

Mind



Matter.

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

VOL. III. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY JAN. 15, M. S. 33.

{\$2.00 PER ANNUM, Payable in Advance;
Single Copies Five Cents.} NO. 8.

IF I COULD KNOW.

THROUGH THE MEDIUMSHIP OF MRS. E. A. POWELL.

If I could know that waiting tolling here,
Through weary years till all my strength was gone,
Would give to me at least one day—just one
Of rest and peace when all my toil was done,
I'd labor on.

If I could know that, by and by, the clouds,
Which now seem growing darker every day,
Would break and let the sunshine through, once more,
I'd murmur not but travel o'er and o'er
The same dark way.

If I could see, far o'er the rugged hills
And dreary wastes before me, one bright spot,
To which my path would lead, I'd struggle on,
Foot sore and tired, till hope and strength were gone,
And falter not.

If I could know that in the Far Beyond,
That mystic land where peaceful rivers flow,
That those I loved and lost would smile once more
To welcome me when I should reach the shore
I'd long to go.

But Faith is weak and Hope is waning fast,
Though oft a voice still whispers "all is well."
And sometimes, through the darkness, I can see
A ray of light, but what the end will be,
I cannot tell.

Philadelphia, January 7th, 1880.

SPIRITUALISM—WHAT IS IT?—WHO SHALL DEFINE IT?

BY J. H. MENDENHALL.

With your permission I offer a few thoughts for the many readers of your paper. With Spiritualism, as with all other great questions involving the recondite problems ever occurring to thinking minds, we find many, and often quite conflicting statements as to its intrinsic meaning. Almost every writer for the public, who has made Spiritualism the theme of thought, has, apparently, attempted to define it according to his or her want of personal knowledge of its manifestations. Or rather each, it seems, would interpret this grandest of the grand themes of human thought, not so much from what a logical common-sense method of reasoning would indicate, as from what he or she desires it should be to suit some special hobby; hence it is made to mean this, that or the other, according to the desire, or the limited investigation of its definer, regardless of the true meaning of the very words by which it is expressed. I, in my simple way of getting at the bottom of things—subjects for mental research—may be deemed illogical by many who style themselves teachers; but I cannot refrain from thinking that our best mode for defining this, as well as all other questions of import is, to accept, first of all, the definition of our language as fixed by our standard lexicographers, and found recorded for our benefit in their glossaries; and then, should there be demand for a more elaborate explanation, let it be found in, and to harmonize with whatever new developments may have occurred cognate to the subject under consideration.

If this method is truly a logical one, then it will meet with the common sense views and the just approval of every honest investigator of the great question of Spiritualism. For a foundation, then, for subsequent remarks, I will here give the definition of Spiritualism as laid down by one of our best lexicographers—Mr. Webster:

"Spiritualism, a belief in the frequent communication of intelligence from the world of spirits by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium."

Was there ever a better, more appropriate definition given to this question which we so frequently see discolored and falsely represented? Could there be constructed, from the forty thousand English words, one which could delineate or express in a more simplified form, and more in harmony with its true nature as we have actually observed in all its workings, than this given by our learned commentator? In short, does it not cover the whole grounds? embodying as it does means and effect; to wit: spirits as the cause, communicating intelligence; as the effect, through physical phenomena and personal media as the means. It would seem that this scholarly man—Mr. Webster—had made the study of Spiritualism a specialty. What will those self-styled spiritual teachers, who soar so high in their spiritual flight as to discard physical phenomena as being of but little or no value, to those convinced of the truth of Spiritualism, do with Mr. Webster's definition of Spiritualism. Some of our very prominent Spiritualists have gone so far as to declare that the physical manifestations given at our cabinet seances are positively degrading in their effects upon the finer feelings—the real inner man, if indulged in after having once learned their truly spiritual origin. Is it not a wonder that such ninety-hammers have not declared it demoralizing even to have learned that one fundamental truth? But will they go back on Noah, and swear that he did not define wisely? It is to be hoped not, but rather that they will pause and reflect, and be willing to accept Spiritualism in the way of its coming.

With this definition of Spiritualism—physical phenomena, and intelligence communicated through or by means of it—we not only have data from which to form a wise belief, but a positive demonstration of the truth of immortality. We find in it the means by which we may be able, without doing violence to the law of thought or reasoning, to exchange faith for positive knowledge. But for these physical manifestations which constitute one of the basic principles—main factors in the science or doctrine of Spirit-

ualism—the world of mankind to-day would be suspended between time and eternity on the flimsy cobwebs of blind faith, ignorance and superstition, wholly devoid of any real knowledge of a conscious immortality. Is not this a fact too obvious to require argument? Have not ages upon ages swung round the grand cycles of old Time, gliding silently into the great reservoir of the eternal past, giving birth to philosophy upon philosophy a thousand times over, while faith and speculation reached to the utmost boundaries of imagination, and Hope, the monarch of human emotion, standing upon the apex of mentality, crying, "Ye gods! am I a liar upon myself? or shall I live again beyond the veil?" and not so much as an echo of silence ever came to break the awful suspense. True, here and there, now and then, all along the endless chain of human life, the favored few—mediums—have had the vail rent by spirit phenomena of some form or other, and the truth of a continuous life demonstrated to them alone. But so few, comparatively, were they indeed, that the rays of truth thus gleaned failed to break the material crust that hung like a thick mantle of darkness over the souls of a doubting world. Yes, hope was seasoned with uncertainty, the brightest expectations shrouded in gloom, and at very best, to live was but to live to die.

But thanks to the angel world—not to the persecutors of mediums—there came a time, a supreme time, when mediums were developed for general use; and the tiny rap-bugle of immortality sounded its voice and lifted the boundaries of mundane life, and immortality came down to reign with man on earth. From the tiny rap—the alpha of physical manifestations—sprang other, higher forms of phenomenal phases, nor ceased the outpouring of facts—stubborn things they are, too—until the climax—materialization of spirit forms—was reached, thus crowning the efforts of the spirit world with a demonstrated immortality; and man, though clothed in flesh, learned for the first time that he is an angel. Again we say, thanks to the immortals on high, and the mediums in the low valleys of sorrow and persecution, for the physical manifestations. Blessed is he who bravely defends them and their cause against the Sauls and Judases of our day. Golden links, blending time and eternity, and setting afar the gates to the immortal spheres. Go on, mediums, ye chosen of the land of souls. Be true to yourselves, true to your angel guides, and true to your high, noble calling. Bloodhounds may bay upon your track, and poodles attempt to whine you back; the Sanis may puff their fetid breath in your very nostrils, and the Judases may try to both buy and sell you (they would not be able to keep you) for a few pieces of silver. Despair not, nor falter at the voice of duty. The writer, as one of you, knows by experience the persecutions you have to bear as faithful mortals; but *sic itur ad astra*—such is the way to immortality. But I am digressing.

Seeing, then, that physical phenomena, including media, constitute one of the main factors in Spiritualism, being the only means by and through which the grand truths of immortality are made known to man; it would seem that too much stress cannot be laid upon these manifestations, in our researches into the laws of life; and yet, as already intimated, many of our (otherwise) scholarly-minded writers deny almost in toto the intrinsic value of these open gate-ways to the very temple of life itself. They, having either been so long trained (schooled) in said channels (manifestations) of knowledge, and thus grown up to a high plane of spiritual thought, that they have forgotten the advantages thus gained in their primary school-days; and now speak of physical manifestations with such levity as to call them "cabinet buffoonery," "course food, suited only to superficial thinkers," etc. Or, on the other hand, they know so little, so nearly nothing, of the underlying facts and principles of the grand subject of a life hereafter, that they would fain make the world of mankind believe they know it all, and thus become the self-proclaimed rulers and teachers (?) of the people in a cause of philosophy as far beyond the grasp of their comprehension as light is from the vision of the blind-born. It is to be deeply lamented that such is the real mental and moral condition of too many of the members calling themselves Spiritualists.

Another equally absurd, uncalled for, and out-of-place interpretation of Spiritualism, is that, having added to it the prefix "Christian," thus calling our high born philosophy of life, "Christian Spiritualism," just as if no spirit, except those who had been initiated into the Christian belief, ever communicated intelligence or produced manifestations among the children of men; when it is positively known that nineteen out of twenty of all who communicate with the mundane world are not Christianized spirits, but, on the contrary, have no faith whatever in the doctrines of Christianity. Or, perhaps, a better expression of their claims would be, thus: they, seemingly, would have the people believe that there was no Spiritualism prior to the time of the existence of that noble personage, "Christ," or, "Jesus of Nazareth,"—admitting him to have an existence;—when it is a fact well known to every true historian that Spiritualism, both in its phenomenal and its intellectual phases, had been proclaimed by the great bards of all times—by every prophet, seer and seeress throughout the orient world—by some, long centuries before the birth of Bethlehem's babe was made known by the faithful shepherds of the world. It is needless to mention here the long list comprising the talent of Father In-

dia, Chaldea, Egypt, Persia, China, Phenicia, Italy, Greece, and other orient lands, who, as mediums, taught and made known to the unprejudiced minds of those early times all that comprises Spiritualism proper, viz: "A belief in the frequent communication of intelligence from the world of spirits by means of physical phenomena commonly manifested through a person of special susceptibility, called a medium."

It is plain, then, that neither Christ nor Christian spirits are the founders of Spiritualism. Nor does its philosophy teach a single one of the principal elements that make up the present system of thought called Christianity. No creation of something out of nothing. No fall of man from a high state of perfection to one of total depravity. No curse from an infinite monster called "God," by which all nature was turned topsy-turvy. No system of salvation through the atoning blood of a crucified "Jesus" or any other man. No belief in an eternal frying and burning of the souls of men, women and children for disbelief; or in a leap from the just consequences of a life spent in sin and wickedness to a state of unspeakable joys, from a mere faith in those monstrous dogmas. In short, Spiritualism has nothing that Christianity of to-day holds sacred as its creed. Nor is there a Christian of the orthodox stripe who will admit for one moment the basic principles and teachings of Spiritualism, as taught by the great teachers from the spirit world. They (Christians) will not accept, nor even admit as being possible, a salvation based upon the good works of the saved, and not upon "grace." They do not practice, nor will they admit the practical virtue in the art of healing by the laying on of hands (magnetic manipulation) with many other leading works in Spiritualism, except Jesus himself intercedes. Nor do they, as a party, admit even the truth of any of the phenomenal phases of Spiritualism which are daily occurring all around them, and did occur centuries before Christianity had a name.

In fact, there is nothing in common between Spiritualism and Christianity. What propriety there can be, then, in prefixing to the word Spiritualism that of "Christian" as a qualifier, when there is not so much as the shadow of relation existing between them, and why it is that so many of our pure-hearted, as I believe they are, and noble-minded brothers persist in their efforts to thus hybridize the pure, single-eyed, unadulterated Spiritualism, by breeding it to such obsolete, effete systems of corruption as that of present Christianity, is a puzzle beyond my capacity of solution. I am willing to concede whatever good there is in any and all of these systems or doctrines of the past. I speak of doctrines, not of persons; for there are good persons in all parties; but if Christianity, as a system or philosophy of life, ever did claim or possess the intrinsic virtues of Modern Spiritualism, it certainly does not embrace them now, and to me it seems worse than folly to attempt to graft a living scion into the dying if not already defunct tree.

Remarkable Manifestations.

HAVERHILL, Mass., Jan. 6, 1881.

As you have expressed a desire to receive for publication facts in relation to the various phases of Spiritualism, I feel constrained to give you one or two instances of the many I have experienced. I would premise, by the way, however, that we have among us one of the most wonderful mediums for the various phases of spirit manifestation in the country. I refer to Dr. W. L. Jack. I do not call to mind a single phase which has not been produced through him or in his presence. His body has been floated over the heads of quite a number of persons, in a strong light, spirits have frequently materialized in his presence; paraffine hands have been produced; independent slate writing; blood-red letters on his arm and various parts of his body; he is clairvoyant and clairaudient, and test after test has been given through him, some of them most astonishing and wonderful in their correctness. He is very easily and quickly entranced, and the influence will change so quickly and quietly as to pass entirely unnoticed, were it not for the change in the tone of voice or some other equally slight incident.

Frequently, when apparently in his normal condition, his interior perceptions would take cognizance of incidents occurring at a distance, sometimes several hundred miles, and which were afterwards found to have been precisely as he had described them.

Under certain conditions he is enabled to foretell future events. I have in my mind two instances of this kind, where he predicted that buildings would be burned, and advised the owners to obtain insurance. One followed his advice, the other did not. The buildings were burned, as he predicted.

While seated in his office to-day he was suddenly influenced, and baring his arm nearly to the elbow, held it towards me, and I saw gradually appear, in bright red letters, the names of two persons deceased, one a sister, who went to her spirit home several years since, the other that of a friend who had been gone but a few hours, and who entranced the doctor a few minutes previously, and announced to me his departure, which was the first intimation I had of it.

We frequently hear persons express incredulity when they hear or read of such instances of spirit power, and we do not wonder at it, for if we had not proof upon proof of the truth of these manifestations we should probably be as sceptical as many of them. But, thanks to Nature, "the world moves."

NOREMO.

A Common Sense Letter.

ORRVILLE, Dallas Co., Ala., Jan. 4, 1881.

Editor Mind and Matter:

You enter the new year with a battle to fight with those who have money and leisure, as Col. Bundy assures his readers; but I hope justice will be done, and your cause, the cause of right and truth, be triumphant. Every word that I have read, written by you, bears the impress of earnestness and truth. If the last number of the *R.-P. Journal*, published Jan. 1, 1881, does not convince every Spiritualist that reads it, that its editor is working to destroy the cause he pretends to advocate, they do not see as I do. Look at the way he refers to Mrs. Richmond, as 'privately teaching soul-debasing and brain-adding theories. He gives a letter from Mr. Kersey, whose testimony goes against Mrs. Esperance. After saying it was a case of transfiguration, he says, "Hence you see the value of test conditions." Neither one of these men says one word about the form coming from a compartment in the cabinet that was separate from the one Mrs. E. occupied, and entered by a door that she could not reach without demolishing the partition which Mr. Armstrong said was intact. That itself was a test that should have convinced any fair minded person that it was a spirit form.

Bro. Roberts, you are doing a righteous deed in showing the world how vile that man is; thereby rendering him powerless to injure those by whom light and truth must come to this orthodox, darkened world. The pitiful sneak has never had the manliness to defend himself from a single accusation you made against him; but now that his ghoul eyes think they see a chance to prejudice people against you, he has dared to call the noble men and women you have defended, forgers, bigamists, debauchees and frauds, and you, as one J. M. Roberts, a fanatic. "When you are through with him, he had better hunt for a cave in some secluded mountain."

Dear Brother, I hope your noble, disinterested conduct in defending Mr. James, will be recognized by those who try the cause. May this be a bright and prosperous year to you and the noble cause you advocate.

Your devoted friend, C. L. ORR.

Mrs. Ophelia Samuels Duly Appreciated.

STERLING, Ill., Dec. 16, 1880.

To the Editor of Mind and Matter:

The Spiritualists in this vicinity have recently had the pleasure of a visit from Mrs. Ophelia T. Samuels of Chicago, and the advantage of a short course of lectures delivered through her under control. Although there are but a few Spiritualists here, the attendance has been fair and the lecture listened to with marked interest by all. No better idea of the worth and ability of the lecturer can be expressed than to give the expressions that fall from the lips of those who attended and who were not Spiritualists, as "Her lectures are grand." "They are equal if not superior to any we have ever listened to." "They are of marked ability and elevating in their tendency." While the following address to her delivered by Dr. Marvin in behalf of the Spiritualists of this community at a reception given her on last Tuesday evening, in view of her departure and to which she responded under control, expresses but faintly the views of all and does her but merited justice, and is therefore herewith furnished for publication. The response and poem were simply grand, and it is to be regretted that a short-hand reporter was not present, that the same might have been published.

J. A. M.

ADDRESS OF DR. MARVIN.

MRS. SAMUELS.—Permit us, before your departure, to express to you our sincere thanks for the visit you have made us and the lectures you have delivered to us. While we realize that you are used as the medium of communication of an exalted spiritual control, and that the words of truth and wisdom that fall from your lips are pure emanations from the heavenly sphere, tending most emphatically to lead us upward to higher fields of light and life, we do not overlook or fail to appreciate the fact that you have given to these exalted controls, a mind rich in culture, and love for all that is good and pure. And we believe that because of these attributes of your own mind, you have drawn to yourself spirit controls which enable you to stand not only in the front ranks of our spiritual teachers, but of all our noble men and women who have given and are giving their lives to the cause of truth and human advancement. We say to you, your sphere is not limited—your sun has not yet by far reached its zenith—a great work lies before you; stand fast, therefore, in the calling in which you are engaged and for which you are so eminently fitted; and after ages, if not the present, will surely reward you with a crown radiant with the crystal beams of light from the pure spirit of eternal truth and love. Again, we thank you and may God bless you.

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.

Spiritualism vs. Materialism.

S. A. WOODWARD.

Review of chapter on Personal Continuance in Dr. L. Buchner's work, entitled "Force and Matter."

Dr. Buchner says: "Experience and daily observation teach us that the spirit perishes with its material substratum; that man dies. We are unable to see how man can be taught previous to death, of its subsequent effect upon his spirit. We believe that nothing perishes in this world without varying and renewing itself. For example: Chemistry teaches that, 'If metallic lead be surrounded with a lambent flame in perpetual contact with a supply of atmospheric air, the oxygen of the air combines with it, and converts it into a red powder, known as red lead. Again, if the same red powder be exposed in a closed vessel to a strong heat, the oxygen is expelled, and may be obtained, as gas, in a separate uncombined state. But neither in its combined nor uncombined state is it discernible by the eye, or discoverable by the touch."

"Progression is the law of the universe. Flowers, vegetables, and animals are perfected by climatal and other conditions. We learn from comparative physiology that the single rose under altered conditions becomes a double rose; and creepers rear their stalks and stand erect. The Brassica oleracea in its native habitat on the shore of the sea, is a bitter plant with wavy sea-green leaves; in the cultivated gardens it is the cauliflower. Plants, which in a cold climate are annuals, become perennial when transported to the torrid zone."

Again Dr. Buchner says: "Unprejudiced philosophy is compelled to reject the idea of an individual immortality, and of a personal continuance after death. With the decay and dissolution of the material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist."

If in the vegetable kingdom, we find that from a seed which is buried in the earth a new life is evolved; if, from the disturbance of molecular equilibrium electricity is generated as the most potent of the invisible forces of nature yet known—why should unprejudiced philosophy accept this idea of continuance of vegetable life, this chemical fact, because obvious to the senses? and deny the existence of the same universal law in the unfolding of man, the master-piece of creation? Why? if not that the principle of life is neither visible nor tangible. The "universal cause," says Pope, "Acts not by partial but by general laws."

We hold that the spiritual body is dual to the natural, blended with it as gold naturally is with various kinds of alloy; that as alloys may be fused with gold, and separated again by heat, or chemical modes of action, so also the ethereal spirit, diffused in the body in its embryonic state, is, at death, parted from it by a process as natural as for ether to quit liquids and solids, in living and growing plants when they die.

Again the Dr. says: Whilst the visible and tangible matter sensually exhibits indestructibility, the same cannot be asserted of the soul, which is not matter but merely an ideal product of a particular combination of force endowed materials. With the dispersion of these materials and their entrance into other combinations, the effect, which we call soul, must disappear. When we destroy a watch, it no longer indicates the time; and we thus destroy simultaneously the whole motion connected with such an instrument, and we have no longer a time keeper before us, but a mass of various materials which no longer present a whole."

Knowing nothing of matter and spirit in their essence, how can we comprehend the soul the divine principle which thinks and feels and acts? The analogy of the watch seems not entirely applicable; for whilst the motion given to the watch is the effect of organization, motion itself is considered the necessary result of galvanism; and life itself in all its varied forms, to man, is unquestionably the cause, not the effect of organization.

Plato teaches in the Phædo that the soul is immortal, because it has an independent power of self-motion, e. g. "That which is self-moved, never ceases to be active, and is also the cause of motion to all other things that are moved." And Herbert Spencer remarks: "The dissipation of a body's motion by communication of it to surrounding matter, solid, liquid, gaseous, and ethereal, brings the body to a fixed position in relation to the matter that abstracts its motion. But all its other motions continue. Further, this motion, the disappearance of which causes equilibrium is not lost but simply transferred."

Again Dr. Buchner says: "Were the spirit indestructible, like matter, it must not only, like it, last forever, but have ever existed. But where was the soul before the body to which it belongs was found? It was not; and to assume an existence is an arbitrary hypothesis."

The inquiry being speculative, only a speculative answer is requisite. Can we tell where electricity was not? before batteries were invented to paint, write, engrave, print, cure, give light, and flash thought and information across oceans and continents? May not the soul and electricity have ever existed and emanated from the Deity? Guided by an organizing intelligence may not man's physical body have been developed from primordial germs animated by Divine power? Pre-existence, of course, cannot be demonstrated or disproved. It is maintained by Plato: believed in by Hindoo, Buddhist, Grecian, Jewish, and other writers. If innate ideas pre-exist, as held by philosophers, why may not the soul have always had a dependent being? Like a fountain of living water from an ocean, circularly scattering its streams into itself, the unborn soul must move onward along the luminous pathway of eternity.

Again, Dr. Buchner observes: "We must also reject the theory which assumes the existence of an universal spiritual matter, an universal soul from which individual souls emanated, and to which they again return on the dissolution of their material substratum."

We incline to adopt the theory which he rejects, unknowable and undemonstrable though it be. We disbelieve, however, the dogma of re-absorption into the Divine Essence so as to lose consciousness of individual identity; we cannot believe that man sustains the same relation to the Divinity that a drop of water does to the ocean. Aided by spectrum analysis the man of science penetrates into the molecular structure of the stars, though forbidden to know how the grass grows beneath its feet.

Dr. Buchner remarks lastly: "According to Richter, most of our theologians agree that in the

books of the Old Testament, written before the Babylonian exile, there cannot be found any certain indications of a belief in a personal continuance. The Mosaic doctrine never points to a reward in heaven after death. The original religion of Confucius says nothing of a heavenly hereafter. Buddhism, which counts its hundreds of millions of disciples, knows nothing of immortality, and preaches non-existence as the highest object of deliverance. The Greeks, who excelled us in many respects, knew only of departed shades; and, among the Romans, the belief in immortality was very faint, indeed. Among the enlightened of all nations and times, the dogma of the immortality of the soul has had ever but few partisans, though they made no efforts obstinately to support their opinion like their opponents."

A learned writer argues that the Jews believed the soul existed after a separation from the body, because of the circumstance of the Hebrew language having the word (sheol) appropriated to the place which the soul was supposed to inhabit after a separation, from the body.

The calling up of Samuel by the Woman of Endor (Samuel xxviii, 7) is worthy of observation, as one of the first instances mentioned in history. (See Josephus' Antiquities, book 8, chap. 14). Also Apocrypha, Ecclesiasticus, 46, 20, where the author states that Samuel, "after his death, prophesied, and told the king his end, and lifted up his voice from the earth." Read Leviticus xix, 31, 20, 8, and Deut. xviii, 11, 12, where the consulting "of such as have familiar spirits" is very severely condemned. Under such legislation against free thought and investigation, with a priesthood largely claiming to be the medium of communication between the living and the dead, we may expect to find very little said concerning man's future state in the first half of the Jewish Scriptures. Neither may we know Moses' opinion on the subject from the writings ascribed to him; for, according to Biblical critics (see Kusien, vol. 1, pp. 17, 18), they must have been put in the form in which we now have them at least six or seven hundred years after his death. A resurrection, or personal continuance, is referred to in the book of Daniel xii, 2; also in the rejected Apocrypha, Wisdom of Solomon ii, 23. Silent though the religion of Confucius may be, respecting a heavenly hereafter, the kings of the Chinese prescribed ceremonial to be performed for the souls of deceased ancestors, a fact which would imply that the Chinese believed in a future home of the soul. The Buddhists certainly believe in existence after death. We read in the Rig-Veda: "He who gives alms goes to the highest place in heaven: he goes to the gods." In Asia the popular belief now holds to the doctrine of immortality. The belief in a future state of rewards and punishments is clearly expressed in the Zend-Avesta. The Greeks, we are told, adopted the butterfly as the emblem of the soul, in recognition of immortality. Their philosophical theories as to the world of disembodied spirits, and the connection we have with it, commenced with Hesiod. In Homer's Odyssey, book 2, l. 252-255, Ulysses is represented as visiting the regions of the dead, and recognizing by their forms those he had known on earth. Among the Romans the belief in a personal continuance seems to be more or less truly reflected in the sixth book of the "Æneid of Virgil," in which an account is given of Æneas' descent into Hades. Cicero says: "The voices of the gods have been often heard, and they have appeared in forms so visible, that he who doubts, must be hardened in stupidity." Herodotus remarks: "The Egyptians are the first of mankind who asserted that the soul of man is immortal."

In conclusion, does a belief in materialism tend to make man wiser, better, happier or offer any incentive to virtue? Assuredly not. We claim for "Spiritualism" that it does all this. It adds knowledge to faith; teaches that merit and demerit, rewards and punishments, are untransferable. It has builded anew the ladder between heaven and earth. It is building a mental and moral science upon argument furnished by phenomenal facts."

The following in Xenophon's memorabilia is given as Socrates' belief—it contains wise counsel: "Through the demon, the spiritual medium, the gods did in divination communicate with men; but it was wrong to inquire from them about trifling matters; for though they know all things, yet they made revelations only of human duty." "In Greece," says Plutarch, "the oracle had ceased, chiefly on account of the insignificant inquiries made at the shrine."

Spirit Communication Confirmed.

Pleasureville, Ky., Jan. 2, 1881.

FRIEND ROBERTS:—I read your paper weekly with deeply increased interest, and especially your communication department. I submitted the communication of George W. Gilmore, which appeared in your paper of December 11th, 1880, to a lady cousin of his of our village, who, and her husband also, admit it to be true as to the time and place of death, and characteristic of the man, yet rejoice to find as they aver the first name incorrect. His first name is not George. Why this error, and can a correction be made, Your friend,

THOS. J. HALL.

[We cannot explain the cause of the error in the first name. We know it however to be a fact that often where the name of the communicating spirit is not given until the last, the control becomes too weak to give it correctly. What was the correct name.—Ed.]

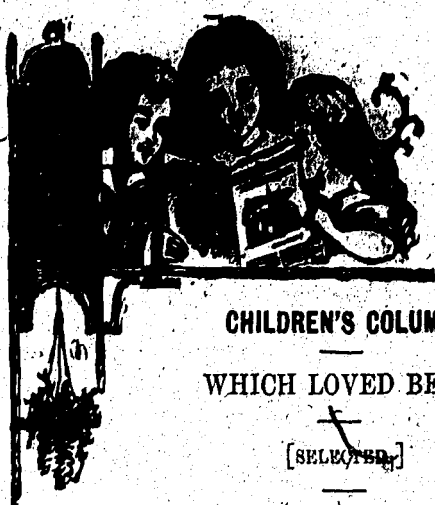
Diphtheria Cure—Letter From J. F. Merriam.

Lawrence, Mass., Jan. 8, 1881.

To the Editor of Mind and Matter:—In looking through the papers I find that diphtheria is making sad work in many families. I will therefore beg leave to state that I have been in the habit of causing the patient to inhale the smoke of pine tar; not gas. I put a little on a hot iron and let the patient inhale as much as he can without strangling, for a few minutes, five or six times a day, and should the case prove stubborn and obstinate I should repeat the operation much oftener, even to every hour in the day, and pursue this course until I was sure of victory; for I feel well satisfied, after many trials, that if this course is adopted in season and well persevered in, it will prove more than a match for this terrible scourge. I hope you will give this publication for the benefit of all who may feel disposed to try it. Yours with respect,

J. F. MERRIAM.

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



CHILDREN'S COLUMN.

WHICH LOVED BEST?

[SELECTED.]

"I love you, mother," said little John; Then, forgetting his work, his cap went on, And he was off to the garden swing, And left her the water and wood to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted full half the day, Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you all I can. How glad I am school doesn't keep!" So she rocked the babe till it fell asleep.

"I love you, mother," again they said— Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

—Angela of Peace.

Jack's Lesson.

It is a true story. Jack H. told it to me of his own boyhood. He was born and reared in the north of Ireland. The winters there are not usually severe, he says, but occasionally they have very deep snows.

Father came through the shed where I was fixing straps to my new snow-shoes one day, and said: "Jack, do you get the sheep together, before night, into the lower fold. It looks as if this storm would last all night; and if it should, it may be easier done to-day than to-morrow."

I looked up through the open door at the snow which was falling gently and steadily. It did not seem to me likely to be much of a storm. But I had been taught unquestioning obedience, and only replied: "Yes, sir; I will," and went on with my work. Before it was finished, Tom Higgins came, and he had a new plan for making a rabbit-trap, and we spent half the afternoon trying to carry it into execution, and the short winter day passed, and the sheep were not folded. In short, it quite slipped from my memory, only to be recalled by my father's question as he drew the Bible toward him for evening worship: "Jack, have you folded those sheep?"

The blood leaped to my forehead, as I was forced to reply: "No, sir; I got to playing with Tom, and forgot."

The silence that followed my reply was dreadful to me. If my father had upbraided me with violent anger, I think I could have borne it better.

"I am very sorry, sir!" I stammered out at last.

"I fear you will have reason to be," said my father. "If those sheep are lost to-night, remember there will be no more play for you till they are found. People who will not take trouble, will be overtaken by trouble."

Nothing more was said. The reading and the psalm and the prayer over, I slipped quietly away to bed, taking a peep, as I went, through the shed door, to see how the storm was progressing; I saw it had increased, and the wind was rising.

Nothing had power to keep me long awake in those days, however, so I slept soundly. In the morning I found the storm was still raging. The snow lay deep on the ground, and the wind was drifting it into the hollows, and packing it away into solid masses. Father came in from taking a survey of the weather, bringing a rod full fifteen feet long.

"The snow is deep," said he. "I am troubled about those sheep. They always seek shelter in the hollows and along the hedges just where the drifts will be deepest. How we shall find them I do not know. I hope you are ready for a week's hard work, my son Jack."

"Yes, sir; I am very sorry, and will do my best," I replied.

"Your best would have gone much farther yesterday than it will to-day. But we won't spend our strength groaning over a bad job. After breakfast we will go out and try what we can do."

"In this storm, father?" said my mother, deprecatingly. "It is the worst storm of the year. The snow blows so you can scarce find your way."

"There are two hundred of those sheep," said my father. "I can't afford to lose them."

Breakfast over, we bound on our snow-shoes and with the long pole and a snow-shovel went out to seek for the lost sheep. It cleared a little before noon, though the wind still sent the snow whirling about our faces, so it was not easy or agreeable working. Father found one here and another there, and I was set to dig them out. Fifteen sheep were found and brought home that day.

The next day the neighbors came and helped, for the weather had moderated, and there was always danger that a sudden thaw would follow such deep snows, and the sheep be drowned before they could be rescued. One by one, or in twos and threes, the poor creatures were found and taken from the snow. But at the end of a week of hard work there were still seventy-five missing.

"How long will any live under the snow, father?" I asked, when a second week of work had only reduced the number of missing to forty. "I've heard of their living three weeks. We will keep on as long as we can find any alive," said my father.

The snow had settled into compact masses, nearly thirty feet deep in some of the valleys, but we still found now and then a sheep by the hole which the warm breath of the creature made in the snow as it rose. I searched diligently for these holes. Little I cared that I had not a moment's play in all the days since the storm. I was most anxious that all the sheep should be found alive. I think the first real prayers I ever offered were sent up then, that the thaw might keep away till all the sheep were found.

It did keep away wonderfully. At the end of three weeks all but twenty-four were rescued. Still we searched, and now and then found a poor creature, famished and emaciated, but alive, which we carried to the farm house, and consigned to my mother and the girls, who chafed and fed and tended it, till it was won back to a degree of strength, while we spared no time from the search.

"It's no use to hunt longer. The rest are all dead," said father, one night, when we were coming home dispirited and weary, having found five of the poor things lying together drowned in one of the hollows. "You look thin and pale, Jack. You have worked well. I think I must release you now."

But I would not be released. The word had been: "No play till every sheep is found," and alive or dead, they should all be found. I toiled alone next day, but I found three, and one was alive. The thaw carried away the snow so fast that I had less and less area to search over now. But it was poor encouragement to work, for all I found were dead. A dozen times I was tempted to yield to my mother's persuasions not to throw away any more labor. But my father said not a word; and I kept on.

"The sheep are all found now, father; I took off the pelt of the last of the dead to-day," I said one evening when he came in late from work.

"Well, Jack, this lesson has cost me almost a score of sheep, and both of us a good deal of hard work; but if it teaches you to be faithful to all your duties in future, I shall not be sorry."

"Thank you, father!" said I. And I vowed inwardly that it should, and I believe that it did.—*Episcopal Register.*

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.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER 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.

Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

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

Dr. A. B. DOBSON.

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 Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

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

MRS. DR. SAYLES,

365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

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

Dr. J. C. PHILLIPS,

Psychometrist, Clairvoyant and Magnetic Healer.

A Vitaphatho 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.

A Most Valuable Offer—Spirit Obsession Diagnosed.

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

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

PHILADELPHIA SPIRITUAL MEETINGS.

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

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2½ P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 8d floor. Speaking and test circle every Sunday afternoon and eve'g.

SPIRITUAL CIRCLE every Sunday afternoon at 1.30 o'clock, at Hall N. E. Cor. Ninth and Spring Garden Streets. Public cordially invited free. Dr. J. H. Rhodes, Conductor.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Apostool, (Of Amsterdam.)

Good Day, Sir.—I lived at Amsterdam, and taught Christianity after the fashion of the Apostles. I believed that the age of spiritual phenomena was not over, but that it was crushed by the power of the church. So I helped to found an order, in which we investigated these spiritual phenomena, through the different members. This order was a kind of a branch of the Mennonites. I think that through my efforts in Holland, I succeeded in opening the way for the advancement of free inquiry into spiritual things. Spiritual phenomena should always be used under the very best conditions if satisfactory results are desired. I found that a vicious quality in a person's mind, who was controlled by spirits, frequently altered or made worthless the most beautiful communications. Hereditary vices in a medium do more toward keeping back the truth than any opinions that mediums may have, for in the trance state their opinions are set aside; but the viciousness or bad qualities in the mediums are impressed upon their brains. Thus when I as a spirit, undertook to play upon or control that organ, the keys are discordant, and will not give forth just such music, in the form of truth as I, as a spirit, desire to give. After studying the subject of spirit control, and searching around to find a suitable medium for my purpose, in order to give the history of my time, I endeavored to find the best conditions I could reach. This medium answers my purpose but not so perfectly as I could desire. I believe that a medium that is secluded—that is placed away, in quiet, from the multitude draws to him, or her, deeper inspirations and purer thoughts, and is blest by the visitation of, what you call, the noblest intellects among spirits. I want to say before leaving, that I was not a medium when young, but I developed into one as I grew older in years. My experience as a medium when in mortal life, was somewhat similar to that of the man they called Swedenborg. Spiritualism not being properly understood in my day, was greatly tainted with spirits having wings—with gods on thrones—and with crowns and harps. As a spirit, I would say, this is all only the mortal idea of what constitutes a true God and a true heaven. I return to earth to ask people who may read what I have said here, to-day to beware of self-deception in matters of religion, and especially in that particular in which you look for the help of Jesus Christ, for you are all Christians—that is—sons of God, in proportion to your just actions while here in the mortal flesh. I lived about 1664, at Amsterdam, and my name was Apostool.

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

"Samuel Apostool, a Mennonite, was born in 1638, and was minister of a church of the Waterlanders, (a branch of the Dutch Baptists), at Amsterdam. In 1662, he distinguished himself by his opposition to Galenus Hans, who taught that Christianity is not so much a body of opinions as a practical life. Apostool, on the contrary, insisted on the necessity of doctrine, and also of the especial views of the Mennonites. Galenus was charged with Socinianism and acquitted, and Apostool and his friends had to form a separate church. His followers were called Apostoolians. He lived up to nearly the end of the century."

[There is nothing whatever mentioned of the mediumistic experiences of Apostool, alluded to in his history, but we have not a doubt, from his communication, that he was like Swedenborg, a mediumistic Seer, and that he was familiar with what are now known as communications from controlling spirits. He was undoubtedly influenced by spirits of orthodox convictions, but has gotten bravely away from Orthodox notions since his two hundred years in spirit life. That the communication came directly from the spirit of Apostool we feel very sure; inasmuch as, neither the medium nor ourself had ever heard of such a person as Apostool, until that communication was given. Surely Spiritualism is nothing new, as these spirit testimonies all combine in showing.—Ed.]

TERTULLIAN, (A so-called Christian Father.)

Good Day, Sir.—I wish to communicate to-day, on account of a certain article I have seen written by a man who seems to be a deep inquirer after truth. He is investigating in relation to the question of the real existence of the man-god called Jesus Christ. So far as I understand him, he says, the spirits communicating through this medium, seem to differ in their opinions and knowledge concerning Jesus; that is, they are not united in the conclusion that no such man existed. Now, all that any person among the learned, who wishes to inquire into this subject, has to do in order to satisfy themselves on this point is, to examine a writing, (not the original of course, but a writing in which the original sense is preserved). I refer to the Apotheosis as written by myself. My mortal name was Tertullian. In that treatise I show that in Rome it was a question debated in the Roman Senate, whether or not the effigy of the Christian god should be set up in the Roman temples. It shows that their Jesus was one of the so-called demi-gods that never had a real existence, and yet, strange to say, in spite of my book, those Christians claim me as a Christian Father. I will say further, that in the reign of Tiberius, the increase of Gods brought to Rome by foreign captives, was very great. As there was at times a dearth of soldiers, the Emperor and the Senate were fearful that the rabble would take possession of the city. In order to satisfy these alien-people, they were willing to set up as many of their respective gods as would satisfy them. The question was not "Are these gods real?" but "Is it not good policy to do so?" This was why the Romans had so many gods. What I have said here, only requires the investigation of an analytical mind, in order to satisfy himself or herself of the truth of what I have said. I desire to name a certain person to whom I wish this communication sent. His name is L. W. Gunn, of St. Louis, Missouri."

[We glean the following facts concerning Tertullian from Smith's *Greek and Roman Biography*.—Ed.]

"Tertullianus, whose name appears in the last manuscripts under the form of Q. Septimius Florens Tertullianus, is the most ancient of the Latin Fathers now extant. Notwithstanding the celebrity he has always enjoyed, our knowledge of his personal history is extremely limited, and

is derived almost exclusively from a succinct notice by St. Jerome.

"From this we learn that Tertullian was a native of Carthage, the son of a proconsular centurion; that he flourished chiefly during the reigns of Septimius Severus and of Caracalla; that he became a presbyter, and remained orthodox until he reached the term of middle life, when, in consequence of the envy and ill treatment he experienced on the part of the Roman clergy, he went over to the Montanists and wrote several books in defence of those heretics; that he lived to a great age, and was the author of many works."

[That is all that is positively recorded in relation to the personal history of Tertullian. Many works have been attributed to Tertullian which modern criticism has shown to be without sufficient support. But among none of those works is the work which he, in his communication designates as his *Apotheosis*, in which he shows that Jesus Christ was nothing more than an imaginary demi-god, as were the other Roman deities, and that it was a question debated in the Roman Senate whether his effigy, or statue should be set up in the Roman temples among the other statues of the gods. Where is that work of Tertullian? He supposes that copies of it still exist. If that is the fact it is carefully concealed from us by those whose power and possessions depend upon its suppression, to wit: the Christian clergy.

It is a pregnant fact, however, and strongly confirmatory of his statement that the Roman clergy, prompted, as St. Jerome says, by envy, drove Tertullian away from the Christian religion to adopt that of the Montanists. What caused their envy we are not told, and no doubt for the very best reason. To have told the cause of difference between Tertullian and his Roman enemies would have divulged the closely guarded secret of the Christian priesthood. We stop here to say, when we speak of the Christian priesthood, we mean always the Roman Catholic priesthood, they being the only Christian priesthood that have had any right to that designation. So-called Protestant Christians are no Christians at all, as their very designation implies.

Now let us inquire, for a moment, concerning the Montanists to whom Tertullian lent his influence and learning, after breaking with the Roman church. The originator of Montanism was Montanus an undoubted spiritual medium, as the following account of him will show. It is taken from McClintock and Strong's *Ecclesiastical Encyclopedia*:

"Montanus, a celebrated heresiarch of the early Christian Church, the supposed founder of a sect named after him, Montanists, was a Phrygian by birth, and, according to Eusebius, made his first public appearance about A. D. 170, in the village of Adabar, on the confines of Phrygia and Mysia, of which place he is believed to have been a native. He was brought up in heathenism, but appears to have embraced Christianity (about 170) with all the fanatical enthusiasm for which his countrymen were noted. Neander endeavors to explain his character and tendencies on the supposition of his possessing an essentially Phrygian temperament, and the little we know concerning him renders this highly probable. The frenzy, the paroxysms, the fierce belief in the supernatural, that marked the old Phrygian priests of Cybele and Bacchus, are repeated under less savage, but not less abnormal conditions, in the ecstasies, somnambulism, and passion for self-immolation of the Montanists. According to some of the ancient writers, Montanus was believed, by his followers, to be the Paraclete or Holy Spirit. But this is an exaggeration, for he falling into somnambulist ecstasies, came simply to consider himself the inspired organs of the Paraclete, the Helper and Comforter promised in these last times of distress. He, however, certainly claimed divine inspiration for himself and his followers. They delivered their prophecies in an ecstasy, and their example seems to have been introduced into the Church—the practice of appealing to visions in favor of opinions and actions, of which practice Cyprian and others availed themselves to a great extent. [Who will say after this, that the whole foundation of the Roman Catholic Christian religion was a Spiritualism identical the same as the Spiritualism of to-day?] His principal associates were two prophetesses named Prisca or Pricilla and Maximilla. It was this sect or society of Spiritualists that Tertullian united himself with and defended against the warfare of the Roman Christian clergy. We will comply with the spirits' request and send his communication to Mr. Gunn, whose recent inquiries called this spirit back to earth. We regard the communication as most valuable, and hope it may bring to light the suppressed work of Tertullian.—We have been able to find no trace of such a work, and would be obliged for any information upon the subject.—Ed.]

SOZOMEN (A Greek Historian.)

I GREET YOU.—This is a strange, but the true way of coming back; and shows to all inquiring minds that the spirit world is not so far away as the priests, those "blind leaders of the blind" and their followers, believe or try to believe. As an ecclesiastical historian, I am sorry that I ever did anything towards writing about such foolish things as the Atonement, Baptism, the Trinity and the Communion feast! It was to waste a mortal life to be engaged in propagating such folly as that. I feel the responsibility upon me of having been one of the instruments to lead people, or rather mislead them, from the path of truth. Pure and simple are the real principles that give you a knowledge of the life immortal, but meddling priests and learned fools have twisted these simple principles into such a shape that, to-day, they are like the Gordian Knot, it is almost impossible to disentangle them. There is, however, a weapon that is being used to such effect that it will (I think) not only sever the knot, but will overwhelm these learned gentlemen with their own nonsense. That weapon is reason. The moment man begins to reason he begins to see the folly of the antiquated doctrine of an atonement—the foolishness of the ordinance of baptism—the incomprehensibility of the dogma of the Trinity—and the ridiculousness of the communion ceremony. Only think concerning the last-mentioned. Was there ever such foolishness as to think that you are eating the body and drinking the blood of a god. Dark, indeed, is that intellect that can accept such a thing as that for truth. I come here with the desire to see this blotted out. I desire no rest nor happiness, as a spirit, until I have seen every church on this mortal plane, where the religion of Jesus is taught, turned into schools of science, philosophy and true spirit communion; and until every man, woman and child

is governed by the three great principles, namely: reason, logic and truth. When that day comes, then I want to join the ransomed throng and go forward to enjoy spiritual happiness. My name was Sozomen.

[We take the following account of Sozomen from the *Nouvelle Biographie Generale*.—Ed.]

"Hennias Sozomen, an ecclesiastical historian, born near Gaza, at Bethel, towards the end of the fourth century, died in Palestine, near A. D. 433. He studied jurisprudence in the celebrated school of Beryta in Phoenicia, and, under Theodosius the younger, he established himself at Constantinople, where he followed the profession of an advocate. Descended from a family zealous for the faith, full of piety himself, he profited by the leisure which the labors of his profession allowed him, to compose an Ecclesiastical History which has come down to us. He made known in it the complete triumph of Christianity over idolatry, the struggles made by the Church against the Arians, the Novationists, the Montanists, the sectaries of Nestorius, without entirely neglecting the political events, which took place in the Roman Empire from 323 to 439, or to the seventeenth consulate of Theodosius II., the prince to whom the work is dedicated. According to the plan of the author, this history, divided into nine books, ought to be the continuation of that of Eusebius of Caesarea. Sozomen appeared to concur with his contemporary, Socrates the Scholiast, who, an advocate like himself, in the same town, labored upon an ecclesiastical history that yet exists, and which, commencing with the advent of Constantine, ended in the same year, 439. After an attentive comparison of the two works, it seems evident that one of the two authors profited by the labors of the other, and there are many reasons to think that it was Sozomen who had knowledge of the researches and perhaps even of the production of Socrates, notwithstanding he does not refer to the latter. Be this as it may, these two histories are regarded as among the most precious monuments of the ecclesiastical antiquity of the fourth and a part of the fifth centuries. In general, Socrates furnishes more facts; but Sozomen is more distinguished by the purity of language, in which is often recognized a happy imitation of the Attic diction of Xenophon."

[It would seem that Sozomen regards his earthly labors, which are so highly eulogized by Christian writers, as a millstone around his spirit neck, and desires nothing so much as to get rid of the abomination by laboring to undo the work of deception to which he so prominently contributed. Those who laud him for that work had better heed his warning voice and avoid the consequences of their false teachings.—Ed.]

JOEL COOK (Salem, Mass.)

WELL, MISTER.—I lived down at that place they called Salem (Mass.). I was a fisherman and I swamped in a boat. This here took place in the night of the 3d of July, 1857. What time is it now? [He was told it was 1881.] How long is that then? [He was told it had been twenty-four years ago.] You don't mean that? Why, MISTER, it don't seem to be more than a day. Well, you see, I was in religion a Congregationalist and I haven't been able to learn anything about it. In fact, I think they shut the gap in my face, and as they haven't done anything for me I thought I would come here and see whether you could do anything for me. Now, if you'll give me the bearings and the latitude and longitude why I think I can go straight ahead like a gull. Now, this is a serious question for me. My name was Joel Cook. I have some friends living in Nantucket and Martha's Vineyard. I was waked up and sent here by an Indian. His name is Samoset.

[This spirit was given the information he asked for and went on his way confident he would go through without further delay. How important it is that schools should be established for teaching deceived and ignorant spirits as to the true road to spiritual happiness. We do hope that Spiritualists of means will do all they can to enable Mrs. Dr. Cutter to establish her pioneer experimental Home on Wickett's Island, so ably explained by our correspondent, Mrs. Hill, in the last issue of MIND AND MATTER.—Ed.]

"MATTHEW BAILLE." (A Lying Deceiver.)

Good Day, My Lad.—I'm an old Englishman. I went into a great many fantastical things. I was engaged in hunting for that great thing that was to turn the baser metals into gold. I never found it. But I found this, I made a beggar of myself, and beggared my family. But we old chaps who followed that kind of thing were all obsessed. Spirits who wanted to indulge in some vagary or another, found the conditions they needed always lodged in the brains of those alchemists, and they went to work on them. Now, this thing should be better understood—this obsession by spirits. It fills half of your insane asylums to-day and, there should be schools for undeveloped spirits in which they should be taught to act differently. You can never have good, real, solid progression until people know how poor mediums may be obsessed. There are thousands of spirits, just like the one that was here before me. Now, suppose that man in the dreamy state in which he so long remained had gotten possession of some mortal brain, the consequence would have been that the obsessed person would have supposed they were dead or sleeping. The only way to rid them of that kind of insanity would be to instruct the spirit how to be happy without inflicting such wrong upon the victim. But not only in the matter of obsession are these ignorant spirits a curse to mortals, for in their earth-bound condition they obstruct the way for reliable and truthful communications, whether in what you call mental or physical phenomena. Now, I was a physician, but this dabbling in Oriental magic until this delusion became the absorbing purpose of my life, rendered my profession useless to me. Remember, that a thirst for gold, in any way whatever, unless it is sought for some noble purpose, is the curse—the monster—of your century. The rights of man are not as much respected, even in the progress of the nineteenth century as they were in my day (the sixteenth century). There was a more rugged sense of justice then, and the successful plunderer had to stand the consequences of his wrongful acts. Now, with all your progress, if one can only steal largely, a thousand excuses are made for him. I want to close with this sentence. The greater the wrong, the greater the punishment should be. My name was Matthew Baille, of London. I think there is some record of me yet. I am not certain.

[We have here a perfect illustration of the ly-

ing which spirits will attempt, whenever they can find an opportunity to do so, and serve their purpose of misleading the unwary. While the above communication was about to be given, the sitting was interrupted by two gentlemen coming into the room, which caused so much disorder, as to destroy the control of the medium by his band of guides. The result was that a lying spirit who was watching his chance, got control with the above result. As soon as this communication was completed, the medium was brought out of the trance, the Indian guide, "Wild Cat" saying they could hold him no longer. As a matter of curiosity in spiritual experiences, we will give the history of the great and distinguished Dr. Matthew Baille as we take it from the *Encyclopedia Britannica*.—Ed.]

"Dr. Matthew Baille, anatomist and physician, was born in the manse of Shotts, Lanarkshire, Scotland, in 1761. He came of a highly gifted family; his father the Rev. James Baille, was successively clergyman of the parishes of Shotts, Bothwell and Hamilton, in Lanarkshire, and afterwards professor of divinity in the University of Glasgow; his mother was Dorothea, sister of the celebrated William and John Hunter; and his sister Joanna was the poet. Dr. Baille was for several years a student in the University of Glasgow, where he heard the lectures of Dr. Ried on moral philosophy. His professional career was determined by the advice of his uncle Dr. William Hunter, who undertook to superintend his education. On his father's death he obtained an exhibition to Balliol College, Oxford, where he remained a year before removing to London. His studies were there carried on under the personal direction of his uncle, and after two years he began to be associated with Dr. Hunter in his anatomical lectures as an assistant and demonstrator, visiting Oxford occasionally, so as to keep the terms necessary for the degree of bachelor of medicine. Dr. Hunter, at his death, bequeathed the use of his magnificent collections to his nephew, together with the lecture rooms in Windmill street, an annuity of one hundred pounds a year, and a small estate in Scotland. The last was resigned by Baille to his other uncle, Dr. John Hunter, whom he considered as the natural heir. Within two years after Dr. Hunter's death, his nephew became the principal teacher in that celebrated school of anatomy; and in 1787, although only a bachelor of medicine, he was appointed physician to St. George's Hospital. In 1780 he married Sophia, daughter of the eminent accoucheur Dr. Denman, a connection favorable to his practice. In 1795 he published his "Morbil Anatomy," a work which was speedily translated into French, Italian and German; into the last by the anatomist Sommering. After this he had the honor of being enrolled a doctor of medicine of Oxford, and Fellow of the Royal College of Physicians. As a practicing physician he was universally respected, and his decease, which took place on the 23d of September, 1823, in the sixty-third year of his age, was sincerely regretted."

[The medium certainly had nothing consciously to do with that communication with any view of deceiving, and therefore we conclude that a lying, deceiving spirit was the author of it. The lesson this spirit teaches is as useful as any coming from truthful spirits, inasmuch as it seems to show the necessity of testing every spirit communication by the application of the closest scrutiny. Do this, and the work of these lying spirits will be at an end, and not until then.—Ed.]

Convention of Spiritualists.

THERE will be a convention of the Spiritualists of New Hampshire, at Manchester, commencing Saturday, Jan. 22, 1881, at 10 A. M., and continuing over the following Sunday. The object of this convention is to form a State organization, for the purpose of strengthening and advancing the cause of Spiritualism. Your personal attendance is respectfully solicited. Please extend this notice. E. B. Craddock, Chairman of the Committee; A. C. Emery, President; B. P. Burpee, Secretary, Manchester Society of Spiritualists.

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

RE, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-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 healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

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

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

A Proposition.

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

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. F. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00
C. B. Peckham, Newport, R. I.	1 00
Mrs. E. S. Sleeper, San Francisco,	1 00
E. C. Hart, Oberlin, Ohio,	3 00
Mary S. Lloyd, Waterford, N. Y.,	1 00
Orson Brooks, Denver, Col.	50

But in order to leave no chance for Mr. Tuttle to escape from the ditch into which he has stumbled, we demand, in the interest of truth, that he will name the proof that has convinced him, as he claims, of the truth of Spiritualism, and that he point to the sources from which that proof was derived. If he cannot or will not do this, it is perfectly useless for him longer to pretend to be a friend of Spiritualism. This work of the wholesale defamation of mediums, controlling spirits, and Spiritualists must stop. Colonel Bundy, it is well known, has never been the friend of Spiritualism, and together with his wife was openly opposed to it up to the time when the instigated assassination of S. S. Jones gave them control of the *Journal*. They are the same now as then. No well posted

friend of the cause expected anything different, from Colonel Bundy, than his continued hostility. Not so with Hudson Tuttle. The latter, by a course of hypocrisy without a parallel, managed to lead many shrewd Spiritualists to regard him as a sincere friend of Spiritualism. Placing himself behind Col. Bundy so as to conceal his treachery, for nearly four years, he has carried on his covert hostility to it. We confess our astonishment that he should, at this time, so openly have shown his hand in the dishonest game he has been playing, as he has done in this editorial article over his own name. Mr. Tuttle must have felt the situation in which he, as the principal destroyer of the *Journal*, was placed most desperate. He knew that Col. Bundy's influence was at zero, owing to his abuse of the privileges granted him by that unfortunate editor, and thinking that the weight of his name would serve to avert the collapse that is at hand, Mr. Tuttle ventured to throw it into the ascending scale of the balance. Whatever weight that name once had, has vanished, and it amounts to less than a feather, to avert the fate of the ruined *Journal*.

And now in closing we will say, what we defy any one to successfully gainsay; that even if there was all the fraud, and folly, and dishonesty, and immorality, and worthlessness which Hudson Tuttle and Col. Bundy have labored so diligently, through the columns of the *Journal* to fasten on Spiritualism, it would not exceed that which has characterized the mutual conduct of these two bold bad men. A brighter day will dawn for Spiritualism whenever these foes of truth succumb to the inevitable consequences of their abominable actions. That time is very near or the signs of the times for once fail to indicate coming events. The approaching funeral is likely to prove a double one. Both members of the firm of Bundy and Tuttle will soon lie under the sod of oblivion, and no one will be left to continue their past business. Bowen, Nichols and Tice of Brooklyn, may aspire to the succession, but they are small potatoes compared to the old firm.

WHAT NEXT?

Before Spiritualism became known to the world, Andrew Jackson Davis, an uneducated and uninformed lad, who had been found to be a mesmerized subject, and who, while in a mesmerized state, was influenced to utter strange and unaccountable things, attracted great attention from inquiring minds by the novelty of the phenomenon he presented. Among those whose attention was especially attracted to him, was William Fishbough, at that time a Universalist clergyman, who became the amanuensis for writing out the utterances given through Mr. Davis while in the mesmerized state. It appears from a recent letter from Mr. Fishbough to the editor of the *R. P. Journal*, that after having been led to accept unquestioningly the inculcations through Mr. Davis, for a considerable time, and publishing them to the world as true, he became distrustful of their correctness and finally was compelled to diverge widely from the influences controlling Mr. Davis, in their views and teachings.

Referring to the reason for writing the letter mentioned, Mr. Fishbough says:

"To the Editor of the *R. P. Journal*:"

"I have read and pondered your kind letter contained in the *R. P. Journal* of Dec. 18, 1880, and with permission of the editor, I will endeavor to return a suitable response. The special matter that you bring to my attention, is the statement of Mr. Davis, which you truly pronounce erroneous and unhistorical, concerning the proceedings of the Council of Nice, and its alleged rabble of 'ferocious bishops,' in fixing upon the books which should hereafter be received by the Christian church as composing the Bible. You inform me that for this and other historical errors in 'Nature's Divine Revelations' with their injurious consequences, I am held 'largely responsible' by many persons 'in this and other lands.'"

We think Mr. Fishbough, in confining his answer to the mere supposed incorrectness of the allegations through Mr. Davis regarding the proceedings of the Council of Nice, has wasted a good deal of unnecessary powder that could have been used to much better purpose, in meeting his responsibility for having published the erroneous inculcations in *Nature's Divine Revelations* on other than historical points. The errors on scientific, cosmological and ethical subjects are far more numerous and glaring than are its historical errors. As, however, Mr. Fishbough has thought that the supposed error concerning the Council of Nice was the most serious, we propose to show that it is the most trivial in its nature, even if an error at all, which is very questionable. Mr. Fishbough says:

"On opening Mosheim's Ecclesiastical History, with Mr. Dock's learned and apparently exhaustive notes, at Century IV., part II., Chapter V., and onward, I soon found evidence clear as history could make it (confirmed by other records subsequently examined), that the sole purpose of the convocation of the Council of Nice, was to try Arius, a presbyter of Alexandria, for alleged heretical opinions concerning Jesus Christ, and that its whole proceedings centered on that object and drawing up the Nicene Creed to define the faith of the church on that question. * * *

"Thus was I brought to confront the demonstrative proof that Davis's positive and repeated statements concerning the acts of this council was absolutely erroneous. What could I do? The poor sleeping boy had doubtless then never even so much as heard of a Council of Nice while in his normal state, and I could not accuse him personally of a gross and wicked fabrication. Whence then proceeded the story? [Hear, hear.] My Ballou-ite, no-hell-ism forbade me to suppose that it came from the spirit world where I imagined that all was holiness and happiness, and

where could not be any falsifying or otherwise wicked spirits. I felt that there was a deep mystery hanging over this affair, which I could not then presume to solve; but I could not suppress in my mind a secret and imperceptibly growing suspicion that all other statements of my beloved clairvoyant that were not in some way verifiable, might possibly yet have to be placed in the same category with this aggravating error which my unfortunate pen had been made the instrument of inflicting upon the reading public to which I had so sincerely desired to show nothing but the truth.

"All this together with other things which I will not now mention [Why not?] proved a sufficient cause for the intimation of that train of 'sober second thought' and investigation which finally led to an almost entire change in my original estimate of Mr. Davis's interior qualifications, and the value of his works. I will not here stop to sketch the steps of my gradual divergence from Davis."

Now we think, that if Mr. Fishbough had no greater cause for "divergence from Davis" than the one he has assigned, he had better done one of two things; either adhered to the correctness of the work he had so large a hand in publishing, or have assigned in full his knowledge of the erroneous nature of that publication. We were never before aware that Mr. Fishbough had so widely diverged from his original view in relation to the reality of the so-called inspired utterances of that "sleeping boy." Not only was it the duty of Mr. Fishbough to have done one or the other of those two things, but he should have frankly stated what was the result of those "sober second thoughts and investigations" as to the reasons for the numerous errors which he had published as truth. Mr. Fishbough plainly intimates that his conclusion was, that those erroneous utterances were the work of "falsifying or otherwise wicked spirits," a conclusion that was undoubtedly correct. We know that the "sleeping boy" had nothing to do with producing those erroneous utterances. Mr. Fishbough promises to make amends for his neglect, saying: "I feel that I shall give hereafter a sketch of this journey of divergence, with its causes, which were not, as Mr. Davis unjustly supposes, a recurrence of my overpowering hereditary or educational prejudices." We sincerely trust that Mr. Fishbough will not delay the discharge of this very important duty, as many very sincere and earnest persons regard "Nature's Divine Revelations" to be as immaculate as *holy writ*.

But as Mr. Fishbough's greatest humiliation arises, from the supposed erroneous averments of *Nature's Divine Revelations*, in relation to the Council of Nice, and the narrow-minded ecclesiastical bigots and "ferocious bishops," who were there assembled; we are led to ask Mr. Fishbough how it was possible for that Council to try Arius for heresy, and establish a Christian creed, without first settling the canonical authority upon which such fundamental ecclesiastical action was based. It was not necessary for the Nicene Council to enact a canon specifying the authority on which they based its action. To have done so would have been to acknowledge that prior to that time there was no canonical authority on which to condemn Arius, who knowing the untruthfulness of the doctrine of the divine nature of Jesus of Nazareth, denied his divinity, and with the great bulk of the Eastern Christian ecclesiastics antagonized the utterly fallacious dogma of a triune godhead. To condemn Arius it was indispensably necessary to establish what was canonical authority; and as the Council of Nice was the first general Christian Council ever held, it was especially incumbent upon that body to define what was canonical authority and what was not. This they did by their arraignment and condemnation of Arius, they no doubt, citing the books which now compose the New Testament, as their justification for that high handed proceeding against one of their most learned, most enterprising, and most fearless fellow ecclesiastics. Especially was their action in adopting what is known as the Nicene Creed, dependent on the establishment of a canonical basis, which basis could have been none other than the present canonical gospel. No one has pretended that that canonical basis existed prior to the Council of Nice, nor has any one claimed that the canonical authority of the books of the New Testament was established at any later period. We conclude, therefore, that the canonical authority of the present Christian Scriptures, was settled by the action, if not by the express declaration of the Council of Nice. Eusebius and Athanasius who were two of the most learned and influential members of that Council, subsequently, in writing the history of the church, based their information on the action of that most celebrated Council, prior to which time there were no authoritative canons of the Christian church; each bishop accepting or rejecting what to him seemed best, within his jurisdiction. We, therefore, are led to believe that the spirit influences that undoubtedly controlled that "sleeping boy" came much nearer to telling the truth in relation to the Council of Nice, than Mr. Fishbough has any idea of, though theologian as he claims to be.

We will only notice, in this connection, the manifest delusion under which Mr. Davis seems to have labored in relation to the nature of his part in the work of producing those voluminous and incoherent writings. In his letter to the *Journal*, Mr. Fishbough cites a letter of Mrs. Mary F. Davis, published in the *Spiritual Telegraph*, of November 10th, 1855, as follows:

"A. W. BENSON—RESPECTED FRIEND—

"In the *Telegraph* of November 3rd, you called on Mr. Davis to substantiate that part of 'Nature's

Divine Revelations,' which refers to the Nitene Council, etc. As his spirit is absorbed just now in the investigation of another subject, I will take the liberty to respond to your inquiries. In the first place allow me to premise, that those acquainted with the spiritual experience of Mr. Davis are well aware that his own perceptions of historical facts and philosophical principles are to him sufficient authority." (The italicizing by Mr. Fishbough.)

Whether Mr. Davis was, or was not, from the first of his mediumistic development under the influence of obsessing influences while he was "that sleeping boy," we can only conjecture from the vagaries that were given to the world, through him, for truth. But this seems very certain, as early as 1855, he was so badly obsessed by them, as to be vain and foolish enough to suppose that his perception of historical facts, and philosophical principles was sufficient, in his estimation, to rightfully take the place of actual historical facts and true philosophical principles. A grander delusion was never practiced by obsessing spirits upon an unsuspecting victim. Too long have those "rollicking Diakka," made a fool of Mr. Davis, who, if he could have been saved from their baneful influence, would have been a most admirable and useful medium. What a pity it was that Mr. Fishbough instead of diverging from, and abandoning his "beloved clairvoyant," had not frankly shown him the delusion he was laboring under, and used his influence to dispel that delusion.

One thing seems clear, and that is, that Mr. Fishbough could not have assailed the untruthful spirits who have been using Mr. Davis, at a stronger point than in regard to their references to the doings of the Council of Nice. We think the question as to the reliability of the so-called inspired writings of A. J. Davis, has been raised none too soon, and we hope it will not be allowed to pass from public notice until it is thoroughly ventilated and correctly determined.

SPIRIT OBSESSION AND CHRISTIANITY.

It is not generally known, even by Christians, that at the earliest period of the organization of their Christian church the prevalent fact of spirit obsession was recognized and provided against by the theoretical founders of the Christian religion. Mosheim, who is admitted to be most reliable authority on Christian ecclesiasticalism in designating the various orders of church officers, in giving the history of the Christian church in the Third Century says; (Century III., Part II.):

"The institution of *exorcists* was a consequence of the doctrine of the New Platonists, which the Christians adopted, and which taught that the evil genii, or spirits, were continually hovering over human bodies towards which they were carried by a natural and vehement desire; and that vicious men were not so much impelled to sin by an innate depravity, or by the seduction of example, as by the internal suggestions of some evil demons."

In a foot note, by Archibald MacLaine, D. D., he says:

"The *exorcists* were appointed to drive out evil spirits from the bodies of persons obsessed; they had been long known in the church, but were not erected into an ecclesiastical order until the latter end of the third century."

It thus appears that the fact of the obsession or possession of the bodies of mortals by "evil genii or spirits" was well understood at the very outset of the Christian religion, by the Christian priesthood, and that it was so prevalent an occurrence as to make it necessary to erect an ecclesiastical order to relieve those who were unfortunate enough to become the victims of those spirit vampires. What were the qualifications required of candidates for admission to the order of *exorcists* we are not told, but it is natural to believe that they were those who were experienced in observing the phenomena that are of so frequent occurrence among mediumistic persons of the present day. The Roman Catholic doctrine or dogma of the Communion of Saints was founded on an equally clear knowledge by the priesthood of the fact of spirit communion, as now demonstrated to be a truth by Modern Spiritualism. This then being the case, may it not be very properly asked, why these facts have been, for many hundred years, ignored or concealed, by those whose highest duty it was to make known those important truths? The only answer that can be given to that question is, that the Christian priesthood could not afford to let the people know the truth in relation to man's spiritual nature and destiny. What a misfortune it was to humanity, that the Neo-Platonist Spiritualists of the first six centuries of the so-called Christian era had not prevailed over the anti-Spiritualistic Christians. From the time of the suppression and extinction of the former movement, the Christian priesthood have persistently clamored for moral reform and social progress, as if these grand objects were possible, until the obsessing power of evilly disposed or undeveloped spirits was put an end to, by the education of embodied and disembodied spirits as to the baneful effects of this most potent cause of evil and wrong. What is the use of preaching temperance, purity of life, unselfishness, benevolence, right, justice and truth while, at the same time, you leave those who would benefit in the darkest ignorance of the grand cause of the evils that beset them.

The time has surely come for a new departure in the work of human reformation; when, instead of seeking to arrest the all destroying and resistless flood of evil, as it sweeps on its destructive way, those to whom the suffering masses look for relief should meet the difficulty at its source or

fountain head. That source is spirit obsession, and not the "total depravity" of the human race. Teach spirits to properly use and not abuse the great privilege of spirit return to mortals, and soon a change will come over human affairs that will render an ideal millennium of no practical value.

Why did the Christians of the third century adopt the Neo-Platonic teachings of Ammonius Saccas, Plotinus, Porphyry and other great spiritualistic teachers of the second and third centuries; who taught, not only that "the evil genii or spirits were continually hovering over human bodies, towards which they were carried by a natural and vehement desire, and that men were not so much compelled to sin by an innate depravity, or by the seduction of example, as by the internal suggestions of some evil demons," (familiar spirits as they are otherwise called); but who also taught the loving watchfulness and guidance of good genii or spirits who were equally attracted to human bodies by a similar natural and vehement desire? They adopted the Neo-Platonists' doctrine of spirit return and spirit control of mortals because then, as now, an overwhelming array of facts, constantly occurring left no room to deny its truth.

We venture to say that the order of *Exorcists* in the primitive Christian Church did more to benefit their fellow-men than the order of priests, who at best were a useless appendage to the spiritual work which was at that time fairly and grandly begun. Good spirits will not be moved to come to mortals by any delegated praying and invoking. They are ever waiting and ready to fly to the help of those who, within themselves, intelligently and strongly desire their presence. It would be a natural anomaly, indeed, if evil spirits could monopolize the great privilege of returning to earth and influencing the actions of men. It is not so, and hence this was fully recognized by the early Christian priesthood. What has become of that ecclesiastical order of *exorcists* established in the third century? They are more needed now than ever before. Why then has that most useful of all ecclesiastical orders been consigned to oblivion by the Christian theocracy? Will some Christian answer? We await their reply. Perhaps Doctors Buchanan, Peablos, or Crowell, or the Rev. Samuel Watson, or Mr. Kiddie, who are so anxious to revive primitive Christianity in the name of Modern Spiritualism, will explain this Christian departure from Ancient Spiritualism, and thus help their priestly forerunners out of the dilemma in which the learned Mosheim has placed them.

THE RELIGION OF SPIRITUALISM; ITS PHENOMENA AND PHILOSOPHY, BY SAMUEL WATSON.

Our "Christian Spiritualist" brethren will derive much aid and comfort from a perusal of this able effort of Brother Watson to substantiate the doctrine of the Christian Bible basis of all spiritual and Spiritualistic truth. We read upon page 13 of the "biographical sketch" by Hudson Tuttle, with which the book opens; after an account of the formation of the first circle in which our author took part in the year 1855:—a circle composed of twelve persons; five physicians "standing at the head of their profession," three "ministers," and several influential laymen; the head of the Episcopal church in Tennessee being the leader, and the medium being an honest, pious young lady, a member of the Baptist church; "We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened with prayer. In only one instance did they receive any communication contrary to Orthodox doctrines. This remarkable one was, that spirits had an opportunity for repentance in future. The communications received by this circle, when the circumstances under which they were given are considered, are the most remarkable on record. We must remember that the members were strictly orthodox and conservative, and had the whole truth been bluntly told by the communicating spirit they would have at once discarded it." And we will add in parenthesis, that it will be well for us to bear this fact in mind so far as the first part of the last quoted sentence goes, in weighing the probabilities in regard to the reliability of the many communications given in the after pages of the book; but we can hardly endorse Mr. Tuttle's conclusions that "had the whole truth been bluntly told they would have at once discarded it." At that stage of the investigation of spiritual phenomena, the first and only fact to be proven to the minds of investigators was—were these communications really from disembodied spirits? a fact as much at variance with all their preconceived ideas as any new doctrine that they could have heard—and that one fact being established in their minds, men of enquiring and receptive intelligence, would have been open to conviction of the truth of any statement that earnest and truthful spirits had chosen to make; and we cannot approve the milk for babes policy of dealing with full grown and developed thinking men. Further we must beg leave to submit to the test of our own reason, the reliability of communications coming from a spirit who persistently refused to give his name, but always signed the suspicious one of "Mystery." "Altho' this spirit" we read, "did not write one word conflicting with their preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism, as distinctly as ever was pronounced to a circle of liberals." Now if we understand anything at all of the essential princi-

ples of Spiritualism, this reads very much like "the play of Hamlet with Hamlet left out," or more appropriately perhaps like teaching Protestantism by the celebration of the mass. However, our business is more with the editor, than his biographer. We will, therefore, proceed to quote a few passages of Bro. Watson's very entertaining and strongly supported exposition, as viewed from his standpoint, which it would seem he has been through half a lifetime striving to get away from, but to which he has been tied by early and deep-rooted prejudices which he will most probably never be strong enough to break. And as before stated, with no disposition to prejudge his premises; that the great bulk of the communications upon which he bases his conclusions, come from spirits from his own class of convictions in this life, and who have passed over with those convictions strong upon them; as well as that many of them have come through mediums of similar convictions and in our author's own family. Upon page 31 of the chapter on the "Harmony of Religion," we read: "We are living in one of those cycles which we think is drawing to a close and a new and brighter day is dawning upon us, such as has never been witnessed in the world's history and era, when the principles, precepts and practice of the religion of Jesus will be recognized by those who are governed by moral principles; and the inalienable rights of freedom without dictation or authority, claiming to be of divine origin, will be universally acknowledged by mankind." Now, we agree with Bro. Watson, that a brighter day is dawning for mankind, when moral principle and the inalienable rights of freedom without dictate of authority claiming to be of divine origin, will be universally acknowledged; but why call this the religion of Jesus, which does and always has claimed the authority of divine origin? We fear our would-be spiritualistic brethren (and our author among them, notwithstanding his long services in the preaching of the word) are not as well read up in "the Gospels" as they might be, or they would realize their position, not exactly "between the two horns of a dilemma," but very much perplexed among the several horns of a formidable creature of the same family. According to St. John, c. vi., v. 29, "Jesus answered and said, 'this is the work of God, that ye believe on him whom he hath sent.'" V. 33, "The bread of God is he which cometh down from heaven and giveth life unto the world." V. 35, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." V. 28, "For I came down from Heaven, not to do mine own will, but the will of him that sent me." V. 40, "And this the will of him that sent me; that every one which seeth the Son and believeth in him may have everlasting life, and I will raise him up at the last day"—v. 47, "Verily I say unto you he that believeth on me hath everlasting life"—v. 48, "I am that bread of life"—v. 51, "I am the living bread which came down from heaven; if every man eat of this bread he shall live forever, and the bread which I will give is my flesh, which I will give for the life of the world"—v. 53, "Verily I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you"—v. 54, "Who so eateth my flesh and drinketh my blood hath eternal life," etc.—v. 57, "As the living Father hath sent me and I live by the Father, so he that eateth me, even shall he live by me." (By the way of parenthesis we presume that our missionaries who carry the Gospel to the Cannibals find it safe to skip this chapter.)

Now, although this argument may be frite, as one frequently in the mouths of materialists and other "infidels"—it is none the less sound for its much use, and how Brother Watson, *et id omne genus*, can get away from it, is past our comprehension. How they can swallow Jesus whole and reject his body and blood peace meal, as a fiction or figure of speech is one of the mysteries of their faith, into which we have not been initiated. Either this Jesus was of divine birth and the miraculous Son of God or He was a "Son of Man" in the ordinary way of nature. If the first, our author and his fellow-doctrinaries are all at sea in rejecting his most positive teaching of a belief on him and the eating of his body and drinking of his blood as absolutely necessary to salvation; or if the latter, he must have been an impostor of the worst kind, unless we adopt the more charitable view, that he was so perfect a "medium" as to have been in a chronic state of control or possession by untruthful spirits. To get from between the horns of this dilemma, it seems to us about the most rational ground to take, and one that, as our readers know we have labored and we think not in vain, to prove the soundness of, that the whole story is a myth. But, let us hear our author again (pages 32, 33 and 34):

"Spiritualism, as I have understood it, does not propose to set up a new religion, but to hold sacred those fundamental principles which have been shadowed forth in past ages, by the religions of the nations. It affords a medium through which the religious life beams forth transfigured. It proves eternal progression and renders "Hades" a passage to higher spheres by a gradual progression; for a sudden transformation as has been generally believed." True, Bro. Watson, but where do you find any confirmation of this in the teachings of Jesus, or anywhere in the testaments, old or new?

"This principle of God's government in His works of nature in the animal and vegetable king-

doms, as well as in man—the noblest work of creation, is obvious to reflecting minds." Then, why not acknowledge our advancement thus far and not desire to hamper our restless advancing feet by the clogs of old dogmas and obsolete theories.

"Christianity as properly understood," (who is to decide that?) as taught by its founder, has no voice to raise against it, for it is the basis upon which its whole superstructure is built, etc., etc." The so-called founder of Christianity says, "I am the resurrection and the life, and who so believeth on me shall live," etc. What does this mean if not that those who believe not, shall not live? "Whilst theologians have been waging warfare against each other about dogmas and ceremonies, (of what else do theologians consist?) the great eternal truths of immortality have still been prominent in some form or another among the nations of antiquity. Names are often substituted for things, and fanaticism has taken place of reason. What the world needs now is a living, palpable, healing faith, which will lead to active works for humanity." If we understand the meaning of the word faith, we have something better than even "a living palpable healing faith," in the facts of spirit communion, that are daily pouring in upon us, and which ought, if they do not, to lead us to active works for humanity. "We want—the churches need and the world demands a faith that gives indubitable testimony (faith gives no testimony) that behind the veil there is life, and death is a name for the change that must of necessity pass upon all, to enter that real life, which is beyond the present sublunary state of existence. We want assurance that the life we lead here will regulate the life on the other side." Yes, but how can we possibly reconcile this want with anything that any phase of "Christianity" gives us? True: "Such assurance Jesus gives by declaring that what we sow here we reap there," but he also declares that faith in him and his divine origin and mission, is absolutely necessary to secure eternal life. And we cannot admit that our experience of "Spiritualism teaches this, and that too without ignoring Christian truths as taught by its founder," some of the teachings, at least of its "founder." Page 37, "The translation recently of the Hindoo Vedas, into the English language, the oldest Bible now extant, has revealed the fact that the heathen, as we call them, have long been in possession of 'holy books' possessing essentially the same character and teaching essentially the same doctrines as the Christian Bible." Why not finish the sentence—founded upon the same myths? Page 38, "Thus it will be seen that Spiritualism rears its superstructure on no less a foundation—the spiritual history of the human race. It reverently reads the sacred books of all ages and races, and sends friendly greeting to all of them. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eyes in Zoroaster, Confucius, Buddha, and others, ancient and modern, have fitted through this twilight, the summits of revelation have alone been attained in Jesus of Nazareth. The full orb of sun gathering all the scattered rays into one celestial light, springs forth from Him who is the brightness of his Father's glory. To the test of this light we wish to bring all facts, all theories, all systems, of all men and all spirits. We are not to believe every spirit, but to try them, whether they be of God, judging from their teaching." Here we have the whole doctrine of this "new religion" of "Christian Spiritualism," as well as a key to the spirit in which all of our author's investigations seem to have been undertaken, not to accept facts or test, them as facts, by the light of his own reason but by the "light" (heaven save the mark) of the dogmatic teachings of ancient records of the superstitions of past ages. He tells us we are not to believe every spirit—in which we cordially agree with him—but to try them, whether they be of God,—"and I suppose we find them to be not of God, what shall we do with them then; dismiss them with a 'get thee behind me Satan,' or 'avaunt ye fiends,' or shall we try to elevate them and help them to advance out of their low estate? a hopeless effort it would seem, when they have not in this life eaten of the body and drunk of the blood.

On page 39, our author says: "Our one object and aim shall be to present the pure teachings which we have received from our spirit friends through more than a quarter of a century of prayerful, careful investigation of the subject. While our early training in the Methodist Church and thirty-six years of active service in her itinerant ministry, may, to some extent, influence the views that may be given, yet we think we have developed far enough—

"To seize the truth wherever found,
On Christian or on heathen ground."

But we fear the reverend author has hardly given his visitors a fair show in this, as his "early training in the Methodist Church" has undoubtedly led him to take warmly by the hand and press to his brotherly bosom those from the Christian ground, while the "heathen" intelligences have been "seized," like a skunk, tenderly by the tail and soon dropped in disgust or terror.

Space will not permit us to notice in *extenso* the array of very interesting communications and quotations from authorities on both sides of the veil, which we would be glad in all fairness to do, but, as we find nothing throughout the book to change our own convictions, as to the main pur-

pose of the work and the arguments of its author, we can only add that it will well repay a perusal, no matter what the reader's opinions may be, but it will afford more especial gratification to those weak-kneed brethren who are afraid to trust themselves upon the open highway of Spiritualism without the Christian crutch (should we have said cross) to lean upon.

EDITORIAL BRIEFS:

We will publish next week a corrected list of the contributors to the Mediums' Home fund.

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.

It appears that the "Regulars" in Houston, Texas, have "got after" R. D. Goodwin, M. D., who has at present located there. He says, in a recent letter, that he considers himself a match for them, and shall stand his ground as a progressive physician.

Mrs. JENNIE HOLMES having returned from Cincinnati, O., to Vineland, N. J., requests us to announce that Mr. Holmes and herself are ready to consider and accept calls to give their seances wherever desired. Address J. Nelson Holmes, Vineland, N. J.

Read our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

At the residence of Mr. Joseph Dolph, Hauntown, Clinton County, Iowa, there appears the apparition of a child six years old. The spirit makes its appearance in a beautiful light, and, standing still a few moments, fades from sight. It has appeared to all of the members of Mr. Dolph's family, both in the day and night. It generally appears about once in every four days.

MIND AND MATTER, Bro. Roberts' paper, entered upon the third volume of its useful career November 27th, and we hope it will arrive to still greater circulation and success in future volumes. Though we cannot always entirely agree with Bro. Roberts, we have ever fully appreciated his honesty, sincerity and fearlessness in advocating what he believes to be for the best interests of Spiritualism.—Voice of Angels.

G. G. W. VAN HORN, the magnetic healer, who was indicted for healing the sick by laying on of hands, in Independence, Kan., was tried on the 23d ult., and found not guilty by a jury of his fellow-countrymen. The battle was a severe one, but no doubt Mr. Van Horn's services will be more in demand than ever in the future. He has been obliged to pass through a number of severe trials, but has always come out victorious.

Mrs. JAMES A. BLISS, the well known materializing medium, of this city, requests us to say that she would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding seances in large cities along the route, some time during the coming spring. Address her as follows: Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

MATERIALIZING medium wanted for a camp-meeting next summer. Mr. N. N. Whitaker, of Fredonia, Chautauqua County, N. Y., in a recent letter says: "We want a good materializing medium at our camp-meeting to be held next August. We will furnish a room for them to hold seances in, and the medium can have all that is taken in the seances and bear their own expenses. If these terms would not be satisfactory, we would like to know what they would be willing to come for. We want a medium through whom our spirit friends can come and converse with us." We would refer our brother to mediums, and we think there will be very little difficulty in getting a good materializing medium, for new mediums are being rapidly developed everywhere. A spiritual camp-meeting at the present day without materializing mediums is a slim affair, and much like the play of Hamlet with Hamlet left out.

A NEW MEDIUM in the field. We would call the attention of our readers to the advertisement of Mrs. Tillie R. Beecher, under the head of Philadelphia Mediums on sixth page. Mrs. Beecher has been a constant attendant at Mr. Bliss's developing circle for the last three months, and has developed very rapidly and is now fully prepared to enter the ranks as a public medium. She is now sitting for the materialization of spirit forms and has already obtained indistinct appearances. It gives us great pleasure to welcome these new workers to the field, and we hope they will be aided and assisted in their labors by true and noble spirits. The developing circles of Mr. Bliss are still increasing in interest. Last Monday evening, from 8 to half-past 10 o'clock, there was a continuous line of tests given, mental and physical, that astonished all present. Lights of all hues were seen distinctly by all in the circle; the musical instruments were carried about the room and a spirit hand touched the members of the circle; while the cheerful voice of Blue Flower could be heard coming in remote parts of the room, far away from where her medium (Mrs. Bliss) was sitting. The circles will be continued every Monday evening until further notice, at the residence of Mr. Bliss, 1620 South 13th street.

VICK'S FLORAL GUIDE.—Of the many guides and seed and plant catalogues sent out by our seedsmen and nurserymen, and that are doing so much to inform the people, and beautify and enrich our country, none are so beautiful, none so instructive as "Vick's Floral Guide." Its paper is the choicest, its illustrations handsome, and given by the hundred, while its colored plate is a gem. This work, although costing but 10c., is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

THE MYSTERY EXPLAINED.—The reason why we can furnish Joseph Johns' beautiful and expensive parlor engravings with MIND AND MATTER, as per terms on seventh page, is easily explained. The pictures are of real merit in design and rendering, and many thousand copies have been sold at prices ranging from \$2 to \$3 per copy. The following facts solve the problem: We save you about the following customary commissions and expenses: 75c. to the retail, and 25c. to the wholesale dealers, 50c. for expense of advertising and commercial travellers; total saved, \$1.50 on each \$2 work. We take them directly from the printing-rooms, advertise them extensively, and make no charge therefor, relieve the manufacturer from these usual heavy expenses of sale; hence we buy at low prices, do the work of advertiser, commercial traveller, jobber and retail dealer, free of charge to manufacturers; mail them free, expecting to be repaid by a increase of subscribers, and receive the thanks of thousands of our readers for assisting them to beautify their homes with such fine gems of art, at so little or no expense. We only furnish the picture at special discount to our subscribers. Those who desire to possess these choice works should order at once, as the opportunity for obtaining them upon such favorable terms may soon pass away. The destruction of the plates by fire—a not remote possibility—would make it impossible to obtain the pictures at any price, for it would not pay the publishers to have them re-engraved on steel, as the expense would be very great.

THE violent storm last Sunday seriously interfered with the proceeds of Mrs. Bliss's materializing seance, but the half dozen of earnest investigators who assembled that evening were well paid for their trouble. The seance was enlivened by the presence of Mrs. Dr. Abbie E. Cutter, from Springfield, Mass., who was on her way South on a lecturing tour. Mrs. Dr. Cutter is a scientific investigator and an outspoken Spiritualist and medium. She attracts the spirit chemists in a seance and some of their experiments in her presence were very remarkable. A spirit, by the raps, called her to the cabinet, whom she fully recognized as Dr. Warren, formerly of Boston, while she stood within ten inches of the spirit; he entirely disappeared into what appeared to be a mist of light, and then gradually re-materialized so that every feature of his face was perfectly distinct. Another manifestation that occurred while Mrs. Dr. Cutter stood at the cabinet was that of a hand and arm that was presented at the aperture, the arm would be shown fully rounded out and distinct, and without moving, would gradually shrink up until it was no thicker than an ordinary sized cane, then it would increase until it assumed its original size. Again, it was presented without a hand, and the hand and fingers would be developed from the stump very slowly, until it became perfect in size and shape. At this seance Col. Elmer E. Elsworth presented himself, and was fully recognized by a lady friend from Vineland, N. J., who had been an intimate acquaintance while he was in the form. Space will not permit us to give the full description of the manifestations that occurred at this seance, but suffice to say that all the above and other manifestations took place in a good light. Mrs. Bliss intends to visit Kansas City, Mo., where she will hold a few materializing seances. She will also hold seances on the line of the railroad and would like to open a correspondence with responsible parties. She has already made partial engagements to hold seances in Baltimore, Washington, Pittsburg, and other cities. Address her at No. 1620 South Thirteenth street, Philadelphia, Pa.

PHILADELPHIA MEDIUMS.

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

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

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

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 254 North Ninth Street. Test Circle every Wednesday evening at 1620 South Thirteenth Street. Admission 15 cents.

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

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

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

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

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

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

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

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RECENT ORIGINAL RESEARCHES AND NEW VIEWS
IN MYTHOLOGY.

Eighth Paper.

BY STEPHEN PEARL ANDREWS.

THE GOD, FORCE, AGDISTIS; THE GOD, ATTITUDE OR
POSITION OR POSTURE, ATTIS; AND THE GOD FORM
(AND BEAUTY), ADONIS.

I.

THE GOD, FORCE, AGDISTIS.

The God Agdistis, as will now be shown, was the mythical deification of the scientifically discovered and defined principle of mechanical and animal force; as we say the force of gravity, the force of steam, the force of passion, etc.

The account given of the birth, character and career of this not very famous, but important god, whose true nature has never heretofore been expounded, nor so far as I know ascribed, is mainly extracted from Pausanias and Arnobius. "According to the first of these, the Phrygian Zeus (in respect to whom no other notice is extant) having during sleep poured out his virile energy upon the earth [Gaea], after a time there came into existence, therefrom, a demon, Agdistis, endowed with the sexual organs of both sexes, male and female. More specifically Arnobius relates as follows: As the great Mother was reclining upon the summit of the great rock Agdos, Zeus became enamored of her. As she would not consent to his wishes he expended his lust upon the stone itself, which became pregnant, and in the tenth month, bore, after terrific groanings, Agdistis, he being called by the same name as his mother [who was also Agdistis, the stone upon which she rested being Agdos]. He possessed unconquerable strength, an inflexible hardness of temper, and unbounded sexual desires towards both sexes, as well as a disposition to seize and destroy everything which came in his way, so that he neither cared for gods nor men, acknowledged no power over him, and scorned earth, heaven and the stars.

"The gods conspired, therefore, to bind him; for which purpose Liber (Bacchus) filled a spring out of which Agdistis was accustomed to drink, with the strongest of wine. As Agdistis drank of it with unmeasured zest, he sank into sleep thoroughly drunk; whereupon Liber threw a noose [or lasso] made of braided hair over one of his feet, and fastened the other end of it around his genital organs. When Agdistis awoke from his drunken sleep, and sprang up hastily, he completely emasculated himself, by the exertion of his own unheard of strength, by the mere act of straightening his leg and throwing out his foot. From the wound so caused, much blood flowed upon the earth, which drank it up, from which sprang up a pomegranate tree (or according to Pausanias, an almond tree) bearing its fruit. Nana, the daughter of the King or river Sangarios, struck with admiration at the beauty of the fruit of this tree, plucked some of it and put it in her bosom. The fruit instantly vanished, and Nana therefrom became pregnant. Her father shut her up as a disgraced woman, and meant to let her die of hunger; but the goddess-mother nourished her with apples and other fruit. When she gave birth to her child, Sangarios exposed it, but it was marvelously suckled by a goat, and took the name of Attis or Attes.

"In as much as Attis was possessed of the most remarkable beauty, the goddess-mother loved him more than she loved any one else, as did also the emasculated Agdistis, who was a devoted attendant upon the young man as he grew up, and as far as he could, drew him away into the forests by unseemly manifestations of his favor. To detach the youth from this shameful companionship, he was sent to Pessinus, where he was about to marry the daughter of King Midas. To prevent the entrance of a prophet of evil who would have disturbed the preparation for the wedding, the King ordered the city gates to be closed. But the goddess-mother knew that fate had decreed that the youth could only remain happily among mankind so long as he formed no earthly relations [that is so long as he remained unmarried]. For that reason, to prevent the unfortunate event, she penetrated into the enclosed city, heaving up the city walls with her head, for which reason she was ever after bedecked with such walls upon her head. Agdistis, also, full of anger that the youth had been taken away from him and was about to be given a wife, walked in among the guests, and aroused them to a state of rage and insanity. [Attis, affected like the rest, was so violent that he purposely or by chance also emasculated himself and died. From his blood sprang the violet, etc. The great mother wept over him; joined with Agdistis in bemoaning him, etc.] Agdistis prayed to Zeus that Attis might be brought to life again. This request Zeus did not grant, but he decreed what the fates did allow, that his body should not waste away, that his hair should continue to grow, and that his little finger should retain the sensibility and movement of life. With these concessions Agdistis had to content himself." (1)

What now can be made of this, the strangest, most weird, confused, and repulsive legend of all mythology; seemingly the product of a brain as mad as that of the huge raging monster god which it describes.

But the weird legend begins to become clear as day, with the mere mention of the idea that it is a mythical embodiment of the idea of force, to which is added another, in regard to attitude or posture.

Agdistis, Force, bears the same name as his mother, who is the goddess-mother, the primal substance-and-force, that is to say, special force—as manifested in mechanical and animal movements and impulses—is the same as or is a branch of universal force, (the Prime Postulate.) Both rest on the dead inanimate rock, also another manifestation of force, as to its mere inertia and resistance. Hence the passive rock, the goddess-mother reposing on it, and the huge monster of strength born of her (or it) bear the same name, but slightly modified. Even the inanimate inert mass is also capable of putting forth or manifesting active force, when, for instance, affected by heat. So Zeus, communicating his energy to the dead rock, puts it into activity, the heat of the sun causing mundane explosions, the solid rocks splitting from the hill-sides and dashing down with irresistible fury and potency, etc.

But the higher manifestation of Force is mental, and appears in the human passions, the typical or chief one of which is the sexual passion, active

alike in both sexes; hence Agdistis, as a humanoid creature, is both male and female; or equally endowed with the insignia of each sex. In all ways he was a raging monster, the very embodiment of measureless strength or force. He was, in a word, the idealization of Force itself.

The gods, the other principles of nature, conspired to gain the mastery over Force by some kind of artifice. There was only one principle competent to deprive him of his energy; that principle was Balance; the neutralizing of force, by a counterbalancing equal force. Liber, liberation, is balance. (See Bacchus.) He therefore was called in to take the strength away from Agdistis. At this point the later and secondary myth about Bacchus or Liber, as the god of drink, shows evidence of its existence at the time this legend was completed. The method by which Balance obtained the victory over Active Force was by putting him (it) to sleep; but the method of doing this was by resorting to a fountain of strong wine, an idea not belonging to the mechanical series properly involved here, but imported from the secondary character of Balance or Bacchus, as connected with wine, drink and drunkenness.

When thus overcome with drunken sleep, and so made completely inactive, Force (Agdistis) was so bound, that when he should resume activity his very activity should then be the cause of his exhaustion—so that the striking out of his foot should extract the very core of forceful energy. This ingenious part of the strange myth symbolizes the scientific fact that every exertion of force is at the expense of the reservoir of forces, and that force, therefore, by its own act destroys force; to the same extent to which it exerts or expends it. By the blood flowing from the wound is to be understood "the consequences of this principle." (See Kronos.) From this blood sprang up the pomegranate, a fruit which, by its multitude of seeds, symbolized the further or scientific perception that force so expended and seemingly destroyed is never really lost or extinguished, but that it is diffused merely into a multitude of minor results and activities.

Nana is a nature word of endearment for young or old females, the same word as the more modern *nun*. "Nana, the daughter of the king, or river, Sangarios," I take to mean feminine nature (sex-passion, women are the sex) deriving itself from the *rius sanguinarius*, the blood current of the vital organism, embodying its force. This is also passive force, which, eating of this fruit, becomes pregnant, or ready for reactive or reproductive energy. So Nana produced a son Attis or Attes, who was a milder, gentler and more attractive embodiment of this same principle of Force. This is Attitude, Posture, or Pose; the blending of active, negative and balanced forces i. e. of Agdistis, Nana and of Liber.

II.

THE GOD, ATTITUDE, ATTIS, OR ATTES.

Attis, the same word, virtually, as will be shown presently, as Atti-tude, was, in contrast with Agdistis the brute monster, a beautiful youth, an art product of nature, beloved and admired by everybody. Especially was he the darling of the great nature-mother and of her crude monstrous son, the virtual father of Attis, who specially loved and sought to entice him. To withdraw him from the grosser influence of crude force, always tending to drag down the art-poised manifestation of force to its own level, Attis was dispatched to the city, the abode of men, to be watched over and cared for. Wealth is also necessary to protect and develop the work of arts. Attis was, therefore, about to be married to the daughter of Midas—the name representative of gold or riches. But this alliance of Art (represented by posture or pose) with mere vulgar wealth would prove in the end a sure degradation of Art; or, in a word, the death of Art. Two principles combined to resist this result. One was this same Agdistis, crude force, unwilling to surrender his own progeny to other patronage than his own (the native force of genius); and the other was the great nature-mother, who knew that fate had decreed that whenever Art allied itself with anything whatever (when Attis should be married to the daughter of Wealth, for instance, the symbol of frivolity and fashion) that would be its death (or the death of him).

Both these forces, therefore, besieged the city, to prevent the marriage, and hinder the untoward result of the proposed event. The nature-mother or goddess-mother, the primal force, now appeared as the earthquake (earth-center-force), and upheaved the very walls of the city, putting her head under them and lifting them on high; whence she was pictured with her head bedecked with walls. Agdistis, on the contrary, now appears as Mental Force, driving the guests crazy, and forcing them to all manner of wild extravagances. In the midst of this tumult, Art (Attis) gets himself, also, by his self-act, or by chance, emasculated, deprived of his own proper power, and expires. Out of his blood other growths, the violet, etc., grew; i. e., minor consequences resulted.

In the curious statement that the fates permitted and that Zeus granted the prayer that the body of Attis should not absolutely decay, although he was virtually dead, we have a figurative embodiment of the idea which has pervaded all ages, even those which we now regard as so remote and antique, that the "days of our fathers" were vastly superior to our own times. Even then it was ancient art which was supremely honored, and whosoever was responsible for the composition of this poetical myth is here bemoaning himself, as men do in our day, that "Art is now dead." Still it must be conceded that something remains, not indeed to be compared with the "old masters." Though art is dead, there is a corpse or mere dead body of art which remains, and even grows, in a sort of vegetative way, as the hair of a dead man still grows in his coffin or tomb. It can even indeed be granted that there is a slight symptom of life remaining in the corpse; but it is no more to the great living body of the art of the ancients than the movement of a little finger to a body which is otherwise dead. So it was that the body of Attis did not waste away, that his hair continued to grow after he was dead, and that his little finger retained the sensibility and movement of life.

III.

FORM AND BEAUTY (FORMA AND FORMOSITAS)—THE
GOD ADONIS.

The residuum of exhausted force is Form, the shape in which things remain, statically. But, still, the joints, lines, or limits of still form reveal, and seemingly repeat the previous active condi-

tion. The rifts and rents in the wreck of the city walls betray the recent earthquake. These joints or jointings (little jointings) are Articulation (from the Latin *articulus*, a little joint). Form and Articulation are so substantially identified. Ad is the root to eat, to articulate the jaws (see under Jupiter); -on is a principle, a god (see under Aum and Aun); -is is the personal termination. Ad-on-is is thus the god Form. Beauty is the perfection or neatness of form, the culminating point of the excellence of form; whence the Latins derived *formositas*, beauty, from *forma*, form. In English we say that a person is *comely*, meaning that the parts come together, fit or join appropriately; that everything about them articulates.

Adonis was peculiarly the ideal type of youthful male beauty; the ladies' man, the woman's darling. Nothing in the ancient religious rites is more touching than the moaning and wailing of the women over the death or disappearance of their favorite god. He is identified with the Syrian Tammuz. Ezekiel had a vision, in Mesopotamia in which he was in spirit transported to Jerusalem and set down at the entrance of the temple. Among other things he saw at the door of the temple, there sat women weeping for Tammuz; (Ezek. 8, 14.) The old versions give no explanation of Tammuz, since they (except the Vulgate) merely use the name. Among church history writers, Origen is the first who expresses himself more directly about Tammuz, and he says that the same god called by the Syrians and Hebrews Tammuz was the Greek Adonis. The Vulgate translates Tammuz by Adonis. Hieronymus names him Adonis, the most beloved of Venus, and the most beautiful youth, and asserts that in the time of Constantine the grove of Tammuz or Adonis still existed at Bethlehem; and that in the grotto where Christ once wept as a child, the paramour of Venus was then bemoaned. Tammuz was a wonderful hunter. Beloved by Baalti (the Phœnician Aphrodite or Venus), he withdrew her from her husband, and as he pursued him Tammuz slew him. He was afterwards himself killed by a wild boar. There was then instituted a yearly period of moaning, in the month also called Tammuz. He was also mourned over by his wife Baalti. This usage was thus established during her life-time, and after her death spread among other heathen nations, and even the Jews had the same habit, and celebrated and feted his memory in the month Tammuz, by a great feast.

The mythical significance or occasion of the death of Adonis does not yet appear clear to me. The boar is an animal that figures quite largely in Hindoo mythology and occasionally in the Greek; but I have arrived at no settled conviction as to its meaning. Perhaps the task of this animal had to do with the "Tooth of Time," as a destroyer; and that an allusion is made to the early fading and death of beauty, in a sense similar therefore to the death of Attis; the enchanting pose or posture of Art; which, as we have seen, was short-lived and subject to every contingency.

Turning, now, from the story of Agdistis, Attis and Adonis to the etymology of their names we shall not only find a powerful confirmation of the interpretation just given, but shall at the same time find ourselves conducted to a rare and most interesting connection of these two principles, Crude Force, and Graceful Attitude, with Form, and Beauty, symbolized in ancient myth, as Adonis or Tammuz. The roots *ag* and *ad* are the inverted or counter presentments of *da* and *ga*, which were somewhat fully discussed under the head of Jupiter. The inverse or counter idea of *ga* or *ga-ia* earth, or earthism (downness, gravity) is *antigravity*, lift, or action against gravity; whence effort, exertion, driving force; with the secondary idea of trouble, pain, suffering. Such is *ag* or *ug*, *ia*, or with the insertion of *on*, for principle, *ag-on-ia*, Eng. Agony. The inverse or counter idea of *da*, or *da-ia*, upliftedness, is the *break* (and fall), which disconnects the object from its fastenings, makes a joint or crack, and hence *articulate*, as in eating, speaking, etc. (See also Jupiter.) We have in *ga* and *ag* also the idea of outgoing or incentive force; and in *da* and *ad* that of arriving and checked force, whence, impact, impress, stamp and finally *Form*, as in Adonis (see below).

It will be seen, therefore, that *agd* is the very strongest combination of sounds possible to denote force, in its combined two aspects, as aggressive and resisting. The root-sound *id* denotes being, or continuity in being (to go), and *da* is the root to stand. *Agd-i-da-is*, *Agd-i-da-is* is therefore an accurately devised word, in the terms of ancient science, to denote force, as an existent principle. The combination *akt* is simply the light or slender equivalent of *agd*; as attitude or posing is the light and delicate manifestation of force; and as Attis was the gentle and darling counterpart of the coarse monster Agdistis. But *k* in this combination tends to assimilate with the following *t* resulting in *tt*, instead of *kt*, as in the Latin *attitudo* itself, and the Italian *atto*, an act, both from the Latin *act-us*; the syllable *akt* here also being the light counterpart of the *agd* of Agdistis.

A perfectly logical variant of Agd-i-stis would be Agd-is, which would then be in all ways parallel in formation with Att-is (for Akt-is), its own slender equivalent in sound and in meaning. But beyond this we might have a god Ag-is for active force and another Ad-is for resisting or passive force and its resultant ideas Form and Beauty (formositas). Historically we find no mention of any such god as Ag-is or Ag-on-is; the nearest approach to the idea being perhaps in the Miltonian phrase, "Samson Agonistes;" but we do have Ad-on-is, the young god of male beauty and almost feminine loveliness. The Syrian god Tammuz has been, as we have seen, pretty thoroughly identified with Adonis.

Much doubt has reigned with etymologists over the origin of the English word God. Max Muller states the case thus: "There is perhaps no etymology so generally acquiesced in [popularly] as that which derives God from good. In Danish *good* is *god*, but the identity of sound between the English *God* and the Danish *god* is merely accidental; the two words are distinct and are kept distinct in every dialect of the Teutonic family. As in English we have *God* and *good*, we have in Anglo-Saxon *God* and *god*; in Gothic, *Guth* and *god*; in Old High German, *Gott* and *Gut*; in German, *Gott* and *gut*; in Danish, *Gud* and *god*; in Dutch, *God* and *goed*. Though it is impossible to give a satisfactory etymology of either *God* or *good*, it is clear that two words which thus run parallel in all these dialects without ever meeting cannot be traced back to one central point. God was most likely an old heathen name of the Deity, and for such a name the supposed etymological meaning of *good* would be far too modern, too abstract, too Christian." (2.)

(2) Science of Language, second series, p. 302.

I have now to suggest, that notwithstanding this persistent divergence of the two words after they had become differentiated into their present meanings, there is nothing improbable in their having had a common origin in a prior word whose meaning was neither God nor good, but something different from, but appropriate to both. Precisely this character belongs to the idea of Strength or Force. With the early ancients God was simply the being of supreme power, and with them also valor was the only virtue (or goodness). Now, with this strong root-word *Agd* of Agdistis, we have only to suppose that the difficulty of holding these two repugnant consonants *g* and *d* in a close union so far relaxed them as generally to admit a vowel sound between them; and that subsequently the initial vowel fell away; and we have *g-d* (for *agd*), which, filled in with difference of oral utterance, would furnish the strong word-strains, in question, ever after running parallel, but not commingling.

The origin or genealogy of Adonis is very curious, and the unravelling of its meaning will be, I think, one of the rarest of literary gems involved in this discovery of the scientific character of these myths. There are several different accounts given of the matter, and the analysis of such might probably reveal similar elements; but I shall confine myself to that of Antonius Liberalis, who says that a certain Syrian king named Theias had a father whose name was Belos, and a daughter Myrrha or Smyrna, and that Adonis was born of the union of Theias with his own daughter Myrrha. Why then is any mention made of the grandfather Belos in this connection? And what, indeed, is the meaning of the whole story? Recall the following circumstances. Adonis means Form, and its accompanying Beauty as in art; Belos, it was shown (under Jonah), means line or limitation. Theias is from the *dha*, already also consider (under Jupiter), the first meaning of which is to *put* or *place*, i. e., to insert a point, to use a point or stylus, or, as it were, a spigot, and the second meaning of which is then to *draw out*, as liquid from a cask; (to give the nipple and to suck); specifically, to draw. And finally Myrrha and Smyrna are both from the root word *smr*, whence also the English *smear*. See what is said under St. John of *messias*, and of the fact that words denoting the process of drawing lines or making marks are derived from words of smearing or using an unguent, (drawing the hand over the sore place, etc.)

We have, therefore, in this myth of the origin of Adonis, a simple statement, in the best method then at literary command, to the effect, that Artistic Design (Beauty of Form), Adonis, results from Limitation, Line-making, Belos, through the means of a Stylus, Theias, charged with or carrying some sort of unctuous substance, Myrrha, capable of leaving a visible trail or mark. Made mythical by the blinding traditions of the ignorant, these few simple facts blind us by a story about a grandfather Belos, a father Theias, a daughter Myrrha, an incestuous union of these last two, and the birth of a young and beautiful god, Adonis. No finer illustration could be had of the method of the origin of myths.

BLACKFOOT'S WORK.

PREVENTS CHOKING.

Charleston, Ill., Dec. 16th, 1880.

James A. Bliss—Dear Sir:—The magnetized paper you sent my husband has helped him from choking when he ate. He has not had a return of it since he got the paper. Mrs. I. P. GRAY.
Box 348.

INSTANT RELIEF FOR NEURALGIA.

Water Street, Pa., Jan. 8, 1881.

Jas. A. Bliss—Sir:—I used some of your paper for Neuralgia, and it arrested the pain within five minutes after it was applied. Its prompt relief has relieved every doubt from my mind. I heartily recommend it to all in pain. A. G. SLACK.

DOES ALL THAT IS CLAIMED FOR IT.

Pickrells Mills, Ohio, Jan. 6, 1881.

Jas. A. Bliss—Dear Sir:—Your magnetized paper came to hand promptly. I used it at night on my stomach, it relieved me completely. Have felt no pain there since; by moving it, it relieved me of pain in other parts of my body. I think it will do all that is claimed for it. It has done me so much good that I want more of it.
J. S. C. CUNNINGHAM.

ANOTHER CASE OF INSTANT RELIEF.

Connersville, Wis., Jan. 6th, 1881.

Bro. Bliss:—Again I send for more magnetized paper, we have used it for different ailments and find it gives relief for all. This fall my husband was suffering from a wound on his foot, caused by sticking a pitch fork into it, and asked for help from my controls. I immediately was shown a tall Indian and received the impression it was Blackfoot, he told me how to proceed. I used the paper as directed, and he (my husband) was relieved immediately. Yours etc.,
Mrs. E. A. VARBLE.

BENEFITTED.

Sutton, N. J., December 17th, 1880.

Bro. Bliss—Blackfoot's paper I received for myself and sister. We have been benefited by them since wearing them. I think we know when Blackfoot and Red Cloud comes, for we hear raps all around the house and we feel very passive and quiet. My sister rests much better nights. We feel very grateful for what the good spirits have done and are still doing for us. Please send two more sheets of magnetized paper for my sister. Find enclosed money and stamps. May the Great Spirit and angels bless you forever.
SUSIE F. JUDKINS.

STRONG EVIDENCE.

Logansport, Ind., Dec. 19th, 1880.

James A. Bliss—Dear Sir:—I received your magnetized paper some time ago, but my wife was quite sick at that time, and was too weak and nervous to use it; she tried it one day and it affected her so she had to give it up. I tried it one evening; laid it on the table, and placed my hands upon it in the presence of three others, who were seated at the table with me. Soon I began to have strange feelings, and my wife being in the same room in bed, said she saw hands approach mine. It affected her so and made her so nervous I was obliged to turn up the light. Since then she is getting strong, and can now stand the electricity. Please send me two more sheets.
M. J. WALLACE.

Box 431.

(1) Götterdienst und Zauberkunst bei den alten Hebräern, und den benachbarten Völkern; von Dr. Paul Eiche, p. 335.