity is the equal characteristic of the gallantry of love and of the gallantry of war; and in the rugged naturalness of the unregenerate, these it is, then, which constitute virtue or manhood.

quote again from Bennett's History of the Gods: "Everybody understands that Mars was Secretary of the War Department in the Celestial regions, and Commander-in chief of all their military forces.". After reciting a lable in relation to the birth of Mars, he proceeds. "It is perhaps singular that a god begotten in that very graceful manner should be fond of war, storm, tumult and fury; and doubtless there are sufficient grounds for thinking, notwithstanding the flower in Flora's garden that Jupiter had something to do with the sanguinary deity who delighted in arousing the bloodthirsty passions of men, and inciting them to rush together in fiercest control. Mars also was hands of the poets. Some of them retain, howtogether by Vulcan, the husband of Venus, who, informed by Sol what his wife and Mars were up to, ingeniously made a net of small meshes for the purpose of intrapping them, whereupon the jeal; ous blacksmith called all the gods together to witness the chagrin of the guilty pair. After they spring upon the ship in a sudden, etc. These are had been subjected to such a review a sufficient length of time, at the request of Neptune, Vulcan business. But a penalty had to be paid, and Alectryon, a favorite of Mars, suffered the punishment which rightly belonged to Mars," Let us see if we can make out the meaning of this curious recital. The illegitimacy is first bruited by Sol, public rumor, or the light of day, this is no more than suspicion or the testimony of appearances. The offended husband is made jealous, and sets about verifying the scandal. He ingenionaly weaves together a net or mesh of evidence which can no longer be evaded. All the gods are called, to witness the denouement. But Neptune, the measurer, the adjuster, the com-The blossoming, or flowering out of the great promiser, advises moderation, policy, a just regard to the social proprieties, and induces Vulcan, the ity : Man Male and Man Female; whence the two | irate husband, to overlook the matter, and ignore counterparting principles in this higher range of the facts. Some gloss has, however, to be given to Being, Masculinity and Femininity. Hence we the affair, and so the fault is laid at the door of come now, in the study of the mythological pan. Alectryon, another name for the radiant sun-light,

this subject more fully the following articles on Bacchus and Silenus, especially that on Silenus

The exceptional female type, masculoid, warlike and wise, was Pallas-Athena or Minerva; and the chaste or reserved type was Diana.

Eighth Paper.

We come in the several short papers which wil now immediately follow, to the proper plane of Science, in the more limited meaning of that word; the deification of such common terms of science as Weight, Number, Heat, Force, Posture, Form and Vibration; which appear under the names of Bacchus, Hecate, Vulcan, Agditis, Attis,

THE GOD WEIGHT, BACCHUS.

It is, I think Huxley, who affirms that no system of Mythology has ever so far gone astray from "positive" ideas, as to have furnished itself with a god of weight. I am, I believe now in a situation to prove that this is a mistake; and that Bacchus, who was also called Liber and Dionysos w: s originally this god. His designation as the god of drinkers, drunkards and drunkenness, and so of wine and the vine as the source of intoxicating drinks, was, I discover a secondary and subsequent characteristic drawn from the relation of ideas between the balancing process involved in the act of weighing, and the balancing process by which a drunkard is enabled to keep his legs. The proofs of the correctness of this assumption are derived in part from the discovery announced and illustrated in the general drift of this entire treatise, to the effect that the super substrate of the Hindoo-European and Semetic form of Mythology was (and is) the earliest researches of a thoughtful people into science and philosophy, so that the chief gods of those Pantheons are scientific and philosophic principles rather than-and were so before they became conformed with the Nature Myths, which they have been supposed to be; and in part a critical linquistic investigation of names and attributes. The first mentioned of these two views, has been gradually unfolded through the whole course of this treatise, either incidentally or by formal statement. The other, more directly connected with the lingual structure of words, and with description, is adduced under the names of the individual gods and goddesses to which in the specific instances it relates.

The titubation or tipple-topple condition of the ation. drunkard and all that concerns his condition was readily allied in thought with the balancing and. vascillating posture of objects undergoing the process of weighing; in which manner the secondary idea arose and finally so completely replaced the primitive idea that it was forgotten. This drunkenness and jollification-idea was again personified, from a reminiscence of the principle of gravity or weight, which was the prior thought-principles and gods being one and the same-and once personified and deified, the various art-nature myths about Bacchus or Dionysos gradually arose at the an amorous god, and there was a very heavenly ever, suggestions of the primitive idea of weight, scandal about him and Venus being caught in bed For instance, we read that "he found out or invented navigation; and also, that when a child some Tyrrhenian mariners found him asleep and carried him into a ship. Bacchus first stupified them-stopping the ship in such a manner that it was immovable; afterwards he caused winds to reminiscences, doubtless of the first conception of balancing a ship by weights added as ballast; so unloosed them and allowed them to go about their | great an improvement that Bacchus is thus made to share with Neptune the honor of having invented navigation. But at first the stupified sailors ballasted the ship too heavily, and so rank or stranded the vessel, Afterwards, having gained experience, everything sped bravely, We come now to the inquiry, what is the origin thrown upon the transactions of the parties. But and meaning of the name Bacchus itself? The answer of this question is a serious philological feat. We must go deeper into word-structure than usual, and so into the science of the subject. Ba is identified with ga, both meaning to go. Ka is exchangeable with qu as the corresponding light syllable to ga as heavy; ch is the corresponding gutteral or aspirate and nearly equivalent to k or g. Assigning the representative vowel a to these consonants, according to the established usage of Fick and the other high authorities, we obtain the word-form Ba-ca-cha in the place of Bacch(us). This is more primitivly Ga-ka-ka, and as I venture now to suppose, as the still more primitive form, Ga-ga-ga. This then is a mere three-fold repetition of the root word syllable ga, meaning to go-go-gogo; meaning as I again suppose, -go (this way) -go (that way) -go; i. e., swing or see-saw; to signify balance, the same again as in the act of weighing, or otherwise. Vak is also equal to Bak; and vaccilate is therefore, in like manner, va-ku-ka, or 111-110-111 Another of the names of Bacchus was Dionysos a name of much import, never heretofore ade quately expounded, I take it to be a simple worn down form of Dies-nux (or nox) -os or -us; the Daynight equilibrium or balance in nature, which is extensively expounded in John, Jesus and Jonah, (Jam-non, etc.); in a later form, indeed, mostly confined to the Day and the Night, rather that embracing the more comprehensive and varied antithesis. I have taken also Juno, Ione and Io to, be this same Din-nox, still more thoroughly worn flown by the trituration of frequent naming. The change of sex is a matter of slight moment in these matters. The Greeks had still later, of in Spirit Life," has made a great commotion in smaller import, the word nyktemeron, or mychthemeron, for night-day, meaning the twenty-four hours. There was another balance between the two semetres (or six-month periods of the year) which was represented by Proservine, one of whose names, it is important to remark, was also Libera, and she was the sister of Bacchus. Juno was day and night, the wife, i. c., the companion | Every one speaks of its excellent moral tone, and of Jupiter Diu-pater, the Open Day, or full display of day-light (not originally involving the English words; equi-libri-um, equi-libri-ate, etc. the scales, among the signs of the zodiac. True it means also free, as in the Latin liber free and libertas, English liber ty; and also a book, as Latin liber, strippings off, as of the coverings of an onion, yield thin, leaf-like products, whence also leaf and Springfield, Mass,

[DECEMBER 52, M. S. 33.]

leave are of the same origin, and all go back to c-leave, (by loss of the c or k sound) with its double meaning, of separating, and the counter idea of adhering and resisting cleavage, by cleaving. separated into two parts, which are still not sepa-The alliance here is close with that of the balance, rated, but remain allied as parts of one stem.

II. SILENUS (OR SEILENUS) AND THE SILENI.

Another of the tipple-topple and drunken gods, the special type of jollity, was Silenus. He was the constant companion of Bacchus, and the oldest and most famous of the Satyrs, and from him the older Satyrs were generally called Sileni. The name is, etymologically, closely allied with that of the Syrens, and has a musical association from the more original idea of the piping and blowing of the winds. Silenus himself is, I find, no other than the Sea-storm, with its waves elevated in the air, where, unable to sustain themselves, they swerve and oscillate, and tumble and fall like a drunkard, from his unsteady balance upon his faithless legs; while at the same time the dancing monster is accompanied as if by the music of the whistling, howling and piping blasts of the wind. As a God, he was represented with a wreath of vine-tendrils on his head, and a drinking-cup or wine-skin in his hand, and in a state of intoxication to such an extent that he had to be held up by two Satyrs. He was a short, round-bellied, hairy old man with a bald head.

The tossing of the unsteady sea, when the gigantic waves are lifted, and jostle each other, and plunge down again, and prolong themselves like huge legs, outward towards the regions of calm, scathing and foaming as they go, was the wild scene which is here poetically personified as a jolly old man, dancing and falling while piped for and aided by fitting companions in the vast debauch. It is now clear why Aphrodite or Venus, the impersonation of agitation, excitement, and wild passional desire, should have been fabled to have been born from the foam and spume around the legs of this intoxicated dancer of the great deep. Aphrodite means foam and fume; whenee secondarily excitement and agitation of erotic passion or desire. Silenus is said to have been the inventor of the flute, another allusion to the whistling of the wind. He was also an inspired prophet, an idea which must have arisen from his unstable, uncertain character, yes and no, "paltering in a double sense," like the oracles. When dead drunk, and hence asleep, he was in the power of mortals; that is to say, after the storm has subsided the sailors become again masters of the situ-

Letter from Submit C. Loomis.

BROOKLYN, N. Y., Nov. 6, 1880.

To the Editor of Mend and Matter :

I thank and bless you for ten copies of your unparalelled paper, and I will send them where I think they will do the most good, in this great struggle for truth against priesteraft and falsehood. binding the souls of humanity-who still hug their chains-with shackles of ignorance and superstition; and even busy, in spirit life, in try-ing to perpetuate falsehood. I have sent away all my papers, that is, MIND AND MATTER and the Banner, and I know that they have been illuminations to those who have read them. I do know that opponents of Spiritualism are the most powerful on the unseen side, as spirits are capable of personating any individual spirit that will"best substantiate their deception in the minds of medinms. A lady friend, to whom I send your paper everyweek, writes me : "I think MIND AND MATTER an excellent exponinder of our faith : and the messages from those ancient spirits are very interesting; so is that Katie King case. Our spirit enemies seem bent on ruin and destruction to our cause, and Mr. Roberts takes up the cudgels most bravely, and our mediums have found an able defender at last," To all of which I say amen, and pray that truth shall triumph soon, for I know it will eventually. I am surprised at Dr. Buchanan's definition of Spiritualism, Instead of being vague, it is positive; and instead of being merely "intellectual," it is purity, goodness, love-the life of universal nature. The great immortal magnet of all worlds rolling in space, which draws all sounds to God through the operation of eternal law. And whatever is opposed to this great and beautiful truth is falsehood, and must fail, however much it is worshipped by the world. I know you will thank Bro. Bliss for me for the magnetized paper and hymn book-both valuable and highly appreciated. I have given and sent the paper to nineteen porsons-some a thousand miles away from here; and six cases, where they have tried it, are relieved and four cured, and the rest have not been heard from. 1 think what you say of Jennie Levs is true, and it is a pity such a wonderful instrument should be used against the truth. But our spirit friends are equal to the task. If they want her she will he undeceived. Excuse me for taking so much of your valuable time. I hope the prediction of maerialization will be fulfilled in your city. Ever yours for truth,

Seventh Paper.

THE GOD, MASCULINITY; ARES OR MARS; AND FEMININITY; VENUS OR APHRODITE, HIS PAR-AMOUR.

family tree of Universal Being is Man or Humantheon to Mars, the God, Masculinity, the God of and so for public rumor. (3). war, of impetus, bravery, of gallantry in war and love, and Venus, the Goddess, Femininity, the Goddess of beauty, female charm, loyliness, and passion. These are the natural companions and counterparts of each other; "elective affinities." But the course of true love seldom does "run smooth :" and Greek intuitive genius, recognizing this tendency of fatality, married Venus to Vulcan; the God Heat, or Brute Lust, and she only attained her proper destiny by an illegitimate ligison with her higher-type companion, Mars.

First, as to the etymology of Ares, the Greek name for this god, and Mars his Latin name. The following extract is from "The Mythology of the Aryan Nations," by Sir Geo. W. Cox, (1). "However sure may be the foundations of the science of Comparative Mythology, and however sound its framework, the measure in which its conclusions are received must depend largely upon the acceptance or rejection of its method in the philological works chiefly used in our schools and universities. Hence, in acknowledging thankfully the great improvement of the last over the previous editions of the Greek Lexicon of Dr. Liddell and Dr. Scott in the etymology of mythological names, I express a feeling shared doubtlesss by all who wish to see a wide and fertile field thoroughly explored. The recognition of the principle that Greek names must be interpreted either by cognate forms in kindred languages, or by reference to the common source from which all these forms spring, is the one condition without which it is useless to look for any real progress in this branch of philology; and this principle is here fully recognized. The student is now told that he must compare the Greek Charites with the Sanskrit Haritas, the coursers of the Sun. and that both received their name from a root ghar, to shine, or glisten. Zeus is referred to the Sanskrit Dyaus, the brilliant being, Ouranos to Varuna, and Erinys to Saranyu. It is only to be regretted that the method has not been carried out more systematically. In all doubtful cases a Lexicographer is fully justified in keeping silence;

(I). Vol. 1, p. ix.

II.

VENUS OR APHRODITE; FEMIMINITY OR THE FE-MALE TYPE.

The name Venus is etymologically of the same origin as the English words want and wish, or the German wunsch, wish, want, or desire. Aphrodite means the excitation of desire. As a popular goddess, she with her son Cupid, is so well known as presiding over the affairs of love, that little now can be said of her. It should be simply borne in mind that she is the distinctive feminine type of charm and loveliness; with both the virtuous and the vicious possibilities of that attribute. "She was the goddess of love, beauty, grace and sexual attraction. She presided over lovers and those who entered the marriage state. She is represented as being exquisitvely beautiful, possessing in a marked degree the most voluptuous charms. While, there was much that was lovely, grand, and noble in her character, it has also to be confessed that she exhibited qualities low, coarse and sensual. While she was the divinity that presided over the hallowed love between lovers and husbands and wives, she was also accused of inciting the baser passions, and arousing fierce and unquenchable fires. which urged her votaries or victims to the commission of unnatural crimes and unholy alliances. She was the same as the Astarte of the Phoenecians and Chaldeans, and the Freyja of the Scandinavians. In the statues and representations of her she was portrayed with a most perfect form, clothed with a purple mantle, glittering with diamonds. By her side two were Cupids, and round her the three graces, and following her as trainbearer, her beloved and beautiful Adonis. Her chariot was made of ivory finely carved, and beautifully painted and gilded. It was drawn by swans and doves, or swallows."

The Greek name of this goddess Aphrodite means the excitement or agitation of passion ; but is derived from the idea of the foaming and seathing waters in the whirlpool of a sea-storm. See in

(2.) See Max Muller on the root Mar; Science of Language, econd Series, p. 333. (3.) Vanicek, p. 56.

S. C. LOOMS.

The Samuel Bowles Pamphlet-Chas. E. Watkins-Mrs. Carrie E. S. Twing.

SPRINGFIELD, Mass., Dec. 12, 1880. This little book, "Experiences of Samuel Bowles this city, the home of the late Mr. Bowles. The city papers have all noticed it but the Republican Mr. Bowles' old paper. The edition is going off rapidly. It has been out but a week, yet, nearly one thousand copies have been disposed of. The news dealers in this city and all up and down the Connecticut Valley are supplied with copies. many are buying it to circulate as a missionary tract. Charles E. Watkins, the noted independpaternal idea, but the open view-patere, to open. | ent slate-writer, has located at 149 State street, The name liber, in its feminine variant libra, and is quite busy with his patrons. Bro. Peebles means balance, or a balance. We have it in the made us a flying visit on his way, to Willimantic the other day, looking fresh and vigorous as ever. Libra'is the name of the constellation balance, or Mrs. Carrie E. S. Twing made many new friends, while here in October. She gave some one hundred and twenty-five sittings in Springfield. There is a general inquiry as to when she will return a book, English library, etc. The connecting link | again, and especially as the Bowles pamphlet has of meaning among these three meanings is that of made her so widely known in this vicinity. The Separation or Division. The inner part of the publishers of this little work offer a liberal disbark of a tree is also called liber, as that which is | count to societies that may want fifty or one hunpulled, stripped off, or separated. Successive | dred copics. All can obtain the work of MIND AND MATTER, or of the Star Publishing Company,

