

# Mind



# Matter.

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

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NO. 47.

For Mind and Matter.

## FORGET-ME-NOT.

BY TRYPHENA C. PARDEE.

There is a little dainty flower  
That wears the azure sky-born hue,  
That seeks the brooklet's shady bower,  
And blooms the live-long summer thro';  
Its name is whispered hour by hour,  
When beats the breast with love's sweet thought,  
And none may guess its hidden power,  
Tho' breathed unheard, "Forget-me-not."

Oh! precious little modest flower,  
So sprightly in thy nestling place—  
Thou art a song heaven-dropt to pour  
The glory of life's humble grace;  
For there are eyes that shine as pure,  
And bright as thine, in nook or grove,  
That hide their sparks in depths secure,  
When heart-throbs say, "Forget-me-not."

O! pretty little tender flower,  
Thy voice seems touching yonder skies,  
Where soul-loves linger by the shore,  
Entranced to earth by kindred sighs;  
Who, answering back thy thrilling prayer,  
Assure us we are not forgot—  
For fresh thy beauteous bloom gleams there,  
"Forget-me-not!" "Forget-me-not!"

Erlington, Sept. 19th, 1880.

## THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbrolio.

BY J. M. ROBERTS.

[Continued.]

### CHAPTER V.

I was greatly perplexed to understand what had happened to cause Dr. Child to act and talk as he did, and at once resolved to ascertain, if possible, the real ground for his course. To my questions Dr. C. replied that there was to be a seance that evening—that Mr. and Mrs. Holmes expected him to attend and conduct it—that he had made an engagement to go elsewhere and would not attend—that he did not intend to notify the Holmeses of his purpose to abandon them, and that he intended to have nothing more to do with the seances. This determined me to attend the seance and see for myself the state of affairs. Dr. Child refused to sell me a ticket of admission, and advised me not to go near the Holmeses, as I would certainly be disappointed in witnessing any satisfactory manifestations. While at Dr. Child's office, four strangers came in to procure tickets to the seance. He refused to sell them tickets and advised them not to attend. By that time the hour for holding the seance had approached, and I went directly to see Mr. and Mrs. Holmes to secure admission from them. I was an entire stranger to them, and, as I feared, they declined to admit me unless I would procure a ticket from Dr. Child, who had the whole control of their seances. When I told them what had passed between Dr. Child and myself, they seemed amazed, and flatly intimated that they did not believe what I said. They insisted that they had given Dr. C. no reason for such treatment, and they would not believe it until he told them himself. I asked permission to remain, and if Dr. Child did not come, to be admitted to the seance. To this they consented.

Soon a company of sixteen persons, exclusive of the medium, assembled, and Dr. Child not arriving, I was admitted. I was an entire stranger to all present. Among those present, as I afterward learned, were Mr. Foster, of the Philadelphia Press; Mr. Clark, of the New York Daily Graphic; Dr. Adolph Felger, and Mr. Wm. Westcott. What took place at that seance I noted immediately after the seance, and from those notes wrote out the following statement which was published in The Press, December 29th, 1874.

"With fifteen other persons present, I witnessed the following phenomena: the dark circle was ended, and the light arranged in the usual manner, when Mr. Holmes entered the empty cabinet and closed the door. We had waited but a short time, when a beautiful and distinctly visible face of a young female, was seen at one of the apertures of the cabinet. It was recognized by several persons present, and was addressed as 'Katie.' The face remained long enough to admit of the closest scrutiny, and then withdrew. After a few moments she reappeared and remained as before. The third or fourth time she reappeared, some one asked if she could not speak when, with apparent effort, she uttered, in a distinctly audible whisper, 'Good evening friends.' She returned to the aperture two or three times afterwards, in a similar manner, to me appearing to grow more and more distinct each time. Rapping was then heard in the cabinet, and the usual questions were asked as to what was wanted. The answer came 'Lower the light.' This was done, but the room remained sufficiently lighted to distinguish the features of all who were present, although the faces of most of them were in the shade.

"Some one asked, 'Will Katie come out to-night?' The answer was rapped, 'She will try.' Very soon the door was pushed slightly open but again closed. This was repeated several times. At length the door was pushed wide open, and the full form of a beautiful young woman was seen emerging from the cabinet, waving her right hand as if saluting the company, and holding the door ajar with her left hand. She noiselessly and gracefully advanced fully into the room. Having remained long enough for all to realize her appearance of form, features and apparel, she then as noiselessly and gracefully withdrew into the cabinet, the door closing as she disappeared. In

a short time after she appeared and disappeared a second time, in nearly the same manner. Very soon after her last disappearance, the signal was given by raps that the seance was ended. During the time all this was taking place, Mrs. Holmes was outside the cabinet in full view. At once the lights were raised to full head, and myself and others entered the cabinet. There was no one there but Mr. Holmes, and he was still apparently in trance. With a lighted lamp we carefully examined the cabinet, inside and out, and one and all concluded that it was an impossibility for any person to have escaped from the cabinet unseen and without immediate detection. Whether the form there seen was the materialized spirit of 'Katie King,' I cannot and will not say, but that it was a materialized spirit form I know, as well as I know I am now writing this account of what I witnessed."

Thus I wrote when I was little acquainted with the beautiful spirit who, under the name of Katie King, had so frequently materialized. Since that time I have seen the same spirit so many times and under such varied circumstances, that I can positively testify that the form which appeared at that time was the same spirit that was so graphically described by Robert Dale Owen, Dr. Child, and Gen. F. J. Lippitt. Why she appeared then for the last time during an interval of more than two months, I can only conjecture. Her appearance there, however, convinced me that it was my duty, without regard to personal consequences or interests, to publicly testify to the reality and truth of that spirit apparition.

The seance I have described was given December 5th, 1874. It was on that same evening, that the woman White was hired by William O. Leslie, on behalf of his employers and fellow conspirators, to give a sham performance of the personation of Katie King. This performance was given at the residence of Jacob L. Paxson, an intimate friend of Dr. Henry T. Child. It was to attend that sham performance that Dr. Child had made the appointment when I called to see him that evening. The only persons who were invited to be present at that sham performance, was Mr. Owen, Mrs. Leslie, and Mrs. Buckwalter, the others, William O. Leslie, Dr. H. T. Child and Jacob L. Paxson, being in the plot to deceive Mr. Owen. The fact is indisputable that almost at the very moment when Mrs. White was performing the part of the materialized spirit of "Katie King" at the house of Jacob L. Paxson, "Katie King" was appearing at the seance of Mr. and Mrs. Holmes, in the presence of sixteen persons, in materialized spirit form, precisely as she had been doing for months previously. That we were led to attend that seance by spirit influences that sought to enlist us in the defence of truth, we have had the most positive assurance of. But for this circumstance we would in all probability have taken no public part in the defence of Spiritualism.

The next day, Sunday, December 6th, Robert Dale Owen and Dr. Child sent their cards to the Banner of Light, and simultaneously to the Philadelphia, daily papers, discrediting what they had written and published concerning the spirit manifestations they had witnessed and noted, at the Holmeses seances. The publication of those cards created the greatest astonishment; not less to the enemies than to the friends of Spiritualism. This unexplained conduct on the part of Mr. Owen and Dr. Child, following as it did so closely the attack of the Evening Telegraph upon Dr. Child and the mediums, seemed, in the absence of any other explanation, to have been the result of that hostility.

Knowing from what I had seen at the seance I have last described, that Mr. Owen and Dr. Child, had made some fearful mistake, I lost no time in going to see them to inform them of what I had so recently witnessed. I found Mr. Owen at the residence of Ferdinand J. Dreer, Esq. Having no acquaintance with Mr. Owen, I introduced myself. He received me with his habitual courtesy and heard my statement as to what had occurred on the previous Saturday evening. After I had gotten through, Mr. Owen told me, that he had what he regarded sufficient reasons to lead him to believe, that some of the supposed manifestations of spirit materialization which he had thought real, were fraudulent imitations; and as he had made it a rule to ignore all evidence in spiritual matters that was in the least tainted with deception he had unalterably decided to recall what he had written concerning the seances. I tried to convince Mr. Owen that it was as much due to himself as the public, that he should be certain that he had been imposed upon before discrediting his own public testimony, and pleaded with him to make a further investigation of the matter. This he peremptorily refused to do. I then begged him to tell me what had occurred that could justify so self-destructive a course. He refused to give me any information upon the subject. He said he was under a promise or pledge not to disclose the circumstances that had convinced him that the Holmeses had deceived him. Finding I could make no impression upon Mr. Owen's mind by my appeals, I left him, assuring him that if he would not inform the public of his reasons for his course in the matter, I would not rest until I could do so. I was never more amazed in my life, than when I realized, as I did, that Mr. Owen had taken leave of his well-known good sense and was hopelessly under some psychological influence that was dragging him to his ruin.

Supposing I would find Dr. Child willing to explain what had occurred I called upon him at his office. I related to him what I had witnessed at

the seance of the previous Saturday evening. To my surprise I found him most impatient at what I was saying. When I had gotten through Dr. C. insisted I had been deceived and that he knew this to be the case. I urged him to tell me how he knew that. He told me he was not at liberty to tell me, as he had given a solemn promise that he would tell no one what had occurred to convince him the manifestations had been fraudulent. I told Dr. C. that I was determined to ferret the whole affair to the bottom and I would know the truth of the matter if it took me five years to do so. Goaded by my declared purpose of making a searching investigation, Dr. Child at length said if I would solemnly promise not to disclose what he would tell me he would tell me what had occurred. Much as I desired the information, I refused to give any such promise and left him, to pursue the investigation I had determined to make.

Notwithstanding Mr. Owen's and Dr. Child's abandonment of them, Mr. and Mrs. Holmes continued to give their seances, but the manifestations in the light circle were comparatively weak and unsatisfactory on account of the imperfection of the materializations. As often as I could, I attended their seances and carefully watched all that took place. In the course of a week or so, Mr. Holmes' health broke down entirely and he was compelled to desist from sitting in the seances. After that Mrs. Holmes was under the necessity of giving the seances alone, having no one to whom she could look for protection while helplessly entranced. The popular feeling had been so strongly aroused by the newspaper denunciations of the mediums that, night after night, inimical persons crowded their seances, intending to overawe them and compel them to close their sittings. This went on until one day Captain Chancey Barnes, who was sojourning with Mr. and Mrs. Stoddard, in Philadelphia, through the mediumship of De Witt Hough, Mrs. Stoddard's son, received, by independent slate writing, a request from "John King" to attend the seance of Mrs. Holmes that evening, as he knew an attempt would be made to break up his control of Mr. and Mrs. Holmes. All who knew Capt. Barnes can appreciate his magnetic power. Capt. B. attended the seance as requested, accompanied by Mrs. Stoddard and her son. They found the room filled with a crowd of disorderly persons, strangers to Mrs. Holmes, who was all alone, Mr. Holmes being sick in Brooklyn, N. Y. Notwithstanding, under the impressions from her guides, Mrs. Holmes concluded to hold the seance and trust to them for protection. As soon as the light was extinguished the disorder of the attendants began. Ribald and obscene songs were sung, insulting remarks made, and as much confusion as possible created. Despite all this the manifestations continued to take place. The disturbers had come prepared to prevent the manifestations, if possible, and as soon as they would begin matches would be struck by them and the spirit battery broken. Against this the guides, through Mrs. Holmes protested, but in vain. They then warned the disturbers that if another match was struck, it would be bad for the person who would do it. This warning they sneered at, and one of them repeated the offence. A moment after the match had burned out, the man who had struck it, in the total darkness of the room, received a violent blow in the face, which caused the blood to stream from his battered nose and made him cry lustily for a light. The light was instantly produced, but as there was no one near, nor could have been near the man who had been struck, excepting his friends and companions, he charged them with assaulting him. This they all positively denied. After that there was no more interference with the manifestations, and the seance was an entirely successful one. I have digressed to relate this circumstance, to show that it is not always safe to trifle with and offend spirits, especially in a dark room, and that they can protect their unconscious mediums, at times against the acts of their enemies. At the time referred to, Mrs. Holmes confined her seances to dark circles, in which the manifestations that occur through her are certain and powerful.

After much persuasion, Mrs. Holmes was at length induced to sit for spirit materialization, which, although at first weak, became soon so positive that the light circle became an especial attraction, and the public began again to manifest an interest in the seances. The unexplained conduct of Mr. Owen and Dr. Child was fast being neutralized by what was taking place. Fact was being piled upon fact to condemn those prominent and influential Spiritualists for their inconsiderate haste in discrediting spiritual phenomena of the most undoubted nature. Their attempt to discredit the mediums had proven a miserable failure. "John King" still held the fort and made his appearance at nearly every seance. The conspirators could not afford to have this state of things continue. They were compelled to act, or lose the ground they supposed they had gained. The measure to which they resorted will constitute the subject of the next chapter.

[TO BE CONTINUED.]

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,  
111 S. Second St., Philada., Pa.

## REINCARNATION—SUPPLEMENTARY.

To the Editor of Mind and Matter:

The communication in MIND AND MATTER of September 25th by Spirit C. H. Chapin, through the mediumship of Mrs. M. K. Boozer, on the subject of Reincarnation, was to me deeply interesting, coming as it did through a medium in whom I have the greatest confidence, and involving, as it does, a new theory which the world has never before received. Heretofore I never could accept as reasonable the idea of Reincarnation, except as we absorb force and intelligence, which the mills of nature have ground out for our special use. As heretofore taught, to my mind, Reincarnation involved a loss of individuality. Look at it as I would, I invariably arrived at that conclusion, and this to me was as bad as annihilation. There were other objections, all of which are not now entirely removed; yet the light thrown upon the subject by this communication has so modified them that I am disposed to re-examine the matter in the light of this new revelation. It is the truth we are after, and let us search for it with minds entirely unbiased.

If the theory advanced by Spirit Chapin is correct, then some of the most perplexing phases of human nature may now be better understood. It suggests many practical ideas concerning that most important period in the life of every human being—the anti-natal; and even if the theory be untenable, much good will result by directing attention to those conditions which determine, for good or ill, the character of every man and woman. Evidently there is somewhere in the ascending scale of nature a dividing line, below which all forms of life, whether vegetable or animal, disintegrate, and whatever of force and intelligence they possess return, and are reabsorbed by and into forms of a higher order. This must be so, else the higher forms would have been introduced at an earlier period of the earth's history. As soon as the individuality in a form of life is reached, which in the economy of nature is worth preserving, it goes forward, or is carried over into the spirit world, and is forever more a unit, endowed with immortality. Below this line, and involving all forms which lose their individuality and are reabsorbed, are all vegetable forms, fishes, reptiles and insects, nearly all birds and animals, and some, I am inclined to think, of the human species. This, in the economy of nature, is absolutely necessary, and it is well it is so. All forms are not worth perpetuating, nor can they be perpetuated; else where, in the universe, are all the forms of life that have existed in this earth and other worlds? In the lower forms, nature grinds and prepares material for the higher, and if matter is ground over and over, why not force and intelligence? If matter can be reabsorbed and used over and over, why not the interior principles which are identified with it? This is Reincarnation, as I have heretofore understood and accepted it.

With this view, which spirit Chapin's communication does not change in the least, I could understand how humanity has stamped on it many of its various phases. Persons affiliate with those objects most, the elements or principles of which they have absorbed most of. The native Indian is wild by nature, and loves the forests and mountains, and will not conform to the monotonous ceremonies and routine of civilized life. He has absorbed the elements of the wild woods until his very being is not only like, but a part of them. Some who have absorbed the dog element look like dogs, love them, and dogs recognize this element at once and follow them in preference to all others. Others, either in their mental or physical make up, resemble and love intensely, birds, flowers, horses, etc., etc., and their love is mutual. Knowing this law of reincarnation by absorption, the mother should have only the most pleasant surroundings, and be passive only to those elements, the nature of which she desires her child to partake of; the good, the pure, and ennobling. Spirit Chapin says, the child in its mother's womb attracts to itself, like a magnet, through the mind or spirit of the mother, the various elements surrounding, and which it needs, to perfect the human being in all its parts. If then the mind of the mother is positive to certain elements, they cannot reach the child. If negative, they flow in without hindrance. The physical organism of the child is built up by food eaten and digested by the mother, and the mental and spiritual are undoubtedly supplied by similar processes, all coming from external sources, through the physical, mental, or spiritual avenues within the mother, to the child. Right here I believe is found the key which unlocks many of the deepest mysteries of humanity. Let the mother supply proper physical mental and spiritual nourishment, and a noble specimen is evolved; supply improper nourishment and the reverse must be true. From this great store-house of physical, mental and spiritual pabulum, the mother should understand, with a realizing sense of the grandeur of her mission, that she is molding and shaping a human soul, endowed with immortality, and that will bless or curse itself, the race, and the world, for long years to come, as she does her work well, or ill. Every human being is a combination of reincarnated forms that have lived in the past, and one of the greatest and most important lessons humanity has yet to learn, is, how to select and do this work as it should be done. This would be the best religion that could be taught on this earth, for the race can not be redeemed, or realize all the grand possibilities im-



planted within it, until the lesson has been thoroughly learned and carefully applied. Spirit Chapin's theory, so new and startling, of a spirit that has misspent its life on earth, being attracted to, and reabsorbed into the organism of the unborn child, to be born and live again on the material plane, with another spirit, the real owner of the body, is, to my mind, so strongly corroborated by extraordinary phenomenal phases of human nature, that I am disposed to look at it carefully, before I pronounce it improbable, or untenable. It does not involve a loss of individuality, therefore, this objection is no longer in the way. We know as yet but little of the powers and possibilities of the human spirit. As Spirit Chapin says, it may be possible for a spirit, under certain conditions, to be reabsorbed into the organism of an unborn child, to live again, on the material plane, two spirits in one body, a double, and at death, the two spirits born into the spirit world, distinct individualities, as they have been all along. I dare not, will not attempt to deny it. No mortal knows, therefore no man can or should decide whether it is true or false absolutely. It is possible this is one of the revelations which have been promised, as we "are prepared to receive them." He who accepts or rejects hastily, without the most searching examination, is, at least, in danger, if not guilty, of bigotry, and that, among Spiritualists, should be unknown. I find some grave objections to this new theory, as well as many arguments that favor it. Let us view it in this light, and then that. Can it be, that an adult human being can shrink to the size of an unborn infant, be absorbed into it, and then have room for another spirit besides? Does the reincarnated spirit fill the same identical space as the other? Does not the reincarnated spirit have greatly the advantage? If so, is not this intrusion really a misfortune, causing, many times, really more harm than good? Are the two spirits blended as one, or are they separate? Do they act unitedly or alternately? If the reincarnated spirit comes with good motives, is it not a benefit to the other, and if with bad motives, is it not an injury? These questions are legitimate and should be answered if possible. This theory may be true and yet we be unable to answer them any more than we can explain the law of chemical affinity by which worlds grow. It does not follow, that a theory must be false because we do not understand all it involves. If we find some propositions true, the rest may be true, and we can afford to wait with our ultimate decision till all are proved. We do not always wait for absolute proof in our investigations of nature. Many times we are compelled to accept facts which come short of the absolute. Then while we reason, let us be reasonable, and as fast as we find proofs apply them. Spirit Chapin says, the longings of the mother, a phenomenon which never yet has been explained, may be regarded as evidence that a spirit has been reincarnated. As he says, we know that mediums "take on" conditions and experiences which spirits controlling had in the form just before death. Again, we know mediums under temporary control are made to feel intense hunger, thirst, hatred, revenge, love, etc. Certainly the intense "longing" of the mother, coming so suddenly and with such intensity, would indicate some extraordinary crisis, and as we know under other circumstances this feeling may be caused by the control, influence, or presence of a spirit coming en-rapport with the medium, the "longing" of the mother may be caused by a spirit coming en-rapport with the child and mother. We find this good evidence in favor of this theory. We believe the birth into this world is analogous to the birth into the spirit world. It is possible for twins to be born of one mother into this world, under like conditions, is it not more than possible for twins to be born into the spirit world? Our birth here is superintended by mediums, etc. We are told that mediums, etc., superintend the birth of the spirit, and it is not as reasonable to expect twins at one birth as the other?

Again, it occurs to me that this is only a species of obsession. We know that children, as well as adults, are often obsessed continuously by adult spirits, and in this the questions asked above would be as pertinent. If a child can be obsessed by an adult spirit, may not the obsession commence at a little earlier date? In other words, if it can occur after birth, may it not before? This certainly may be regarded as strong evidence. If the fact of obsession be admitted as true, then I see no reason why reincarnation, according to this new theory, may not be true. Spirit Chapin mentions only one class of spirits that may be reincarnated: those who are entering spirit life disavow that their lives were misspent; that they did not properly improve their opportunities, that they did nothing, received nothing, and wish to try it again. If spirits with good motives can be reincarnated, I see no reason why those with bad motives may not be, also. I can see, if a spirit be reincarnated with a pure motive, how that motive would rule through life and produce the grandest results. I can see, too, how the reincarnated spirit would, by an equalization of forces, quicken and add to the energies and perceptions of this child spirit. The blending or association of the two spirits must be so intimate, that whatever of experience or knowledge one spirit would receive, the other must get and profit by also. Here is where I can see, if true, that reincarnation may be one of the greatest blessings. This beautiful thought strips reincarnation of all its odiousness, and I can now say, let us hope it is true.

In studying the various phenomenal phases of humanity, we find much to corroborate this theory. Precocious children, men and women with extraordinary powers and gifts, which cannot be explained by ordinary mediumship, or any other known theory or facts, may now, in the light of this revelation, be understood. These things would certainly result. Instances are on record, and authentic, where people have realized a double consciousness. I have seen it stated that Henry Ward Beecher claims to have remembrances of a former life. Rare phenomenal gifts are continuous through life, and some explanation, aside from ordinary mediumship or brain development, is demanded. "Blind Tom," the musical prodigy. "Inkedama, the boy orator," mathematical and other prodigies, upon whom the world has gazed in "open-mouthed wonder," are now stripped of the mysterious and supernatural, for their gifts may be accounted for on scientific principles, where all phenomena must come sooner or later. Unfortunately, there are those who, by some invisible, inscrutable and inherent power, are compelled, against their will and better judgment, to do deeds of darkness all their lives, impelled not only by the power of a bad organism, but by a power which seems to intensify it. Who knows but that the reincarnating spirit, by some subtle

law, has the power of moulding the organism of the unborn child, so that it may be a fit instrument for its purpose. This is a startling thought. While a pure spirit would bring forth a grand and harmonious organism, an evil spirit would bring forth a devil incarnate. Who can explain the wonderful propensity for murder of Jesse Pomeroy; the boy murderer? He persisted in the most diabolical murders, and could give no possible reason or excuse. How many times do we hear people say "that child is perfectly incorrigible, so strange, I cannot understand it." Insanity, too, how little understood? If reincarnation in the light of this new theory be true, what a flood of light it lets in on this perplexing phase of human nature.

This theory certainly harmonizes with much that we already know, and as we comparatively know but little, should we not, now that the spiritual doors are being thrown open, expect many new and startling relations, which must harmonize with truth? Who should know better the laws that underlie phenomena, or, be better qualified to be our teachers than those who have added to the advantages of this world, those of the next? Let us remember that good-old injunction, "Prove all things, and hold fast the good."

It is possible enough evidence may be found to place reincarnation among the absolute facts of science. If true, then the race will be greatly benefitted by a knowledge of it, for it suggests some of the grandest lessons we have ever received. The question occurs, is there any possibility of our being able to regulate the action of this law, so that, if it occurs, good results may be secured? The answer comes clear and distinct, "It is possible." If this theory be true, then, reincarnation must occur when the whole organism of the mother is thrown into an intensely passive condition, as it undoubtedly is, when she contemplates the shockingly horrible, or the grandly beautiful and sublime. These would make favorable conditions for the reincarnation of either evil, or good spirits. Of course it would be natural for those elements to be absorbed during those conditions, that are in exact keeping with the spectacle viewed, or the feelings induced. Spirits desiring to reincarnate watch for these conditions and doubtless help to make them. The mother of Jesse Pomeroy may have been influenced or impressed by a wicked or revengeful spirit to visit that slaughter house, and view those butchereries and scenes of blood, in order that she might, by a contemplation of those horrors, be made sufficiently passive to accomplish his purpose. Of course, the attraction that would absorb a spirit must be very powerful, and would require all the avenues to be opened and remain perfectly passive for some time. The action of the mind of that boy's (Jesse Pomeroy) mother, at that time, on the unborn infant, would naturally mark the child and give it a propensity for blood, but nothing like the fiendish spirit he at times possessed. By thoroughly understanding this law and properly applying our knowledge of the same, it may be, I think, a blessing to all concerned. Spirits should not be permitted to reincarnate until they are thoroughly prepared for it, and do it from proper motives. Right here is seen the glorious mission of Spiritualism. Spirits can control this matter when mortals understand Spiritualism; and there is a harmonious blending of the two worlds. When our lives harmonize with the pure and good; when we are pure in every thought, word and deed; then will it be impossible for an impure or wicked spirit to approach and become en rapport with us. We will be protected not only by the pure emanations of our own being, but by our spirit friends, who, as guards and guides will see to it, that wicked spirits are repelled, and only those be permitted to reincarnate who can, and will confer, as well as receive a blessing.

This theory being true, we then find two phases of Reincarnation—the single and double. The first, a natural growth by absorption of unindividualized elements; the second, the interblending of two spirits in one body, the natural and the reincarnated. The first phase or class undoubtedly comprises a very large portion of the race. This must be so, for the reincarnation of an individualized spirit must require extraordinary conditions, therefore must be of rare occurrence. If the harmonious interblending of two spirits would produce such a noble character and giant intellect as that of Benjamin Franklin, who, as a spirit, would not consider it a duty, and a grand investment, to live again a brief lifetime on this material plane? Having improved lost opportunities, and aided in building up so noble a character, one could then go on their way rejoicing, happy in the belief that the universe is better for having lived in it. The possibilities of good to the race here presented are indeed startling and of the grandest character. How the mind fills with wonder as we look into the future and contemplate the results when people become wise and spiritual enough to make a practical application of this beautiful theory or law of Reincarnation.

Such are some of the thoughts suggested to my mind by Spirit Chapin's communication, and I shall consider with deep interest whatever in future may be said upon this important subject.

Lowell, Mich., Oct. 3, 1880. E. A. CHAPMAN.

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

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes 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 Sanson 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 Sanson St., Philada.

#### MIND AND MATTER No. 13.

##### The Force of Ideas.

BY CHARLES THOMPSON.

Mr. M. L. Sherman has kindly presented to me some fifty pages advertising sheets of his "Gospel of Nature," which I find very instructive, and bears evidence of much thought and research. He disposes of the dogma of creation by saying that, "That which had a beginning must also have an ending." He finds matter capable of divisibility, amalgamation, mutation, etc., but not of destruction; hence wisely concludes that all things have always existed and always will exist, "and that intelligence, as the outcome of matter, must be also without beginning or ending." But where is the proof that intelligence is the outcome of matter? Is not matter rather the outcome of intelligence? He thinks them "coeval with each other," and in this he must be correct, for there is neither logic nor reason in supposing that they ever did, can, or will act independent of each other. But the reader will remember that I have claimed from first to last, that intelligence is the dominant power in nature. He gives me a compliment under limitation, by saying he has "read my articles in MIND AND MATTER," and that some of my teachings he likes and some he does not like.

Well, I venture the opinion that the teachings which he likes will culminate in very little good, because they are too far in harmony with his preconceived opinions to awaken the spirit of inquiry within him; while the things he does not like may very likely awaken the spirit of inquiry, like a certain argument which a political leader once tried to confute. The futility of his own effort was the only thing that ever led him to suspect that after all his opponent was in the right. After this he was not long in getting thoroughly converted. Possibly Mr. S. thinks me wild in my opinions that ideas are composed of substance and force; and yet my position is fully sustained by his own argument, when he says, "There must be a dividing line between something and nothing." And again he says, "The first requisites of something are size, form and substance. *Appropos* to his likes or dislikes, is the following from my lady friend, who again I asked for a valued idea to embellish my page. She says:

"Strong reasoning minds will have strong basic ideas to which a new or embryonic thought must adhere or confirm a different rendering through another avenue of sense which it awakens and thus kindles a dormant spark of divine origin into life and activity, because in accord with prior flames already glowing as the result of previous research and investigation. Therefore ideas projected to you must be in harmony with the mind wave already issuing from your own mentality, or they will be rejected and cast aside as non-essential, while to another they may be the basis of truth, and *vice versa*. How important, then, that underlying principles that govern the formation of ideas shall be the result of unchanging law upon which to build upward and onward for ever."

I wish here to thank my friend for this profound and timely lesson, which teaches me that until I lay prejudice aside, reason cannot perform its perfect work. Take this in connection with my previous thought that there is little utility in the teaching which is pleasing to me, because it awakens no new truths, and we have the key to the combinations which bar the door of progress. Politically, religiously, spiritually and socially we see people everywhere rejecting the truth and clinging to error with all the tenacity of volition, simply because their minds are trammelled by erroneous views and because the truth is not in unison with their present mode of thought. Unison to reason is what euphony is to the ear or honey to the tongue. "How important, then, that underlying principles that govern the formation of ideas be the result of unchanging law upon which to build upward and onward forever." Is it any wonder that progress is of slow growth? Enter any of the halls of debate, from the commonest debating club to the Senate of the United States, and we find the major portion of the time squandered upon nugatory measures, which carry with them neither logic nor reason, and, in nine cases out of ten, the people are defrauded of their rights and the car of progress blocked in its course by the combined forces of prejudice and ignorance. How is it that a nugatory thought, though wholly erroneous, is thus able often times to paralyze the best efforts of angels and men? I reply, simply by the force of ideas. The dynamical quality of an idea is something wonderful, and it makes no difference with the force of a blow whether the hand that is raised is for us or against us. And it is well that it is so, otherwise our growth might outstrip our intelligence and become a curse instead of a blessing; it would be like a locomotive running wild upon the track, destroying everything in its path until in turn it becomes a total wreck and its power of evil at an end. The attitude of science and religion to-day is in opposition to the truths of Spiritualism; and yet, its adherents multiply faster than we can educate them in the "mysteries of godliness." In this connection I will revert once more to the personality of God. And here I find myself on the negative side of the question, and hence maintain my position with some degree of caution, knowing that all the evidence within my reach is secondary in its character; that the direct testimony is wholly beyond the grasp of finite minds. Mr. Sherman says:

"If all objective things within the limits of the universe are composed of real particles and there is a Supreme being who superintends all within these limits, then he must have been produced from such also."

Most men may embrace this because it beats in unison with their mode of thought, and yet it is only a bald assertion and nugatory at that, and places us squarely upon the platform of Mr. Tyn-dal, who says, "The promise and potency of every form of life exists in matter."

Ah! but, "does matter do it all?" I think Mr. Sherman's man of straw is best annihilated by his own argument, when he says:

"It is the soul essence existing in all materialized things which gives them their true characteristics, for spirit in all cases may exercise authority over grosser materials. Perhaps it may not be generally understood that every form of material substance, whether organic or inorganic, so-called, has a corresponding spiritual essence or soul; yea, the indivisible atom must be composed of spirit or matter, and possesses latent within itself the 'promise and potency' which is found in all materialized forms, else how many must we combine before we obtain such promise and potency? \* \*

What must be the fineness of the substance which is required to produce an eye for the minutely living being which has come within reach of microscopic observation? And yet former experience with microscopic lenses leads us to believe that we are not only approximating the utmost limit of living organisms, for when we increase the power of the lenses we only increase our power of beholding newer and more minute forms of life."

'It is pertinent to add that nature has provided intelligence commensurate with all forms and conditions of life, and when the scientist gazes down into the bowels of the earth to discover if possible the minutest forms of life that exist, let him remember that intelligence, however small, is a spark from the deific mind. But I repeat, this does not prove that Deity is present personally. When I take up MIND AND MATTER as it comes to hand week after week, I come in rapport with our dear Bro. Roberts, who is fighting so bravely "the battle of the ages." No matter that he is not here—his thought reaches me with all the vigor and strength of a noble manhood; so with Deity, we may not see him personally, may never know whether or not he is a personal being. But this we may know—his thought is omniscient, and that there are two things which must ever remain impossible with us, we can never get away from ourselves nor from the All Father and his immutable laws of being; and all particles, persons and intelligences that exist to-day have been unfolded in accordance with and not independent of natural law; even the deific principles, mind or person, as the case may be, must also be subservient to the laws of being; and this conclusion gives supremacy to the law itself, and all our investigations are likely to always centre around the same decision. All I claim for the opposite side of the problem is, that it is beyond our power of penetration, and if true, the thought or intelligence of God, although personal, would be present with us while he is personally present in the seventh sphere.

Inasmuch as everything in nature is composed of particles which are capable of division, subdivision and amalgamation, ideas like aura, the fluids, magnetism, etc., must necessarily be also thus constructed. This will account in some measure for the ability of our spirit friends to read our thoughts.

In MIND AND MATTER of August 21, Bro. Roberts says: "We hope some one else will undertake to prove that the earth never was born, and give Mr. Tinney a chance to prove that it was born." I am unable to see that Mr. Tinney has discovered anything new; he has only changed the title of old familiar things, using birth for evolution, and father and mother for the positive and negative forces in nature. The conditions under which the forces in nature are capable of producing a world are peculiar to planetary evolution; the conditions necessary to produce a man are peculiar to the human species, and so on through all the departments of nature. Furthermore, the condition under which ideas take definite form are peculiar to the functions of the mind. It does not follow that because one mind wave is finer than another, that it is therefore less potent. To the contrary, that which is finest, the most subtle, is in all respects superior to that which is coarse and adulterated with uncertainty and superstitious fears.

Of all things in nature intelligence is the crowning glory. The pen is mightier than the sword, because it is wielded by intelligence; and the sword would be robbed of its terror were not an idea of conquest behind it. When General Grant wrote the telling words, "I will fight it out on this line if it takes all summer," the Confederacy began to fear and tremble; and why? Was the Union army really more formidable than ever before? No! assuredly it was. It now was supported by an idea that neither powder and ball nor temporary defeat could thrust aside, and the army marched before it to victory. But at Appomattox the pen declared peace, and no power on earth dared to oppose the declaration. Am I claiming too much for the dynamical qualities of ideas?

How was it in France, when Joan of Arc was inspired with an idea of wresting her beloved country from the grasp of its relentless foe? A mere child, the daughter of poor parents, without education and unskilled in the art of war; yet such was the strain to which France was driven, that in May, 1428, the Governor granted her an audience, but treated her pretensions with scorn. Distinguished only for her purity, innocence and modesty, he could not suppose that her young mind was capable of inspiring the French army with the faith and courage that it so much needed, and yet the army stood in such desperate need of valor in its leadership that she was finally permitted to lead it upon the field of battle. But with the return of peace, the superstitious clergy pronounced her act diabolical, and she was burned at the stake, and her ashes thrown into the Seine. Is there not incalculable force in an idea which can thus take an unassuming maiden out of her proper sphere to head an army of soldiers. La Pucelle, or the "Maid of Orleans," was the fifth child of poor parents. She had been accustomed to out-of-door duties, such as attending sheep, and was only thirteen years of age when she began to find herself the medium of so-called supernatural visions; or, in other words, was a medium, and hence had unseen friends to sustain her in carrying to success her one idea of the salvation of France. In Napoleon Bonaparte, we have a striking example of an hereditary idea, which became the leading passion of his existence. He was born in Ajaccio, Corsica, August 16, 1769, two months after the conquest of the Island by the French. We are told that his mother had been greatly exercised over the fate of her devoted people, and thus transmitted to her unborn son that inordinate desire for conquest, which in after years deluged all Europe with blood.

The force of a single idea is sometimes incalculable. Take the case of a murderer—how did he become such? What was the first act in his downward course? Evidently to entertain an evil thought, and that thought dragged him down, led him on to his ruin.

Just now there is much inquiry pertaining to the personality of Jesus Christ, and a spirit, in reply to somebody's question, has said, "I have never been able to find Christ, do not know whether or not such a person ever lived upon this earth, but this I know, many spirits who believe in him are superior to the great masses of dark spirits that do not believe in him," or words to this effect. Well, what is the character of that force which is capable of producing high, intelligent, holy and happy beings, on the one hand, and ignorant, low and miserable beings, on the



other hand? Simply an idea, nothing more. No matter whether Christ ever lived at all or not, provided a person has formed the ideal of a pattern saint and strives daily to emulate that pattern, he will rise by his own manly effort and will gradually, but surely, approach that exalted condition to which he is constantly striving to reach; while, on the other hand, he who scorns all forms of goodness and only lives to cater to the gross desires and passions of his nature, will just as surely sink into degradation and misery, and that, too, as the result of his own deliberate action. One example more. When Potamon, of Alexandria, in the age of Augustus, undertook to compile the New Testament, he was doubtless guided by humanitarian motives, coupled with a wish to harmonize the different sects and thus put an end to persecution. He evidently did not see what disposition the Christian world was to make of his efforts. History informs us that the early Christians were persecuted and hunted down like wild beasts until they gained the ascendancy. Where, then, were the beautiful precepts of the meek and lowly Jesus? If any sect ever excelled all others in its heartless cruelty and in its diabolical inventions of various implements of torture, it is the Christians. We read about the devil's being let loose, and if any one lacks faith in that portion of Scripture let him or her read the history of the Dark Ages. If the reader still doubts the tenableness of my position regarding the force of an idea, let him reflect upon the oppression, ostracism, cruelty, crime, war, persecution and wholesale murder which has been employed from first to last to enforce the one idea of regeneration. The horrors of the Inquisition, in Spain and Holland, and the reign of religious terror in France and England, surpass all the diabolisms in fable that the most fertile imagination was ever able to depict. And, alas, the spirit of intolerance is not yet dead, you and I, reader, have occasion to know and realize this.

But if there is really such tremendous force in an idea, we as Spiritualists, have reason to take heart and put on the whole armor of manhood and womanhood to do battle for the right. It is not the interests of a day or a life-time, but of all coming ages that we are the privileged advocates of. What need we care for present honors or emolument. The angel-world is daily bringing to our minds, hearts and consciences, recompense that the world of unbelievers know not of; and the knowledge of and preparation for our translation to our future homes in the summer-land is richly repaying us for all that we are able to do for the cause while living in these mortal forms. If we have been with the angels and have received from them one idea which more than another is calculated to lead us up higher, to strengthen us in living purer and better lives, and of extending aid and assistance to all who come within our reach, let us cherish that idea, and make it a stepping stone to still higher ends and aims, remembering that whether we rise or fall, we shall owe it to our own mortality more than anything else; that such is the force of an idea that it will hold us in bondage just so long as we cling blindly to an error; that thousands of human beings who passed into spirit-life ages ago, are still in darkness, and must so remain until they grasp the idea of reaching better conditions, and that too in accordance with a most beautiful law by which we have been constituted our own Saviours. It is not in matter that we find the promise and potency of all things, but in intelligence, which is the chief corner-stone of every superstructure in existence; intelligence the crowning glory of all things on earth and in heaven.

"Tis in accordance with fair Nature's law,  
We may progress with every breath we draw,  
Or may descend to greater depths of woe,  
Until we seek a better state to know.  
Nature employs means fitted to her ends—  
The spirit doctor who to earth descends  
To heal the sick through Nature's secret springs,  
His medicine derives from soul of things.  
All plant-life and the natural kingdom too,  
Are as accessible to him as you.  
Hence, learn of Nature, if you'd make amends,  
Apply the means adapted to wise ends.  
In words to this effect the message ran,  
That angels bid me telegraph to man.

St. Albans, Vt.

## Church Taxation.

SALAMANCA, N. Y.

To the Editor of Mind and Matter:

Will you allow me to say a word through your columns to your New York State readers on the subject of church taxation? I have had printed and will furnish on application blank petitions to the New York State Legislature for the taxation of church property, clergymen and priests. A very good time to get signatures to these petitions will be on presidential election day. There should be some one present with one of these petitions at every polling place in the State. In this way we can have thousands of names to send into the Legislature the first days of the session. And allow me to request the vice presidents of the New York State Free Thinkers' Association, of the various counties of the State, to see to it that on election day a suitable person is on hand in each election district to attend to this business.

H. L. GREEN, Sec. N. S. F. A.

Col. Bundy Still Refuses to Name the "Fraudulent Mediums."

ORRVILLE, Dallas Co., Ala., Oct. 7, 1880.

DEAR BROTHER ROBERTS:—

The R-P. Journal, of September 11th, publishes a letter from J. D. Legg, thanking the editor for causing fraudulent and tricky mediums to take a back seat. I wrote to Col. Bundy, asking him to please publish a list of those fraudulent mediums who had been driven from the field by his paper. He has taken no notice of my request, so I come to you. I am so anxious to know if the Journal really has driven a single fraud or genuine medium from the field. I know of many noble genuine mediums who are doing good work that Col. B. tried to drive to the wall, but cannot remember one that was so driven or made to take a back seat. Your true friend,

C. L. ORR.

[We do not know of one medium that Colonel Bundy has called a "fraud" who is not still holding successful seances.]—En.

## Recognition.

VINELAND, Oct. 10, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—The communication of Mary Attwater, published in your paper a few weeks ago, I wish to verify, as she was a neighbor of mine in Burlington, Vt., and I knew her to belong to the Methodist Church. Respectfully,

R. M. ADAMS.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

MRS. MARY HAMILL.

GOOD MORNING, SIR:—If I had known you during my mortal life, I would have considered you one of the greatest blasphemers against holy things that ever existed. But I see as a spirit that I was wrong and that you are in the right. Fanaticism in religion always extinguishes the light of reason. I always admired an earnest piety, because that sentiment was instilled into me from the time of my earliest mortal remembrances; and being a medium, I became psychologized by a class of Christian spirits, who, in order to make me work for them, kept me as narrowly bigoted in my views as possible. I could see no good outside of the Christian religion. I could believe nothing but redemption through the blood of Jesus Christ. At times, under that influence, I preached with great force and vigor, and instilled the Christian religion in my children and grandchildren. There is no way for me to rectify my mortal errors, but to come here and send forth this communication, like bread upon the waters, hoping it may return after many days and enlighten all those who knew me during my mortal existence. Now for my spirit experience. In the few years I have been in spirit I have met with thousands of Christian spirits. I have asked them how it was that our hopes as mortals were not realized. The same answer that the Christian clergy give you here is given you there by them, namely: You ask for the true light, and the answer is, "Sister, it is all a mystery; you must wait patiently until Jesus chooses in his own time to give you the light you seek." Such has been the answer given to me. At this I lost all patience, because I found, through that impatience, the grand truth so long beyond my reach, to wit: There is no Saviour—no blood-bought redemption. Each one must rise in the strength of their own spirit, and say I will save myself. This you accomplish by working for it. I am glad to certify to the truth. I never would have supported error had I known it. I sinned through ignorance. I departed this life at a place called Fallston, Harford County, Maryland. My name was Mrs. Mary Hamill. I lived to reach the advanced age of one hundred and two years.

[We would be obliged to receive any information concerning the earth life of Mrs. Hamill.]—En.]

CATHERINE S. FAHNESTOCK.

GOOD MORNING:—Why I come here I hardly know, unless it is through some power in whose hands I seem to be but a mere plaything. I was not a very ardent religionist. I generally leaned towards a free religion—one of my own making. I had peculiar views. I even knew something in relation to Spiritualism, but did not, on account of my earthly affairs, bother myself much with investigating it. But I have found that it is a law that governs all spirits, that to return here and give a communication, is beneficial to them. If they have not learned the demands of the spirit life when they return here, they receive light before they again leave the earth, and are thus aided and benefitted. Before you can advance as a spirit you need clear and comprehensive views of the duties of spirit life. If you can find mortals who can teach you this, it enables you to advance more rapidly than if you have to wait to receive the same teaching from spirits. The reason of this is, as I comprehend it, when you first cast off your mortal body, you are very near the earth, and it is easier for you to come back and get light than it is for you to force your way through the mass of ignorance that is all around you to reach spirits who can give you the proper teaching. It is, for that purpose I am here. I desire to join my husband George by rapidly progressing towards him. In this I am prevented by these throngs of ignorant spirits who desire to keep you within their own unprogressed condition. You will wonder how I learned this. Rather than stay in the sphere or state to which I was attracted as a spirit at the time of my death, I have come back here and have been a continued visitor to these little spiritual circles among intelligent people, and it has been there that I learned these great truths. I would say to all who hold such circles, you cannot know how many wandering and weary spirits you have benefitted. I could not have availed myself of those circles had I not known something of Spiritualism before leaving my mortal body. I died some six months ago in this city. I originally came from Lancaster in this State. My husband's name was George Fahnestock. My name was Catherine S. Fahnestock.

[Any facts relating to such a person as Mrs. Fahnestock will be esteemed as favor. This communication is unusually suggestive and interesting, as it touches upon matters of the greatest importance to humanity, and in a remarkably clear and intelligible manner.]—En.]

CAIUS CASSIUS LONGINUS  
(Roman Governor of Syria).

I GREET YOU, SIR:—It is a long—long time—over 1800 years since I changed from my mortal life to the spirit life. It is strange to me that intelligent, progressive and reasoning men of to-day should, amid the ruins of past ages, think that God came down from his eternal home and sacrificed himself before an ignorant, superstitious and bigoted people. Any spirit possessed of ordinary intelligence can see what foolishness these men, who so believe, are guilty of. You have more than twice the light, in your day, to guide you aright in spiritual matters than all the priestly juggleries and mummeries that were carried on in my day, in the name of religion. I ask any sensible person, whether the great God who could see the future progress of the human race would not have come now when he could have availed himself of the railroads, telegraph, mails and printing facilities of the present day to disseminate his commands and make known his miracles, instead of confining his efforts amid an ignorant multitude and to the most benighted period and part of the civilized world? During my mortal life I had charge of those Jews among whom those occurrences are said to have taken place, and a more narrow-minded people, religiously, did not live upon this planet, at that time. I was governor of Syria about A. D. 50. I had every means of knowing what took place there at the time of the alleged earth life of Jesus. The name of Jesus was as common in Syria, at that time, as the name John is now with you. I know that no such man, as the Christians claim, was crucified. That many Jews named Jesus were crucified by the Roman authorities I do not deny, for these Jews were so turbulent—so carried away by a spirit of insurrec-

tion against us Romans and of animosity between themselves that it was necessary for us to make public examples of many of them, and we exercised a severity towards them that we would gladly have avoided. Now, one thing more before I leave you, which I think will settle this point for every sensible person. Before I left the mortal flesh there was a man deified at Rome, called Apollonius, of Tyana. After passing to spirit life and returning again as a spirit, about A. D. 350, I found that the same statue that had been dedicated to Apollonius when I lived had been changed to represent the celebrated Jesus of Nazareth. Every picture and statue that you now see in Christian churches are only the counterparts of the statues of Apollonius, of Tyana. Before another century passes the whole world will know that what I here say to you is correct. This is from a spirit who returns to this world whenever he sees an important duty to be performed by doing so. My name when here was Caius Cassius Longinus. I was a jurist and judge as well as Governor of Syria.

[The last remark was made in reply to our question as to whether he was Cassius Longinus, the celebrated Grecian Philosopher; and left no doubt as to his identity. We take the following concerning Longinus from Smith's Dictionary of Greek and Roman Biography.]—En.]

"C. Cassius Longinus, the celebrated jurist, was Governor of Syria, A. D. 50, in the reign of Claudius, and conducted to the Euphrates Meherdates, whom the Parthians had desired to have as their King. Though there was no war at the time, Cassius endeavored, by introducing stricter discipline into the army and keeping the troops well trained to maintain the high reputation which his family enjoyed in the province. [Cassius, the conspirator against the life of Caesar, and his son, had held the highest military command in Syria.—En.] On his return to Rome he was regarded as one of the leading men in the state and possessed great influence, both by the integrity of his character and his ample fortune. On these accounts he became an object of suspicion to the Emperor Nero, who imputed to him as a crime that, among his ancestral images, he had a statue of Cassius, the murderer of Caesar, and accordingly required the Senate to pass a sentence of banishment against him, A. D. 66. This order was of course obeyed, and Cassius was removed to the island of Sardinia, but was recalled from banishment by Vespasian."

[It was the spirit of this distinguished man who testifies so positively to the fact that no such person as Jesus Christ lived or was crucified, any where near the time and place assigned, as those when and where the Christian man-god flourished. More than this, he testifies that, when he lived, a man, Apollonius of Tyana, was deified, and statues were dedicated in his honor in the Roman temples, which were identical with the statues and pictures of Jesus Christ now seen in Christian churches. Truly may it be said that the supposed secrets of the grave are no longer hidden. The sun of truth is rising gloriously, and all mystery is being dispelled by its all conquering rays.]—En.]

LYDIA SHERMAN.

GOOD MORNING, SIR:—I desire to return here and set things right, that are all wrong. I loved the Christian religion. It was a source of pleasure to me. I liked our gatherings. I am not condemned in this way. I blame myself for the time wasted. In the first place, such doctrines—such ideas, as being saved through blood, or being redeemed by a belief, has only ended in my finding out as a spirit, that I have rejected truth—not to accept error, but to accept downright foolishness. As a sensible woman I feel terribly mortified on that account, and it has made me somewhat vindictive. As a spirit I will never rest as long as the Christian religion is taught to mislead humanity. My regrets as a spirit have led me to inquire the way to keep people from being deceived by putting their trust in that which they will never find. I am forced to exclaim, Oh! if I had only relied upon my own womanhood and reason instead upon this foolish myth, that the Christians set up for adoration, how much happier I would be as a spirit. It is to save others from the plight in which I was placed that I come. This I can do if they will heed the voice of a spirit telling them of the way of truth. To my relations and friends, this will sound harsh, but if they do not attend to what I have here said, they will be harsher than I am when they return from spirit life, to testify as I do, of their spirit experiences. My name was Lydia Sherman, Milford, Michigan.

[Wild Cat, the Indian guide, described this spirit as being plainly dressed, and apparently about sixty years of age.]—En.]

RIDLEY, (Bishop of London.)

GOOD MORNING, SIR:—Who would believe that this is the kind of resurrection that is the true one, and not the resurrection of the physical body? The true resurrection is that which comes through trance mediums—that in which spirits come in materialized forms. That is the kind of resurrection that has existed ever since the first man breathed on this planet. In all ages—throughout all time the true interpreters of the life beyond the grave have been the mediums. Priests when they had not this gift, condemned it in all others, and hunted it to death under the title of witchcraft and demonology. Priests, even when mediums themselves, were so bigoted and prejudiced against what they knew to be true, that they would not tolerate a single spirit manifestation that disagreed with their preconceived views. This great battle between truth and falsehood is still growing fiercer, and there must be a powerful struggle before the upholders of falsehood will surrender the good things of this life to truth. The men in past ages who dared to dissent from the tenets of the church were excommunicated and cursed, so that little children were taught by their parents to avoid them as they would dangerous beasts. Through my own mediumship, I was convinced that in adhering to the tenets of the church, I was a traitor to all that was good and true. Like the unbelievers of old, I asked for a sign that I might know the real truth, and it was vouchsafed to me. While alone in my study, a materialized spirit appeared to me, who, in conversing with me, convinced me that I was teaching nothing but falsehood. After that I went out strong in my determination to teach that which I then knew to be the truth. Sir, from that hour, I sank down in earthly fame and titles, but I gained such a strength in my spirit, that it kept me firm to the truth, until I ended my mortal existence at the stake. I was burned for heresy, but I gained a power as a spirit that nothing can buy from me. My martyr's crown has become a spirit

insignia for all followers of truth to rally around. In the language of the good sister who preceded me here to-day, I will never cease in my efforts to upset the grandest heresy this world has ever known—the heresy of Christianity. My name, sir, was Ridley, Bishop of London.

[We take the following facts concerning Ridley, from Thomas' Dictionary of Biography:]

"Nicholas Ridley, an eminent English reformer and martyr, born in Northumberland near the beginning of the sixteenth century. He was educated at Pembroke College, Cambridge, and obtained a high reputation as a preacher. About 1540 he became chaplain to the king (Edward VI). He was appointed Bishop of Rochester in 1547, and succeeded Bonner as Bishop of London in 1550. He assisted Cranmer in composing forty-one or forty-two articles of faith in 1551, attempted to convert the princess Mary, and induced King Edward to found several hospitals in London. On the death of Edward VI., he advocated the claim of Lady Jane Gray. He was committed to the Tower by Queen Mary in July, 1553, and was removed in 1554 to Oxford, where he took part in a disputation on the questions which divided the Protestants from the Roman Catholics. Having been condemned as a heretic, he suffered death by fire with fortitude on the 16th of October, 1555."

The charges against Bishop Ridley were as follows:

1. That he had frequently affirmed and openly maintained and defended, that the true natural body of Christ, after consecration of the priest, is not really present in the sacrament of the altar.
2. That he had often publicly affirmed and defended, that in the sacrament of the altar remaineth still the substance of the bread and wine.
3. That he had often openly affirmed and obstinately maintained, that in the mass is no propitiatory sacrifice for the quick and the dead.
4. That the aforesaid assertions have been solemnly condemned by the scholastic censure of this school [the divinity school at Oxford] as heretical, and contrary to the Catholic faith, by the worshipful prolocutor of the convocation house and sundry learned men of both universities.
5. That all and singular the premises are true, and notoriously known, by all near at hand, and in distant places.

[These were the heresies for which Ridley laid down his life. When it is remembered that he was reared a Catholic, educated as a Catholic, and elevated and honored as a learned and faithful Roman Catholic prelate, is it not most natural to inquire what could have been the cause of his open repudiation of those cardinal dogmas of his early faith. It cannot be imagined that he did so because fame and fortune invited or incited him to take that course. On the other hand he had everything to gain in a worldly way by adhering to his faith in those once implicitly accepted dogmas. The secret of that remarkable change in the religious views of Bishop Ridley, has never until now been made known. After three hundred and twenty-five years in spirit life Ridley returns to the earth and makes known the fact that he was a medium—that his mind became impressed that as a Catholic prelate he was not teaching the truth. Exercised by that impression, in his agony of doubt, he asked for a sign. His appeal was granted and before him stood a materialized spirit who entered into conversation with him and convinced him of his fearful errors. With those convictions he went forth to the battle for what he thus came to know was the truth and to die testifying to that truth. Who can doubt that Ridley made known the true cause of his stand against Roman Catholicism, to those who sought to compel him to recant the truths which he was publicly proclaiming? That was what sealed his doom. These misguided and bigoted foes of truth, thought to arrest the work which progressed spirits were seeking to accomplish through their medium Ridley; but how signally they have failed! The spirit of the martyred Ridley comes back and proclaims to the world that Christianity, that has deluged the earth in gore, under the pretence of crushing heresy, is itself "the grandest heresy this world has ever known." If an offence against religion is heresy, then is the spirit of Bishop Ridley right, for no blasphemy can compare with that which pretends that the God spirit of this universe has instituted a Christian priesthood to represent him, her, or it, in the administration of human affairs. In the light of such revelations as this, who can doubt the early triumph of truth? The English Church has almost canonized Bishop Ridley, believing that he is reaping the reward incident to his testimony in behalf of what is called the Reformed Church. In this they are about as far from the mark as the bigoted papists, for he has fully realized that there is no more truth in the dogmas of the dissenting Christian faiths, than in the dogmas of the Roman Catholic Church. The enfranchised spirits are increasing in power and numbers and are moving with mighty force on the strongholds of ignorance, selfishness and error. Bishop Ridley, we hail you as the captain of a mighty host. Already we see the lines of the spirit enemies of truth waver. Press on—press on. We will hold the enemy in check on this plane of the battle of Armageddon.]—En.]

## A Medium's True Friend.

NORWICH, Conn., Oct. 8, 1880.

To the Editor of Mind and Matter:

In reading your remarks on the idiot "Resurgam," I am reminded of what was considered, a few years since, by mealy-mouthed Spiritualists, as a very rash and rough speech, which I was in the habit of making, in view of the doings of the fools, while witnessing spirit manifestations. It was this: "I would see the whole horde of so-called investigators fathom deep in hell before I would submit to any test, were I a medium." And I have never repented me of that saying; and while my blood is red and warm, I never shall. Blaze away, brother, your right hand carries a heavy cudgel. Truly yours,


S. B. BUCKLEY.

## 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



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J. M. ROBERTS - - - PUBLISHER AND EDITOR

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THE ACTION OF THE NATIONAL LIBERAL  
LEAGUE CONGRESS.

In our criticism of the action of the National Liberal League in relation to the repeal of the anti-obscenity postal laws, we seem to have aroused the especial ire of Messrs. Wakeman, Leland and the acting editor of the *Truth Seeker*. This is just what we intended and expected. These gentlemen have undertaken to constitute themselves the especial representatives of American Liberalism, and it is well for those who desire to be identified with such a movement to know just what American Liberalism is as expounded by Messrs. Leland, Wakeman and their associates. We last week published the Act of Congress, the repeal of which these men make a fundamental object of the Liberal League movement. We called upon their organ, the *Truth Seeker*, to publish the act, the repeal of which they demanded, and stated that those who opposed that act took precious good care to avoid setting forth the law in connection with their discussion of its merits. In this the *Truth Seeker* says we have done it injustice, as it has, in three or four instances, published the text of the law in question. We are glad to be corrected so far as the *Truth Seeker* is concerned, but how about Messrs. Wakeman and Leland. These gentlemen have had about as much to say, and even more than the *Truth Seeker*, about the repeal of that law; but we do not remember that they have ever had the fairness to specify what part of that law is not promotive of the moral welfare of the people. Neither the *Truth Seeker* nor Messrs. Wakeman and Leland have ever pointed out one line or letter of that law that was not promotive of the object of its enactment, to wit: To prevent the dissemination of demoralizing and vicious matter through the United States mails. They have carefully avoided doing this and have sought to escape the real issue that we have over and over asked them to meet, by setting forth certain general objections to the law, which are as groundless, as would be any special objections to it that they might raise.

The first objection that they raise is, that the law is unconstitutional, Congress never having been granted the power to pass such a law. There would be some sense in this objection if there was one particle of foundation for it, but there is none as we have before shown, and as we will show again. One of the general objects of the institution of Congress, as declared by the Constitution, is, to promote the general welfare of the people. One of the special grants of power to Congress is to establish postoffices and post-roads, and adopt such measures as they may deem necessary to carry that special grant of power into effect. The discretion of Congress is unlimited by the Constitution, in relation to the postal legislation they may deem proper to enact. Had the framers of the Constitution intended any limitation to that power, they would most certainly have embodied it, in that or some other connection, in that instrument. Not having done so, the discretion of Congress in postal legislation is unrestricted, and that body may make any law, and, indeed, is bound by its sworn obligation to make any postal law that it deems necessary for the promotion of the general welfare.

But the *Truth Seeker*, Mr. Wakeman and Mr. Leland allege that the statute in question, in violation of the Constitution, "abridges the freedom

of the press." That is either true or not true. If true, it ought undoubtedly to be repealed, for the freedom of the press is not only demanded by the Constitution, but it is the very palladium of American liberty. If not true, is it not about time that those who so allege should cease to oppose a wise and proper law upon false and untenable grounds? We have called upon Messrs. Bennett, Wakeman and Leland, over and over again, to point out that part of the statute that in any respect "abridges the freedom of the press." They never have attempted to do so, and therefore we may rightly conclude they know they cannot. There is not one word in the act that can, by any ingenuity, be tortured into an attempt or intention to abridge the liberty of the press. We venture to assert that there is not a person learned in the law, whether lawyer or judge, who would venture to point out, in the statute in question, any provision looking to the abridgement of the freedom of the press. It is presumed that the members of Congress paid particular attention to that clause of the Constitution prohibiting the abridgement of the press when they passed that statute, inasmuch as all the clamor that has been raised against it since it was enacted in 1873, has not induced one member of Congress to regard it in that light. That this was not inadvertent is manifest from the fact that the act has since been revised and amended and left on the statute book for enforcement. Neither has the law operated to "abridge the freedom of the press," as untruthfully alleged by the *Truth Seeker* and Messrs. Wakeman and Leland. Nothing shows this more positively than that there has been no attempt made to suppress the publication of the *Truth Seeker*, or of the book, for the mailing of which D. M. Bennett was arrested, tried, convicted and sentenced. The only offence charged against him was the mailing of an alleged obscene book—not the publication, circulation or sale of such a book. Had Congress passed an act in any way prohibiting the publication, sale or circulation of such a book, they would have really infringed a constitutional restriction, and that act would be null and void. To show that Messrs. Bennett and Wakeman did not regard the act under consideration as unconstitutional and void, we have the fact that they did not appeal from the conviction and judgement against Mr. Bennett, as they led the public to believe they intended to do. A very considerable amount of money was asked for an appeal, and raised with the understanding that such an appeal would be made. Instead of acting in good faith in that matter, Mr. Bennett acknowledged the constitutionality of the act by acquiescing in the judgment passed upon him, and even more than this he acquiesced in the legality of the rulings of Judge Benedict, which, we think, were wholly unwarranted by the letter and spirit of the law under which Mr. Bennett was tried.

It is admitted by Messrs. Bennett and Wakeman that there have been many trials and convictions before different United States Judges, in various parts of the Union, under the law; not one of whom has, so far as we know, or as far as Messrs. Bennett and Wakeman have informed us, hesitated a moment to pronounce that law perfectly constitutional. In view of this fact it is simply sheer presumption on the part of those gentlemen and the opponents of that law, to prate of its unconstitutionality. The law being constitutional and strictly within the power of Congress to enact, the only question is whether it possesses all the required elements of sound and appropriate legislation.

On this point Messrs. Bennett, Wakeman and Leland, and those in sympathy with them say, that it was never contemplated that the United States Congress should in any way legislate to promote the moral welfare of the people—that this is a matter left wholly within the province of the respective States comprised within the Union, and that the States can do that which is prohibited to the national government, to wit: "Abridge the freedom of the press." Mr. Wakeman a gentleman professing to be versed in constitutional law, claims that the suppression of the publication, circulation, and sale of obscene and demoralizing matter is a common law right and duty of the State governments. According to this view of the matter, it is not even necessary for the States to enact statutes to prohibit the publication and sale of obscene matter, in order to suppress such traffic, for they have that right and power under the common law. What becomes of the freedom of the press under such a construction of the powers and duties of the States? What difference would it make to us whether the publication of MIND AND MATTER was abridged by the State of Pennsylvania, or by the United States. None whatever. The abridgement by either would be equally intolerable to us. We deny that either the national or the state governments have a right to abridge the liberty of the press and we shall resist any attempt of that kind, on the part of either, to the fullest extent of our ability. But what consistency is there in Messrs. Bennett, Wakeman and Leland's position, that while they object to the United States enacting and enforcing the exclusion of obscene matter from the mails, they pretend to be in favor of suppressing the publication and sale of such matter by the States? We can see none whatever. These gentlemen profess to be true friends of Liberalism, and yet they do not object to State censorship of the press. We are in favor of no such censorship. What the nation and States have a right to demand of the

citizen is, that they shall not be made participants in the propagation of vice, and in the encouragement of licentiousness among the people. Not only is it their right to demand this, but it is their duty to enforce it. To do this is no more to assume the control of the morals of the people, than to assume control of their religious or political opinions.

We are not at all surprised that Col. Ingersoll and Mr. Green, the one a Vice President, and the other the efficient and indefatigable chairman of the Executive Committee of the National Liberal League, should have severed their connection with that organization, on its falling under the control of those who were aiming such a deadly blow at the freedom of the press, in order to promote the repeal of an Act of Congress, that relieved the United States government from the guilt of aiding in the propagation of vice and immorality. We are not surprised that Messrs. Bennett, Wakeman and Leland, should have gone over to the party, the vast majority of whom are either the State rights traitors of the late rebellion, or the bigoted followers of the Papal hierarchy. They have found their proper place, but we shall be greatly astonished if they do not find that there are few Liberalists who are stupid enough to follow them into the slough of corruption into which they have plunged. It is not to such men we can look for the maintenance of true freedom. We repeat what we before said—the National Liberal League, as represented by Messrs. Bennett, Wakeman and Leland and their followers, has been wholly perverted from its original object, and it is no longer entitled to the countenance and co-operation of honest Liberalists. It seems to be the fate of every progressive movement to attract to it those who care less for the common welfare than for the attainment of their private ends. The National Liberal League movement is no exception to this fate. The selfish element in it has so far preponderated over the truly liberal element as to leave nothing liberal about it but the name. This will become more and more apparent as time passes, and its present leaders find opportunity to manifest their true inwardness. We have had very little to do with the National Liberal League, and are truly glad of it, as matters have turned out. We will have nothing to do with it in future.

Before dismissing the subject finally, we would suggest to Mr. Bennett and his legal friend, Mr. Wakeman, that they have done what they could to set Anthony Comstock on the road to seeking the "abridgement of the freedom of the press," by prosecuting the editor of the *Truth Seeker* for blasphemy. There is not a week passes by that there is not in its columns more or less of what would, under the laws of New York, be construed as blasphemous. In view of the position taken by them, that it is the right and duty of the State authorities to suppress vice, and not the general government, the enforcement of those laws by the State of New York would be constitutional and proper. Ground more dangerous to the freedom of the press could not be taken by the most inveterate Christian bigots than was taken in the action had at the late Congress in Chicago. In the name of true liberalism we protest against any such reactionary tendencies.

The *Truth Seeker* and its special contributor, Mr. Leland, are welcome to all the satisfaction they can derive from referring to what we wrote four years ago to John A. Lant in relation to our purpose to work for the repeal of the law under which he was convicted. When we wrote that letter we were not acquainted with the nature of that act. We supposed it to be what Mr. Lant claimed it was, a law infringing the liberty of the press. At a later period, learning the true nature of the law, we no longer thought of seeking the repeal of so proper a statute, and as we were most thoroughly convinced that Mr. Lant had not violated that law, we offered to be at the expense of appealing his case to the higher courts, but his trial had been so mismanaged as not to admit of the appeal being taken. We then joined heartily in the effort that was made to secure Mr. Lant's release by pardon of President Grant. In this we were defeated by red-tape routine of official business, for months. At length we found means of reaching the ears of the President and a few days thereafter had the gratification to receive a letter from Mr. Lant, informing us that our application to the President had been successful, and that he was at liberty, after serving more than a year's imprisonment in the Albany Penitentiary. Had we succeeded in reaching President Grant at an earlier period he would no doubt have set Mr. Lant at liberty at once. As was the case, one of the last official acts of General Grant was the signing of the pardon of Mr. Lant, as it bore the date, March 3d, 1877. No act of that truly illustrious man was more worthy of him than the opening of the prison doors of that innocent man, in the face of the religious prejudices that had led to his unjust and improper conviction and imprisonment.

We are as much a friend and defender of freedom to-day as we were then, and as much opposed to the propagation of vice. For that reason we are opposed to the repeal of the law prohibiting the use of the mails for the carrying of obscene publications and implements of vice.

**SPIRITUAL HARMONIES.**—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

**"SHALL WE LIVE AGAIN."**

We take the following leading editorial article from the Philadelphia *Record* of Sept. 9th last. It so plainly demonstrates the utter impotence of science to solve the great problem of life, that we invite the particular attention of our readers to it:

"Among the subjects discussed by the *Boston Journal of Chemistry* in a recent issue is the interesting question, 'Shall we live again?' The writer of the article regards the problem as outside the field of either physical or metaphysical investigation, but as one nevertheless which no thoughtful man in his best moments can help considering as one of high practical import. Upon it the researches of the chemist, the anatomist, the physiologist, the pathologist, and the whole guild of physicists, throw no demonstrative light. None of their experiments establish anything relative to the structure and constitution, the origin, essence or future of the human soul. Philosophy takes cognizance only of its phenomena as manifested in the results of its union with the body. There is no positiveness here in the teachings and conclusions of the investigator, such as crowns the work of the student of pure physics. He can find no proofs of immortality. He finds—or thinks he finds—that nothing enters into the material organism of man, which is not common to earth, air and plants. He shows further that no element nor combination of elements are found in the human body which do not exist in the lower animals; that the molecular structure is the same and the functional action is the same. The body is shown to be gross matter, subject to the laws of change and decay. Even the merely vital forces hitherto inexplicable to the scientist, man shares in common with the worm that crawls at his feet, so that his investiture with simple life gives him no superiority over the insect or the reptile.

“That man, however, in spite of these humiliating considerations, is in fact superior to vegetables and animals is declared in the most unmistakable manner alike by history and consciousness. The records of the past supply a continuous and convincing affirmation of the inherent greatness of humanity, and all the ages are lighted up with the glory of the human soul. No proofs are needed as to this. Ever since man first walked upon this planet it has been the sphere of a constant celestial incarnation. We see this earth as the theatre of a divine drama, mingling comedy and tragedy indeed, but symbolizing with all its shifts of scene the new heavens and the new-earth that are to be. And when the soul looks into itself and consults consciousness, it finds there a revelation of its dignity and an assurance of its final primacy. It finds there conceptions of the infinite, the eternal and the absolute; aspirations, amidst all its sorrows and sins and shames, after the perfect truth, beauty and goodness; intuitions, as valid surely as the reports of the senses can be, which aver its kinship with the immortals. One of the most notable facts of consciousness is the distinctive feeling experienced by every man that, however limited his capacities actually are, they are essentially infinite, and that there is no boundary to his spiritual possibilities.

"A more apt statement of the question discussed by the *Journal* referred to would be: 'Shall we cease to live?' The continued existence of the soul after its separation from the body cannot, perhaps, be logically demonstrated; but the inability to prove it affords no reason for denying it. There are many truths whose validity no one disputes that are utterly unsusceptible of demonstration. The unprovable quality is a characteristic of all primary truths. The axioms of mathematics belong to this class; the very definition of an action being that it is a self-evident truth which cannot be demonstrated. It is a necessity of thinking—something that we accept as a belief because we cannot help it. Yet on these axioms, in number only about a dozen, is built up the whole vast and complex fabric of the most exact of the sciences, and to them the most abstruse propositions of geometry, and the integral and differential calculus may be reduced. If, then, a few mental assumptions, unproven and unprovable, constitute the postulates of a science so severe and scrupulous and unspeculative as mathematics, why should the authenticity of those other intuitions which affirm the immortality of the soul, and the verity of the supernatural be challenged on the ground that they cannot be demonstrated? The burden of proof is on the doubter. But what satisfactory evidence has ever been adduced to show, contrary to the general belief of men, that the dissolution of the body involves the destruction of the soul? Why should the soul, which, if immaterial, is presumably indestructible, cease to exist just because the system of organs through which it acts, yields to the disintegrating forces of nature, and becomes resolved into its original elements?"

We think we can answer the questions of the editor of the *Record* without an expenditure of much time or space. The case of the perception of an impalpable human spirit, has little or no analogy to the perception of the reality and truth of the axioms of mathematics. When the human mind is directed to such axioms, it invariably sees them in but one and the same light. Millions of millions of minds will perceive the reality and relation of those axioms without a possibility of variation in their perception of their truth. Not so with the human spirit. A very large part of the mortal-life of man is passed in profound and unconscious sleep, during which period the human mind has no cognizance of its existence, even as an incident of its attendant material body. If during so much of its material existence it remains unconscious that it is a living entity, why may not the death of the body result in the endless unconsciousness which every human being has so often experienced, who has passed through the ordinary span of human life? It is this fact that prevents the general conclusion that there is a human soul capable of individual consciousness after the phenomenon called death. If it was an axiomatic fact, that such was the case, there would be no doubt or difference of opinion about it, as we all know there is. Neither theology, philosophy nor science have been able to satisfy all minds that "Though a man die he shall live again." Theology has said that the affirmative answer to this question must be a matter of faith; philosophy has said it must be a matter of uncertain speculation; and science has said that it cannot



be answered, except in the negative. These three resources of inquiry into the nature and destiny of the human soul, or conscious intelligence, have utterly failed to give any satisfactory or truthful answer to that question of all questions—the object and outcome of conscious individual life. Sad indeed would it be if the correct answer to that question depended alone on mortal demonstration. It has never been so dependent, for in all known ages of the existence of man upon this planet, have the translated spirits of men returned to earth, and authenticated to their mortal fellow beings the great truth of the spirit or after-life. It has been this fact, so long denied or concealed by the learned classes, that has held the great mass of mankind to the recognition of the truth that the thinking, conscious and acting principle in man exists independent of his material body, and will live and act when that body is resolved into the elements from which it was originally derived. If mortal man cannot give absolute proof of the continuous conscious life after what is called death, those whose spirits have realized that fact, can and do furnish that absolute proof, in the most positive and undoubted manner, and have always done so whenever and wherever the way has been opened for them to return and testify to that which they know to be true. Hundreds of thousands of spirits, once the denizens of this earth, as we are now, have returned and in various ways shown that they have lived, that they still live, and that they will continue to live, one unbroken conscious individual existence. It is useless for theologians to rail against and denounce that fact; it is useless for philosophers to seek to befog it by their bewildering speculations; it is useless for scientists to deny it; it is a fact that stands to-day attested by phenomenal occurrences, such as support no theological, philosophical or scientific theory whatever. If those who devote themselves to following the time-worn ruts of theology, philosophy and science, so-called, refuse to recognize that fact, and, from that fact as a starting point, to pursue knowledge in the only direction in which it lies; it will make no difference, for the spirit of truth will so possess the minds of those who prefer common sense to learned nonsense as to set the intellectual world ablaze with the light from the higher and more advanced spirit centres of knowledge. There need be no theorizing—no speculation, no blind acceptance of that great primal and fundamental basis of all true knowledge; it may be known of all mankind, as it is now known to millions of earth's people by simply seeking the truth that the spirit benefactors of the human race are giving through their chosen earthly media of to-day. Spiritualists, if you value as you should the priceless treasure which you have been fortunate enough to receive through Modern Spiritualism, we beseech you to foster the channel through which that treasure has come to you. Cherish the media as you would your health or your life. See to it that no wrong or injustice is done to them by inimical mortals or spirits. Remember that they are the only mediators between you and the immortal hosts, who seek to lead you to higher and grander realizations of life, than ever, in all the past, was vouchsafed to groping and struggling humanity. Let him or her who falsely accuses a medium be regarded as unworthy to be called a friend of truth. It must come to this if Spiritualism is to live and grow. If it is not permitted to live and grow then truth has gone down beneath the heel of falsehood. Spiritualists, stand by the media. They are your tower of strength, and with them sustained, the victory for truth will be early and decisive. Desert them, or neglect them, and doubtful indeed will be the struggle, and fearful the calamity to the race.

#### A PROMISE FULFILLED.

We last week promised our readers to give them the result of our investigation of the spirit grabbing exploit of Francis J. Keffler, of this city. We were led to give that promise by the following circumstances. We were about sending our paper to press last week, when Mr. James A. Bliss, who was occupied at his desk in our office, became so strongly influenced, that he was compelled to desert from his work. On retiring to his office, accompanied by himself, he was entranced and controlled by one of his guides, Capt. William T. Hodges, who addressed us in relation to our editorial work, which he cordially approved. He then said he had a matter to communicate to us which he feared we would not agree with him about. Capt. Hodges is the chief of the band of spirits who control the materialization of spirit forms through Mr. and Mrs. Bliss. He said that for the past six or seven months, since Mr. and Mrs. Bliss had suspended their public seances, he had held a roving commission as observer of the phenomena of spirit materializations, and in that capacity had attended the seances of many media in various parts of this country. He stated that recently he had attended a seance given by a Mrs. Hough in Philadelphia, at which a man who professed to be a Spiritualist and medium, had grabbed a spirit form, and claimed to have convicted her of fraud as a medium. He said that the man who did the grabbing, professed to have been under spirit control when he did it, or he would not have thought of doing so. Wishing to know whether that was true, and if so, who the controlling spirits were, Capt. Hodges said that he had gone among those in spirit-life who were engaged in the persecution of mediums, to ascertain whether they had any hand in the matter, so far as the grabbing was concerned. To his surprise he found they knew nothing of the man's conduct, although they were highly gratified to know the medium had been ill treated by him. Capt. Hodges said, he then sought to psychometrically read the workings of the grabber's mind, and in this he was entirely successful. He said he was astonished to find him to possess the most dis-

torted and repulsive mental qualities he had ever met with. He said he would not say that the man was not a medium, for that he had not determined, but that we might rest assured that, in the matter of the grabbing of the spirit, he was not controlled by disembodied spirits, but acted in accord with his own evil inclinations and at the instigation of persons connected with the First Association of Spiritualists of Philadelphia. He said that the form that was grabbed was not a transfiguration of, nor a spirit personation through the medium, but was an absolute spirit materialization—that when the form was grabbed, he plainly saw the medium instantly fly to the spirit form, and saw the latter transmuting into the medium in the grabber's clutch. Capt. Hodges urged us to investigate the matter and publish the result in MIND AND MATTER. We told him it would be impossible to do that before the present week. He said he did not expect us to do more than to announce that we would do so then. He said he had taken the medium from his work to make this request of us as he knew it was important that this outrage should not be permitted to pass without a thorough sifting and exposing, and he wanted the announcement made that it would be done the present week. And now for the facts as obtained from those who were present.

We are credibly informed by those who are perfectly conversant with all the facts that for some months the medium, Mrs. Hough, had been giving seances to a private circle, and that very interesting phenomena of spirit presence and power had been occurring at each seance. Trance tests were given, flowers brought to the sitters, and spirit materializations of a very satisfactory and convincing character, were of common occurrence. These seances were continued until the beginning of the Neshaminy Grove Campmeeting, when they were suspended, owing to the fact that a number of the attendants of the seances were interested in the management of that affair. They were not again resumed until after the close of the campmeeting. Among those who attended the private seances of Mrs. Hough, and who pretended to take a friendly interest in them, was Mr. Shuster, of this city, a prominent member and official of the First Association of Spiritualists of Philadelphia. In order to win the confidence of the medium he invited her to give a seance at his house. What occurred there to induce Mr. Shuster to form an unfavorable opinion of her we are not informed. All that we have been able to learn about that is, that shortly afterwards Mr. Shuster declared Mrs. Hough to be dishonest and not a medium at all. This he took good care not to inform Mrs. Hough of. He came to the next private seance and there played his part of dissimulation so well as to conceal his hostile intentions from the medium and her friends. Indeed, the manifestations were so convincing to those in the circle, who received tests by the recognition of the spirit forms that appeared, that it would have been folly for Mr. Shuster to have sought to discredit her under those circumstances. While the medium was yet entranced the controls requested that a general public circle should be announced for the following Monday evening, as they had then gained enough control to warrant the holding of a public circle. The announcement was accordingly made at the Spiritual Conference, on Sunday, and those present were invited to attend. Mr. Shuster determined to seize that opportunity to discredit the medium and made his arrangements accordingly. Too cowardly to shoulder the consequences of his dishonorable and mean intentions he sought the co-operation of Francis J. Keffler and other members of the First Association of Spiritualists (as they call themselves), who knew nothing personally of what had been going on at the previous private seances given by Mrs. Hough. Mr. Keffler was made the general manager of the Neshaminy Campmeeting and, although himself an impeached medium, is one of the shining lights of the Philadelphia Bandyte corporals guard. Whether Mr. Keffler is a genuine medium or not, we cannot decide, but we infer from his willingness to become the jackal to Shuster to hunt down a genuine and promising medium, that his pretence of mediumship is sheer hypocrisy. In view of his base and cowardly conduct, he cannot blame us if we so conjecture. It is said, while playing medium, some time ago, he was detected cheating and the medium business with him was done. Keffler had attended none of Mrs. Hough's seances and therefore could not judge as to what had taken place or was occurring before him in the short time he had to witness it. It was this man that Shuster sought and procured to commit an outrage that he, mean as he has proven himself to be, had not the courage to perform.

At the time appointed a circle met at the seance room, comprising some twelve or more persons, among whom were Shuster, Keffler and our informants; the latter to the number of five several persons. The cabinet used was simply a black curtain hung in one corner of the room. The light used was placed in an adjoining room, the light passing through the intervening open door. Mrs. Hough offered to sit under test conditions, proposing to be searched and to be lashed to her chair. This was objected to as unnecessary, and neither Shuster nor Keffler said a word in answer to the objection. They had not come there to test the medium, but to discredit her, and the objection was just what suited them. The circle was formed and soon the usual manifestations began to occur. Several spirit forms appeared at the aperture in the curtain and called the sitters up to see them. One of those present identified some of these forms as those of his spirit relatives. Another of our informants says he was called up and saw two of the forms, being so close to them as to see that they had not the least resemblance to the medium. One of them was a bearded man, and was seen by several, if not most, of those present. He was recognized by some of them as a spirit that had materialized several times before at the private seances. While this was going on, Keffler was pretending to be under spirit influence, and would say at intervals that he felt as if some power in the cabinet was trying to draw him from his seat to it. The time had not come for that influence to overcome him, as no form had ventured to step out of the cabinet. At last the curtain was drawn aside and a female form, dressed in white from head to foot, was seen in the cabinet. At once Keffler went forward to where the form stood, looked at it, and turned round, as if intending to return to his seat. At that moment the form, which had been waving what seemed to be a light-colored shawl or scarf of thin fabric, threw it over Keffler's head and shoulder. In an instant he wheeled his purpose in turning to take his seat, changed round and roughly grasped the waist of the form, saying, "I've got you at last," or, "I've caught you at last." The form uttered the cry,

"Save me!" and sunk to the floor. Shuster, on hand to assist his brutal confederate, seized the shawl or scarf and carried it away with him, a most dishonest outrage, if he believed, as he alleges, it was the property of the medium. The law designates such acts as that as theft. When the form was next seen, it was half-reclining on the floor, its head resting against the knees of Keffler, who was standing over the fallen form. It was then dressed in white from head to foot, having over its head a white veil, which hung down over one shoulder and the beautiful white arms entirely bare. Neither Shuster nor Keffler called for the light, nor attempted to bring it themselves. Before either of the confederates could possibly know what Keffler had grabbed, they hurried from the house, not daring to wait until the medium could recover consciousness and confront them. While the form still lay upon the floor where it had fallen, the white vestments began to disappear. First the veil that covered her head and shoulder and then the white dress in which the form was clothed. As the white disappeared like a vanishing mist, the form became clothed in black, the bare arms being covered with black sleeves. Not until then did the form change its positions, when it crouched in the corner of the room, which constituted the corner in the cabinet. It was even then some time before the medium was fully identifiable, after which she came out of the trance in a bewildered state. At length, noticing the excitement of those present, she enquired what was the cause, and was as if thunder-struck when told what had taken place. At once she inquired for her assailants, but the cowardly ruffians had fled, to spread the news of their exploit and to misrepresent the facts. The medium was wholly unconscious of what had taken place.

Mrs. Hough at once insisted on giving another seance at which she would sit under the strictest test conditions, and sent a special messenger to Shuster and Keffler, to demand that they should attend and give her the opportunity to vindicate herself and her mediumship, against their outrageous attempt to discredit her. This trial seance Mr. Shuster attended, but Keffler refused to do so, for he had every reason to know that the form he grabbed was not the medium, but a materialized spirit. If he had not known that fact, and Mr. Shuster also, would they have hastened from that house without calling for the light and proving to those present that it was the medium he had grabbed? The trial seance was held on the third day after the grabbing, Mr. Shuster and several of his friends attending. In this instance the medium was taken into a room, and, in the presence of three ladies, divested of every garment. She was then furnished with dark garments about which there was not a stitch of white.

The manifestations were naturally weaker than usual, but notwithstanding, several materialized spirits appeared at the aperture in the curtain, some of whom were recognized. At length it was announced by the control of the medium, that there was a form there having a white bandage around her face. One of the gentlemen present, informed us that he was called up to see this spirit, and was surprised to see a nun or sister of charity there, quite a young person, and having a very pleasing face, and that he is positive that it was not the medium. At about this time a complaint was made that too much light came into the cabinet, on account of the curtain swinging away from the wall. A gentleman present went behind the curtain and pinned it against the wall using several pins in doing so. A short time thereafter, the entranced medium was brought out of the cabinet, and taken to Mr. Shuster, and made to take his hand and to talk with him. While so standing, several persons observed a piece of white fabric like a handkerchief, which was apparently pinned to the skirts of the medium's dress. A skeptical lady present stooped, took hold of it, and felt of it to find that it was fast to the dress. As soon as the control of the medium found this attachment had been observed, the conversation with Mr. Shuster was broken off, and the medium taken back into the cabinet, the white article being dragged back as it had been dragged out. After the curtains had closed upon the medium, something white was seen protruding from under them. A gentleman present went forward and drew it out and found it to be almost the counterpart of the scarf or shawl that Mr. Shuster had dishonestly hurried from the house with at the previous seance. This ended the manifestations, and the seance closed. The result of this seance was to show that unfriendly spirits were present, aiding Mr. Shuster and his friends to defeat the guides of the medium. Instead of succeeding in that dishonest purpose, they managed to utterly defeat themselves, as it is impossible to account for what took place at that seance upon any theory of dishonesty on the part of the medium.

Some minutes after Mrs. Hough came out of the cabinet, Shuster produced a pair of badly worn white dress-sleeves, alleging he had found them on a chair in the seance room after the circle broke up. The sleeves belonged to no one present, and nothing of the kind had ever been seen on any form that had ever appeared at Mrs. Hough's seances. This pretended Spiritualist was fool enough to suppose he could impose that fraud on his part or that of some of his confederates, on sensible people, as the act of the medium. Any simpleton would know that if Mrs. Hough was the deceiver, he sought to make her appear, that she would never have put those sleeves upon that chair for him to find. The fact appears to be that Shuster was the owner of those sleeves, and being too stupid too devise any other method of deceiving the public, he made that feeble attempt to imitate a common dodge of professional expositors of mediums. A meaner and more bungling outrage was never perpetrated upon a medium by any bigot or soulless annihilationist, than was perpetrated by Shuster and Keffler, the one a canting and hypocritical professor of Spiritualism, and the other a mediumistic fraud of the worst kind. Mr. Shuster has since avowed that the matter was all arranged beforehand between him and Keffler, which places the latter in the category of being a mediumistic fraud.

We positively know that Mrs. Hough is a genuine test trance medium and believe her to be, from the facts above presented, a genuine medium for spirit materialization. This attempt, most cowardly and dishonorable, to discredit her, will serve no other purpose than to call forth a feeling of fair play, which will give her the best and fullest opportunity to vindicate herself and confound her enemies. The latter, supposing they had a friendless woman in their power, will find that she has a host behind her that will see the fullest justice done. Mrs. Hough is a true medium and she can well look with disdain upon dishonest men, who, under the false pretence of being Spir-

itualists, have sought to injure that cause, by falsely charging another exposure of a medium.

If these professional expositors and Spiritualists have any regard for their reputations and want to be considered sincere and honest in their business, let them go to mediums, inform them of any cause for suspicion they may know against them and advise them to avoid such causes; if they cannot or will not do it, then, leave them to any fate that lies before them. Remember that no genuine medium has any control of their words or actions while under the overruling influence of spirits and that you can have no knowledge of the laws governing the spirit control of mediums that warrants you in judging them.

This grabbing of spirit forms as a means of testing mediums has never yet resulted in anything but the ultimate vindication of the medium assailed, while in every instance that this brutal outrage has been resorted to some medium has been fatally or seriously injured. Should a grabbed form result in the direct death of a medium the grabber would have the crime of murder upon his soul. In the light of past experience in such matters the person who grabs a spirit form is a murderer in his heart.

In the hope that even such stupid and heartless men as Shuster and Keffler can be inspired with a little common sense, we will suppose a case—that we positively know and they ought to know is of frequent occurrence, if they are in the least familiar with the phenomena they have sought, in this instance, to discredit. Suppose the form grabbed was an absolute spirit materialization and suppose that what remained of the medium, after that form was produced, was in the cabinet visible and tangible, what would have to be the result? Most certainly one of two things; either the spirit would have to get from the clutch of the grabber to the medium in the cabinet, or the medium would have to get to the spirit in the clutch of the grabber, or the death of the medium would be inevitable. Sometimes the one takes place and sometimes the other. In the cases of Mrs. Crindle, Miss Laura Morgan, Mrs. Bliss, Henry C. Gordon, and others, the forms went from the clutch of the grabbers to the mediums. In the cases of Mrs. Markee, Mrs. Esperance and Mrs. Hull, the mediums were fearfully injured. Mrs. Esperance was insensible for days, and terribly prostrated for weeks, while in Mrs. Markee's case, she sweat blood from every pore. The injury to Mrs. Hull was not so great, but nevertheless quite serious.

Friends see to it, that no more mediums shall be made the victims of the stupid brutes who think to take advantage of their helplessness by assailing them, as Mrs. Hough was in this instance. For one we will not stand by and see it done with impunity. There should and must be a stop put to this thing. The law affords no redress, and therefore the necessity of asserting your natural rights.

#### EDITORIAL PHARISAISM.

We copy the following specimens of editorial complacency from the *Voice of Angels* of Oct. 1st: "We heartily endorse the sentiments expressed in the following editorial from a late *Light for All*, the new and able spiritual paper recently started in San Francisco:

#### "Don't Do It, Friends,

"We see by several of the Eastern Spiritualist papers that a very sharp fight is being conducted, mainly on the questions of Christian Spiritualism and Materialization. For our part, we cannot see the necessity of it, and we deprecate the fact that it has occurred, and among the ones who should be looked up to as leaders in this great movement for the benefit of humanity at large, and not for selfish aggrandizement or for the purpose of abuse. Surely there has been enough obliquely heaped upon us at all times to satisfy the most depraved spirit in existence, and as if this were not enough, we must heap up coals of fire upon each other's heads in the vain endeavor to destroy the whole movement; and we tell you it is worse than useless for mortals to attempt to destroy that which comes from the infinite. We believe that the spirit world looks on this conflict with pity and sorrow, and that they are using every means in their power to dissipate the angry feelings and restore harmonious relations, without which there can be no progression.

"We wonder if they are not aware of the crime they are committing against themselves in suffering their columns to be filled with teachings of the most vindictive character, creating a depraved taste, when a kindly feeling should exist. What's the odds if Tom believes in materialization, while John believes in trance mediumship only, and Will in clairaudience and clairvoyance only. Each manifestation affords satisfaction to the believer in it, and that is one great law of Spiritualism. Really this growth of intolerance among Spiritualists should be checked at once, ere we resolve ourselves into the old conditions from which Spiritualism rescued us."

That is the way D. C. Densmore, amanuensis and publisher of the *Voice of Angels*, and A. S. Winchester, editor and publisher of *Light for All*, seek to curry favor at the expense of truth and common editorial decency. Their publishing affairs must be in a sorry condition when they can find nothing better to do than to misrepresent and seek to injure those who, in the editorial field, are doing that which, if there was adequate honesty and sincerity in their hearts, they would be doing themselves. We choose to consider the editorial remarks of these men as personal to ourselves, and will therefore repel their imputations as justice to ourselves and them requires. That D. C. Densmore should go out of his way to thus misrepresent us, we had no right to expect. We had given him substantial evidence enough to show that our motives in pursuing the course we have done, in the cause of Spiritualism, has not been "selfish aggrandizement." We appeal to his conscience against his insinuation that any such base and unworthy motive has ever prompted us in our work in the spiritual cause. If either Mr. Densmore or Mr. Winchester have had "the benefit of humanity at large" more at heart than we have had, we ask those who can best judge whether it is not about time for them to show it instead of denying our efforts in that direction? The meanness of such efforts to create prejudice against us is beneath our contempt. But when these twin editorial abortions insinuatingly allege that we have been heaping coals of fire on any



one's head, "in the vain endeavor to destroy the whole movement"—meaning the spiritual movement—they show a capacity for falsehood that is incomprehensible, on any other theory than that they were not in their sober senses, and knew not what they were saying. We endeavor to destroy the spiritual movement! No one who knows us would believe us capable of such hypocrisy, and none but two arrant editorial hypocrites would charge us with the inconsistency. Pretty men are these to talk about our heaping obloquy on the head of others! Men who charge us with motives and conduct which, if true, should place us on as low a plane of moral perception as they occupy themselves. We have fought—manfully fought—and expect to determinedly fight to the end—every enemy of truth, as it is made manifest to us. In repelling the contemptible attack made upon us by D. C. Densmore and A. S. Winchester, we are fighting falsehood in the defence of Spiritualism. Spiritualism has nothing so much to dread as the cant and hypocrisy which seeks to pass, in its name, for honest and faithful friendship.

We are aware of no "crime" which we have committed against ourselves or any one else through the columns of MIND AND MATTER, and our editorial accusers will find that it will require a very large magnifying glass to find the trace of one there. We have had others to slander us in that vein, but never knew one who could point to the first editorial act of ours that had even the appearance of crime. The editorial criminals are our accusers who have committed the crime of falsely slandering us, in order that they may profit by their falsehoods.

It may be, and no doubt is a matter of entire indifference to our accusers, as to whether the teachings of the facts of Spiritualism be true or false; but we value the teachings too highly to tolerate any deductions that are not fully borne out by the highest and most unbiased exercise of reason. Nambypambyism is in nothing more out of place than in the search for and promulgation of truth; but when nambypambyism is coupled with hypocrisy and cant in the name of Spiritualism, it is truly pitiful. We deplore the fact that a cause which merits the most fearless and faithful service on the part of those who pretend to serve it, as does Spiritualism, should to so large and extent be cursed with editorial incompetents. This will not always be so. If we thought it would, we should despair of the ultimate triumph of truth.

A word of advice to our assailants and we will close. Mind your own business and you will have more than enough to do. You will then have no time to slander your contemporaries. Especially keep in your sober senses and cease indulging in falsehood at the expense of others in order that you may profit thereby. Do not aim to display too much "ability" or you may strain yourselves. That would not be wise. Do not undertake to counsel others until you have learned to act in accordance with your counsel or you will appear to the world as fools and not as men of sober sense.

#### EDITORIAL BRIEFS.

Mrs. PICKERING, materializing medium, is now, we are informed, quite ill at her home in New Hampshire.—*Banner of Light*.

KEELER and ROTHERMEL are now located at No. 8 Davis street, Boston, Mass. The manifestations in their presence occur in the light and are very convincing to sceptics.

We will soon have something to say on the subject of Olcottism and Blavatzkyism called "Theosophy." That "boom" has gone far enough as we will clearly show.

THE *Revue Spirituelle* announces "the bodily death" of Eugene Gaud, a distinguished Spiritualist of France. Also the transition of Madam Aglae Daviet at Rio de Janeiro.

If possible, we will soon publish an able article from the pen of Mr. Burns, editor of the *Medium and Daybreak*, published in that journal of October 1st, entitled, "The Mysteries of Materialization."

PROMINENT among Spiritualistic Journals, is MIND AND MATTER, published at 713 Sanson St., Philadelphia, \$2.00 per annum. It is a large quarto weekly, printed on superior paper, clear type, and brings fresh news from the "Summerland," also many articles of merit, from leading writers whose home is still in the mundane sphere.—*Valley Falls Liberal*.

FATHER LAWRENCE, the veteran Spiritualist and medium, of Cleveland, Ohio, passed away Tuesday, Sept. 28th. He was buried by the Spiritualists of that city. Mr. Lawrence was born in England in 1792, and came to America in 1833. He was an earnest Spiritualist, and was the founder of the Spiritualist Society in Cleveland over twenty-five years ago. He possessed a kind, gentle disposition, and was loved by all who knew him.

W. HARRY POWELL, the independent slate writing medium, of Philadelphia, has joined P. C. Mills the lecturer, and they will make engagements any where in Michigan for a few weeks. They are to be at Saranac, Saturday and Sunday, 9th and 10th, Lowell the 11th, Grand Rapids the 12th, Sparta Centre the 15th, 16th, and 17th. Would be pleased to hear from all the principal places in Michigan at once, so to make arrangements ahead. Address P. C. Mills, Grand Rapids, Michigan.

We are pleased to note through our English exchanges, especially *Spiritual Notes*, that F. O. Mathews, Mr. Rita, Mr. Williams, Mr. Bastian, and

other mediums for physical manifestations, are at work and carrying all before them in England, notwithstanding the spiritual and other would-be obstructionists. The same may be said of our media for physical manifestations of spirit power in this country. We have never known a time when the work was being carried on more vigorously.

TO LYCEUMS.—The undersigned propose issuing about October 25th, *The Lyceum Ledger*, devoted solely to the interests of what its name implies. It is desired that your Association appreciate and acknowledge the efforts to establish such a publication as this. There are many lyceums in the United States, and if every association does its duty, such a periodical can be supported. Subscription 75 cents a year. We trust this enterprise will meet with your heartiest co-operation. Address Fuller & Watson, publishers of *The Lyceum Ledger*, Trenton, Mercer Co., New Jersey.

THERE appears to be no cessation to the labors of Mrs. Cora L. V. Richmond in England. Engagements to lecture follow in rapid succession, and there is evidently not much prospect of leisure for her while she remains abroad. A visit to Edinburgh was lately made, from which city Mr. and Mrs. Richmond went to Glasgow, Mrs. R. addressing an appreciative audience there. On the 16th ult, she spoke at Leeds, Eng., and subsequently at Macclesfield, Liverpool, Nottingham and Leicester, intending to reach London October 1st, where she is to hold a series of Sunday evening meetings, commencing October 3d, and to be continued during the month.—*Banner of Light*.

A CORRESPONDENT of the London *Medium and Daybreak* expresses a hope "to see the time when Spiritualists will tie the sitters, and not the medium." He thinks, considering the treatment some mediums get after months of toil and trouble, that a change in this direction is desirable.—*Banner of Light*. [We think, in view of the recent outrages committed in England, that all mediums should insist upon placing the "sitters" under the most absolute test conditions to insure themselves against a lot of ignoramus who never ought to be admitted to a seance. Mediums, if nature has endowed you with any physical strength, use it and apply it vigorously while you are about it.—Ed.]

SPIRITUALISTS' HOME, PHILADELPHIA, PA.—Mrs. James A. Bliss, the well known materializing medium, has leased a beautiful house in the southern section of this city, and fitted it up as a Home for Spiritualists who are travelling through the city, who can save large hotel bills and at the same time enjoy the society of Spiritualists and home comforts. Materializing seances will be held every Sunday, Tuesday and Friday evenings, in the parlor. Board, \$1 per day. How to get there: Take Thirteenth street cars; tell the conductor you wish to stop at No. 1620 South Thirteenth street and he will give you full instructions. For further particulars address Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

NEW ADVERTISEMENTS.—The following new advertisements appear in this number. "New Offer with New Pictures," and C. J. Raichard's offer to send "Magnetized Paper" on the seventh page. Among the Philadelphia mediums on the sixth page appears Mr. James A. Bliss' notice of Developing Circle, to be held every Monday evening, at his residence, 1620 South Thirteenth St., also Mrs. James A. Bliss' advertisement of Materializing Seances, to be held at the same place every Sunday, Tuesday and Friday evenings, at 8 o'clock. Persons coming to Philadelphia from a distance can be accommodated with first class board, with Mr. and Mrs. James A. Bliss at the low rate of \$1.00 per day. Those who intend to visit Mrs. Bliss' seances, will do well to bear this in mind and save hotel expenses.

MATTERS of great interest have been crowded out of this week's issue which will find a place in our next. Among these are additional papers of the series of the learned and able articles from C. B. Peckham, of Newport, R. I.; a letter from J. H. Mendenhall, of Unionport, Ind., to Colonel Bundy, refused insertion in the *R.-P. Journal*; a letter from J. Storer Cobb, of New York, on the action of the Liberal League Congress; a very interesting letter from John C. Rowe, Jr., of Utica, N. Y., in relation to the wonderful mediumship of Mr. Henry France, of Oswego, N. Y., and other matters of especial interest. We shall also publish from *Spiritual Notes*, for October, an able letter to the editor of that paper on "Exposers of Spiritualism and their methods of investigation," from Susan E. Gay, Pennance House, Falmouth, England.

"Mr. BASTIAN'S seances continue to be given on Monday and Wednesday evenings, at No. 2 Vernon Place, Bloomsbury Square, London, under a rule which is becoming quite generally adopted by mediums for materialization, namely, 'None but approved sitters admitted.'—*Banner of Light*." [The last line of the above is a move in the right direction. Dishonest investigators and intriguers have too long had their "say" in the circles of our mediums. It is high time they were taught to know that they come into the seance under the sufrage of the medium and should learn how to behave themselves, or stay away from the seance until they learn to treat the medium with the decency and respect that is due them. Mediums, assert your rights, you hold the winning hand. These persons must have the manifestations and it can only come through you. Stand firm in your place and you will win the day.—Ed.]

Truth, *The Rising Sun*, published and edited by Lucy L. Brown, at Portland, Oregon, has reached its third number in volume I and shows a marked improvement. It contains very interesting reading matter for all Spiritualists and Liberals, and has a continued story running through its columns, entitled "Narrative by a Spirit, or Incidents in Earth Life and Entrance into the Spirit World," also, a department entitled "Starlights, or our Saturday night Letter from Spirit Frankie," which appears to be from the spirit son of the editress, who prattles away in his earnest childlike manner to encourage the faithful medium mother in her arduous labors. With such little workers as this little Frankie and his companions she, (the editress) cannot help succeeding in her work. Little Frankie says: "There are a great many little children coming to you, mother, because they think they can send letters to their folks who live on the earth; and I said to them I would help them to write by my own mother's hand. Do you care, mama? And will you some time listen to what the little children have to say, and write it for them, so their poor papas and mamas and brothers and sisters can hear from them?" What a happy mission has our sister been called to fulfil. May she be strengthened for her work is our earnest prayer. Send for a sample copy of the paper to the above address.

#### A Subscriber that Sees the Necessity of Having a John C. Bunby.

J. M. Roberts—Dear Sir:—I feel that I must say a few words of encouragement and commendation of the course you are taking in fighting the enemies of Spiritualism. I know what opposition means. I was converted to Spiritualism twenty-five years ago (in Oberlin for a wonder), and have been through all the trials and oppositions from church excommunication, and all the way down through the whole catalogue. But the greatest crime I have been guilty of is, being very poor in this world's goods, which I think, to say the least, is very inconvenient. I know that the spirit workers that are engaged in this great spiritual movement are fully able and competent to care for these chosen ones, (many called, but few chosen); but at the same time a little fraternal sympathy and encouragement would make the work much lighter. What seems very strange to me is, that among the many thousands of truth loving Spiritualists (for I believe there are such) there are not more willing to stand in the breach and help fight the greatest and grandest battle for truth and right that has ever been fought before. I feel towards Bundy and the rest of the enemies of Spiritualism as I did toward Jeff. Davis in the late rebellion. He (J. D.) was just as much a necessity as Abraham Lincoln to bring about the abolition of slavery. The two men are very different in character—one fighting to perpetuate the greatest curse of the nation, the other to abolish it, yet it took them both to bring about the grand result. I feel only pity for those that are blocking the wheels of progress, or trying to. I have a short message to write you, an impression that has been in my mind for weeks, it is this, "Friend Roberts, thee is right." If you understand the meaning, if there is any, I shall be glad. I should have put the name of "Wm. Penn" under those three words. Yours for truth, Mrs. E. D. SCHULL.

#### A Seance for the Benefit of the Home for Mediums.

PHILADELPHIA, September, 1880.  
Mr. Roberts—Dear Sir:—I have felt a strong desire to contribute towards the founding a home for wornout mediums; but as you are aware of my situation peculiarly, I thought I could offer nothing but my best wishes until I read Bro. Bliss' article in the last edition of MIND AND MATTER just published, and an avenue was opened to me on the instant. It is this: I would like you to publish in your next edition that I will give a seance on any Monday, Thursday or Saturday night that you may select, and all the money collected will be cheerfully given towards the home fund. I hope the friends of this charitable object will help me by their presence. Yours for truth, Mrs. A. JAMES.

[Due notice will be given in MIND AND MATTER when the proposed seance will take place.—Ed.]

#### Dr. Dobson's Liberal Offer.

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

#### A 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.]

#### Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.  
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances. Yours truly, HARRY C. GORDON.

#### A Chicago Medium's Generous Offer.

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

#### Dr. 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.

#### A Vitaphic 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.

#### 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.

#### R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care. R. C. FLOWER, M. D., 1013 Race St., Philadelphia, Pa.

#### PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second Street. Test circles every Monday, Thursday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by travelling mediums to give seances &c. in this hall, by addressing A. James, care of MIND AND MATTER, 713 Sanson Street, Philadelphia, Penna.

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 2 1/2 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., 3d floor. Speaking and test circle every Sunday afternoon and evening.

#### SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; and Evening at 7.45, at Carriers Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peckham, September 5, 12, 19, 26; Cephus B. Lynn, October 3d and 10th; Abbey N. Burnham, October 17, 24, and 31; Alfred Weldon, Prest., Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

#### PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons from 1 to 6 o'clock, at Room 9, 713 Sanson 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. Hohlock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

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

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

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.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 111 South Second St.

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

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 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Charles St. Clair, Clairvoyant and Magnetic physician, 240 South Fifth street.



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RECENT ORIGINAL RESEARCHES AND NEW VIEWS  
IN MYTHOLOGY.

BY STEPHEN PEARL ANDREWS.

## First Paper—Introductory.

The immense progress which has been made in the last few years in unravelling the tangled web of ancient story has rather served to give a keen edge to the public appetite for investigations and knowledge of that kind than yield the complete content of satisfied inquiry. If to some extent it has seemed impossible to go farther in the line of revelation, that fact has yielded more disappointment than gratification. The progress which has been made has been almost wholly due to similar great advancement previously made in the science of etymology; and to the better understanding so secured of the meaning of words, and especially, in this connection, of proper names, and particularly of the so-called sacred names, or of the names of gods and goddesses, of whose history Mythology so largely consists. The instrument of investigation, in this field, is almost wholly language, and specifically etymology, or the history of the origin and growth of words, which has been undergoing, for the last three quarters of a century, an extraordinary and wonderful development. It is through availing themselves of this new lingual development that the founders of the science of Comparative Religion have been able within the last few years to accomplish so much—in unfolding the origin and meaning of the ancient myths.

But among those who have known most of the subject, there has been, I think, a growing conviction that not much more help could be derived in this respect from etymology. By the reduction of the wide-spread and leading Indo-European family of languages to what has seemed to be a few hundred ultimate roots, it has also seemed as though the science of etymology had arrived, in some sense, at the end of its career, and that it had little more to reveal to us, except in the details of particular languages. At all events such would be my own conclusions apart from the possible advent of some new and brilliant method, in etymology itself, urging to a higher degree of perfection the knowledge which, in that event, we have only begun to acquire in respect to words, language and languages.

Precisely this new method of etymologizing, inverting, complementing, and perfecting the old and established method of Grimm, Bopp, Muller, and the other great names, is now matter of discovery, and is awaiting the opportunity for effective promulgation. I sketched this new method, which I denominate Ideology, or the Ideological Method in Etymology, in a paper which I read before the American Philological Association at Newport, at the July session there, in 1879. That paper was either of no value, or it was a hundred times more important than all the other papers read at the same session; but in the published reports it was compressed into a mere statement of its leading principles, while many pages were given to the reports of papers on some minute matter of rhythm, or the Greek particles. I do not complain of this, as I know that routine is all-powerful, and that new things cannot hope at once to be judged of at their true value; but the fact gave emphasis to my previous conclusion that I must rely on myself, and not on learned societies, for the means of transmitting my ideas to the public; as is generally the case with any one who is so hazardous as to exceed the common tracts.

Being thus constrained to rely on myself for the inauguration of the new etymological method, I have determined to precede the exposition of the system itself, by an exhibit of some of its results in the better illustration of mythology. Etymology as a science, involves the idea of real study, and has but a handful of competent appreciators. Mythology, rightfully treated, is, on the contrary, a branch of popular literature, and is for most intelligent persons a fascinating semi-scientific pursuit. I betake myself, therefore, to mythology first; with the hope thereby to enlarge the sphere of demand for the more serious labors of etymology, and especially of ideology, or of the classification of ideas, with reference to their expression through the medium of language.

Again, the uses of a radical exposition of mythology, especially as involving in part that which is imbedded in our own "sacred scriptures," make a direct appeal to the feelings of mankind; and the moral and social consequences of such a discussion will be likely to be either appreciated or dreaded by a far larger class of persons than one might hope at once to interest in the severer investigations involved in the formal study of language itself.

It is desirable, as introductory to the whole subject, that readers should first obtain some general but exact ideas in regard to the actual stage of advancement in which the study of mythology now is. To get that information I make the following quotations from the article on that subject, in Johnson's *New Universal Cyclopaedia*, prepared by John Fiske, one of our most accurate and thorough scholars:

"It is the most characteristic mark of a myth, properly so-called, that nobody knows by whom, or at what time, or under what circumstances, it was originated; it is simply what people always 'heard tell,' as the primary sense of the Greek word *Mythos* is simply 'word, speech.' But while, by the time a myth has become recognized as such, it does not command belief, yet at the outset it was quite otherwise. Originally, myths were not told with a shrug of the shoulders, but were told to be believed, and they were believed by those who told them. To disbelieve in the myths currently accepted was to be an infidel, a heretic, a blasphemer—to draw down upon one's self or one's kindred the vengeance of the gods, or at least the anathemas of society. A myth, therefore, is a story of obscure origin, which embodies some belief now become antiquated, or which has its root in some habit of contemplating nature, that is now outgrown and perhaps hardly intelligible. A collection of such stories belonging to a particular age or people is called a 'Mythology,' and a science or branch of inquiry which describes, classifies, and interprets them, is also called 'Mythology.'

"The study of this science, when conducted on proper methods, throws great light on some of the early thoughts of mankind, giving us glimpses of the way in which people reasoned about things before there was any such knowledge of nature as we are accustomed to call scientific. It is only within the present century, however, that the subject has been studied to any purpose, and it is only now that philosophical explanations of the

myth-making tendency are beginning to be offered. According to the theory of Euhemerus, still advocated by Abbe Banier, about one hundred years ago, a myth is simply a bit of exaggerated or distorted history, and when the supernatural or extraordinary features of the story are stripped off we have a residuum of genuine history. Zeus and Wodan, for example, were ancient monarchs or heroes, who underwent a post-mortem process of deification, like the early Cæsars, only with more lasting effect; and Herakles was a stalwart pioneer, addicted to hunting wild animals, who once broke into a garden and stole the oranges which had been guarded by powerful dogs. Such a theory originated, of course, in an age in which historical criticism was unknown. The process of eliminating history from legendary narrative by simply winnowing out the credible parts from the incredible is entirely inadmissible; for, in order that a historic narrative be regarded as authentic, it is not enough that the events it contains should be perfectly credible; it is also necessary that they should be attested by contemporary records. The explanation is further contradicted by the myths themselves, which do not describe Wodan and Zeus and Herakles as human beings, but as belonging to a higher sphere of existence; the supernatural or marvelous element which Euhemerism seeks to winnow out, is really the essential part of the story, without which the remainder would be worthless, either as history or as legend. But the Euhemeristic explanation is still more completely discredited by its inability to account for a class of phenomena which were unknown at the time when it was suggested—the substantial identity of the principal mythical personages of Greece and India with each other and with those of Scandinavia, and the diffusion of certain myths all over the world.

"Comparative mythology is the department of study which aims at interpreting the mythical stories of different peoples by comparing them with one another, so that, wherever possible, a story carrying its meaning on its face may throw light upon some parallel story, the meaning of which could not well be detected but for some such comparison. This modern branch of study is primarily an offshoot from Comparative Philology, and it came into existence as soon as the philological interpretation of the Vedas had proceeded far enough to enable scholars to compare the myths of Greece with those of ancient India. As the Sanskrit Language has in most cases preserved its roots in a more primitive form than the other Aryan Languages, so in the Rig-Veda we find to some extent the same mythic phraseology as in Homer and Hesiod, but in a much more rudimentary and intelligible condition. Zeus, Eros, Hermes, Helena, Ouranos, and Cerberus reappear as Dyau, Arusha, Saramias, Sarama, Varuna and Carvara. But instead of completely developed personalities they are presented to us as vague powers, with their nature and attributes dimly defined, and their relations to each other are fluctuating and often contradictory. There is no Theogony or mythological system thoroughly worked out, as in Hesiod. The same pair of divinities appear now as father and daughter, now as brother and sister, now as husband and wife; while every now and then they quite lose their personal shapes and appear as mere elemental forces or vivified phenomena of nature. Coupled with this is the fact that in the Vedas the early significance of the myths has not faded, but continually recurs to the mind of the poet; while in the Homeric poems this early significance is almost entirely lost sight of, save in so far as it may sometimes appear, unknown to the poet himself, to determine the current of his narrative. Looking, then, to the Vedas to see what light they throw upon the true meaning of ancient myths in general, we find that the divinities and heroes of the Vedas usually exhibit themselves mainly as personifications of the great phenomena of nature; and this character is, at the outset, distinctly implied in their names.

"The name of Dyus, for example, is derived from the root *dyu*, the same root from which comes the verb *dyu*, meaning 'to shine.' *Dyu*, as a noun, means 'sky' and 'day,' that is, 'the brightness' or the 'bright time.' There is a passage in the Rig-Veda where Dyau is addressed as the Sky in company with Prithivi the Earth and Agni the fire; and there are many such passages where the character of Dyau as the personified sky or brightness of daytime is unmistakably brought out. Here we have a key which opens at once some of the secrets of Greek mythology. So long as there was for the word Zeus no better etymology than Plato's guess, which assigned it to the root *zen*, 'to live,' the real elementary character of Zeus remained undetected. But when it was shown, in accordance with the canons of comparative linguistics, that the word Zeus is simply the Greek pronunciation of the same word which the Brahman pronounced as *Dyau*, it followed at once that the Supreme God of Greek mythology was originally the personified sky, and thus was revealed the literal meaning of such expressions as Horace's 'sub Jove frigido,' and the Attic Payer; 'Rain, rain, dear Zeus, on the land of the Athenians and on the fields.' The root *dyu* is again seen in *Jupiter*, which is identical with the Sanskrit *Dyau* *pitar*, or Jove the Father. The same root can be followed into old German, where *Zio* is also the god of day, and into Anglo-Saxon where *Tiwadaeg*, the day of Tiw, or Zeus, is the ancestral form of *Tuesday*. Again, in Sanskrit, the root *dyu* assumes the form *div*, whence *devas*, 'bright' or 'divine,' and the Lithuanian *dievas*, Latin *deus*, and Greek *theos*, all meaning God. Clearly, then, without the help of the Sanskrit root *dyu*, combined with the character assigned to Dyau in the Vedas, we should be unable to interpret any of the names belonging to the chief deity of the early Indo-Europeans; but with this clew we not only understand these names, but we also perceive that there was once a time when our ancestors could speak of the bright sky as of a super-human personality fit to be worshipped. And when the comparison is further extended from the names of the gods to the narratives of their adventures it becomes apparent, as M. Breal has shown by his admirable treatment of the story of Hercules and Cacus, that the same mythical ideas, and often the same mythical personages with the same or equivalent names, run through all these webs of popular fancy."

It will be perceived that what Mr. Fiske has so far detailed in the preceding quotation relates to a period of time and to a development of mythology which have occurred somewhat as it were within the reach of history. Mythology in that highly artificial and artistic stage in which it is treated of by Homer and Hesiod in Greece, and in the Vedas and older writings of the Hindoos, and as it has been of late laboriously expounded by Max Muller, Cox, and others. The views to which these

writings and writers refer, and which concern, as it were, the latest and most ripened condition of mythology I shall have occasion to refer to sometimes as the Art-Nature myths. In the remaining quotation which I am about to introduce from Mr. Fiske it will then be observed that he now carries us back of all this, to another and totally different view of the subject, to a period perhaps many thousand years prior to that which he has previously described. Based on the ideas of this far earlier date, to which these later remarks of his must be applied, were other myths which arose out of those first suggestions of human credulity. To these I shall have occasion to apply the term Crude-Nature myths, or simple nature myths. This other important quotation is as follows:

"But with all the help thus afforded by philological and literary comparison, our conception of the true character of a myth is still incomplete. It is a great step in advance when we are able to see that Zeus was not some Apotheosized Cretan King, but the personification of daylight, or when we can trace a legend of Hercules and Cacus back to its more primitive version in the victory of Indra over the Panis. But a further step needs to be taken. What is, after all, the meaning of this way of speaking of the sky as a bright hero and the darkness as a three-headed monster? Is it mere poetical personification or an ingenious allegory or if not thus explicable, in what peculiarities of ancient culture are we to look for the explanation? The suggestion of allegory or poetic license is not in harmony with the fact that myths were literally believed. Men do not believe allegories and metaphors. A more plausible explanation was offered by Max Muller in his famous essay on Comparative Mythology, published in 1850. A myth, he says, is a metaphorical saying, of which the metaphorical character has been forgotten, so that it has come to be accepted literally. That is, Dyau was originally a common noun, signifying 'sky,' and when the old Aryan said 'Dyau rains,' he only stated the literal fact that the sky pours down rain. But in later ages, when the Greeks had forgotten the meaning of Zeus the expression 'Zeus rains' conveyed the notion that there is a person named Zeus who sends down rain. And, after this manner, all mythology grew up. Now there is no doubt that such a personification as Zeus or Dyau is enabled to survive until a much later stage of culture when its physical meaning is forgotten than if it were remembered. If it had been remembered that Zeus was but a name for the sky, Zeus would no doubt have lost his godship when people became too cultivated to personify natural phenomena. So far, there is a germ of truth in Muller's theory. But it does not account for the personification of Dyau in the first place. How did the sky ever get so thoroughly anthropomorphosed that the people came to forget what its name Zeus originally meant? To this question Muller affords no answer, and in order to understand what Mythology is, we must go further. As I have elsewhere said, the principles of philological interpretation are an indispensable aid to us in detecting the hidden meaning of many a legend in which the powers of nature are represented in the guise of living and thinking persons; but before we can get at the secret of the myth-making tendency itself we must leave philology and enter upon a physiological study. We must inquire into the characteristics of that primitive style of thinking to which it seemed quite natural that the Sun should be an unerring archer, and the thunder-cloud a black demon or gigantic robber, finding his richly-merited doom at the hands of the indignant 'Lord of light.' For the purpose of such an inquiry as this one must take into account the legends and superstitions of barbarous races. In the quaint but not illogical fancies of uncivilized men, we may trace the processes of thought which gave rise to the elementary deities of Olympus and Valhalla, and to the heroes which figure in classic epics or humble fairy-tale."

Strange as old superstitions are apt to seem after they have once been entirely outgrown, there is perhaps no superstition so fantastic that we may not understand how it could once have been believed if we only take the trouble to realize how differently situated the mind of the savage is from our own. It is quite natural to all, whether savage or civilized, whether illiterate or cultivated, to draw conclusions from analogy, and to imagine intimate relations between phenomena that are in the habit of occurring simultaneously or in close succession. Newton's theory of gravitation was at the outset a case of reasoning from analogy, and so is the notion of the Zulu who chews a bit of wood in order to soften the heart of the man with whom he is about to negotiate a trade. The superior correctness of the scientific conclusion is due to the fact that the civilized man has learned to exclude as preposterous a great many cases which the barbarian has not learned to exclude. Long ages crowded with experiences have taught us that there are many associations of ideas which do not correspond to any connection of cause and effect among external phenomena; and the same long succession of experiences has permanently established in our minds a great number of associations of ideas with which it is needful that new notions should harmonize before we can accept them. But the savage has had but little of this sort of training in sifting his experience, and such experiences of the world as he gets are but few, monotonous and narrow. In his mind that enormous mass of associations answering to what we call 'laws of nature' have not been formed, and hence when he tries to reason about what he sees there is little but the most superficial knowledge to guide his thoughts hither or thither, and it is inevitable that he should arrive at many conclusions, which to us seem quaint and grotesque. To him the visions seen and the voices heard in sleep possess as much objective reality as the gestures and shouts of waking hours. In relating his dream he tells how he saw certain dogs or demons, or fought with certain dead warriors, last night, and the implication, both to himself and to his hearers is "that his *other self* has been away and come back when he awoke." The immense mass of evidence collected by Mr. Tyler shows that all uncivilized people have framed this notion of *another self*, and the hypothesis which serves to account for the savages' wanderings during sleep in strange lands and among strange people serves also to account for the presence in his dreams of parents, comrades and enemies known to be dead and buried.

[TO BE CONTINUED.]

M. F. Milliken, Pine Point, Me., writes: "Please find \$1 to continue your paper. I have read every number and like it very much. You can put me down for a life subscriber."

## BLACKFOOT'S WORK.

## WHAT BLACKFOOT'S MAGNETIZED PAPER HAS DONE.

I have received lately many letters from persons from all parts of the country, asking the question, What diseases will magnetized paper cure? I am obliged to say to all that I do not know. I cannot say with certainty it will cure disease or relieve any pain whatever. All I know of magnetized paper is, that my guides forced me against my wishes to obtain paper, put it in my cabinet, and then contrived me in an unconscious condition and manipulated the paper through my hands. Since the first of last February I have sent out over 11,700 sheets of that paper, and I can tell my patrons what it has done, but further than that I cannot say. Hundreds of voluntary testimonials have been sent to me, certifying to most remarkable cures; notable among them are, catarrh, sore throat, cancers, goiters, erysipelas, neuralgia, sore eyes, asthma, heart disease, sciatic rheumatism, pains in stomach, paralysis, nervousness, dyspepsia, inflammation of the lungs, epileptic fits, bleeding piles, enlargement of the liver, ulcerated toes, sore face and mouth, sick and nervous headaches, deafness, and dizziness of the head. To this list of absolute cures, it has relieved patients of pains in the side, breast and back, lame knees and shoulders, stiffness in knee joints, sprains and swollen ankles; averted fevers and removed hip difficulty, restored the voice, removed the desire for opium, tobacco and liquor; removed wens, produced sleep, restored the eyesight, broken up severe colds and relieved hoarseness, and afforded instant relief from pain. It has developed mediums for healing, speaking and physical manifestations, and assisted healing mediums in their work of healing the sick. All of the above statements I am prepared to prove by furnishing the name and address of the persons cured or developed to any one who may desire to prove the truth of my assertions. As I wrote in the commencement of this article I now repeat, that I am not prepared to say what magnetized paper will do, but can safely say what it has done, and if it has done such remarkable work in the past what is the reason it cannot be done again?

JAMES A. BLISS.

## URGING FRIENDS TO SEND FOR IT.

Groton, Vt., Oct. 3, 1880.

J. A. Bliss—Sir:—I have used your magnetized paper very much to my benefit and therefore have friends who wish to get some. Send thirty cents' worth as soon as possible. Yours truly,

SUSIE E. ADAMS.

## BENEFITS BOTH MIND AND BODY.

Utica, N. Y.

Jas. A. Bliss—Kind Sir:—Your paper has done me a great deal of good, both for mind and body. Please send me more of it.

CHAS. F. BARBER,

93 Washington St.

## ENTIRELY CURED—BREAKS A STAND.

Texas, N. Y.

Mr. Bliss—Dear Sir:—I am very much pleased with Blackfoot's paper. It has entirely cured me, and now I want two more sheets for developing our circle.

Blackfoot has broken one stand nearly to pieces.

Yours, MR. G. A. MADAN.

## VISITED BY RED CLOUD.

Dickinson Center, N. Y., Oct. 4, 1880.

Mr. Bliss:—Please send me one more magnetized paper. I used the one you sent me with decided benefit, and I must acknowledge that Red Cloud came in the morning at 6 o'clock. I received the paper at 10. He has been here twice since, and I hope he will come again.

MRS. REBECCA A. JOHNSON.

## CONTROLLED BY RED CLOUD AND BLACKFOOT.

Shelbina, Mo., Oct. 6th, 1880.

Mr. Bliss—Dear Sir:—Enclosed find ten cents for magnetized paper. I received the other and think it helped me. We had a friend staying with us that had sent to you for two sheets; they came while she was here. Blackfoot and Red Cloud both came and controlled her; also, some of our own friends. It seems as if the gates of heaven are open, if we will only let our friends come through them. Thanks to Red Cloud and Blackfoot—hope they will come again.

Box 28. HANNAH J. BROWN.

## SUFFERED FROM NEURALGIA FOURTEEN YEARS.

Dixon, Ill., Oct. 8, 1880.

Dear Brother Bliss:—I suppose the three months has nearly expired that I am entitled to receive your magnetized paper. I have received very great benefit from it. For fourteen years I have been a great sufferer from neuralgia; have been treated by many of our best magnetizing physicians and at times have been relieved, but I have received far more benefit from your paper than all other sources, and hope it will effect an entire cure. I bless you every day for putting the price of it so low that it is within the reach of all sufferers. I have induced many to send for it, hoping that they may derive as great a benefit from it as I have. I think I can say truthfully that I have suffered less, physically, since using your paper than at any period of my life. May you long live to bless humanity and be greatly blessed for your generosity and fidelity to the ten talents entrusted to you. I enclose another dollar for twelve more sheets. Yours with much gratitude and best wishes.

MRS. M. A. HILLES.

John Brotherton, Ballston Spa, N. Y., writes: "I am so much pleased with the spirit in which you edit MIND AND MATTER, and the manner in which you guard, defend and protect the mediums of our invisible friends, that I feel that I cannot do without it. The spirits and humanity are with you, and you are supplying the demand of both, as I think."

Sarah Gregg Fox, Ismoore, Cal., writes: "Having seen notices of your paper, but never perused a copy till last week, and being interested in its breadth and scope, also being desirous of the one premium you offer, 'The Dawning Light, the Birthplace of Modern Spiritualism,' forward to your address means to secure the picture and paper for one year. I am yours ever in the firm desire for general progress in the race of mind."