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COME, BAIRNIES, CUDDLE DOON.

BY C. FRED. FARLIN, M. D.

Aye, let the bairnies cuddle doon
On mither's shelterin' breast,
The while her twa lips sweetly croon
The tender weans to rest!
Frae crowdie-time to set o' sun
They're hastit all the day,
Their feet neigleokit left to run,
Hap-step-an-loop at play.

The light will jimpily brak aboon,
The East begin to clear,
Before they'll don the little shoon
An' get themselves a-steer;
They're hastit over burn an' swaird
To hear the laverock sing
Or rin across the fields o' braird
Like birdies swift o' wing.

The mither has a tearfu' eye
An' heart that's fu' o' pain,
But sighs for Time in passing by
To let her weans alane;
She sees their lives slip out o' May
Into the flowerin' June,
An' in her heart we hear her say,
"Oh, bairnies, cuddle doon."

Gle me the golden days o' youth
When love swells i' the bud,
Life's breezes blawin' frae the South,
Our sky without one cloud;
O' happy scenes that comes betwixt
No cares with mairrin' flaw,
"The milk-and-henny kindly mix'd
Without a taste o' ga'."

The youthfu' spirit needs grow auld,
To care-marks smiles giv' place,
An' age wi' chillin' touch an' cauld
Writes sorrow on the face;
One joy all their bliss above
Is our ill life be past,
It is, that mither's prayers an' love
Gang wi' us to the last.

But Wisdom crowns the lyart locks
Wi' hauris frae each day,
Tho' auld December comes an' knocks
Upon the doors o' May,
The soul, na' langer young and braw
Hears frae the life aboon,
The gentle spirit voices an'—
"Come, bairnies, cuddle doon!"

Rochester, N. Y., Feb. 4th, 1883.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

February 9th, M. S. 35.

DR. JOHN ABERNETHY.

GOOD MORNING:—I have come in here this morning to prepare you for some workers that have not been in spirit life long enough to gain strength and power to act without affecting the medium somewhat; and it is my purpose to assist each one of them, in trying to do, or to keep strength sufficient for them to come and give an intelligent communication. They do not lack ability or power to think, but they return so soon, under conditions that they themselves are not fully acquainted with yet. I will with pleasure retire to give them the opportunity to speak for themselves, and to gain strength through this channel. I am in sympathy with all human suffering, and on all available occasions try to give some words of encouragement if it is possible for me to do so. And I find in looking about, that there is a prospect of some radical changes being made, which will be a blessing and pleasure to you. Remember me as Dr. John Abernethy.

[We take the following account of Dr. Abernethy from the American Cyclopædia.—Ed.]

"John Abernethy, an English surgeon, born either in Scotland or Ireland in 1780, died at Enfield, April 18, 1831. He was a pupil of Sir Charles Bell, surgeon to St. Bartholomew's Hospital, London, and afterwards of the celebrated John Hunter. Early in his career, in a work entitled 'The Constitutional Origin and Treatment of Local Diseases,' he established the fundamental principles upon which surgical operations have since been conducted. His bold and successful operations of tying the carotid and external iliac arteries established his reputation, and almost revolutionized surgery. He acquired great distinction as an anatomist and physiologist, succeeded Sir Charles Bell at St. Bartholomew's, was appointed surgeon to Christ's hospital in 1813, and in 1814 professor of anatomy and surgery to the royal college of surgeons. His works became text books in nearly all the medical colleges in Europe and America. He contributed the anatomical and physiological articles to Dr. Rees's Cyclopædia from A to C, and published numerous tracts, treatises and surgical and physiological essays. One of the most popular and well known of his works was his 'Surgical Observations,' the perusal of which he almost invariably recommended to his patients. His last production (issued a few months prior to his death) was a corrected and revised edition of his 'Lectures on the Theory and Practice of Surgery.' His writings are remarkable for clearness, conciseness, and simplicity. His simple and impressive style of lecturing never failed to enchain his audience, despite his dogmatism and contempt of others' opinions. His private character was admirable, but in public his manners were uncouth, churlish, and capricious. Many anecdotes of his eccentricities are current."

DR. GEORGE M. BEARD.
(The Great Opponent of Spiritualism.)

I am all at sea, and if I should get into deep

waters and be unable to control the elements sufficiently to give you a correct delineation of what I now understand to be spirit manifestation, you will perhaps excuse me. [Certainly we will.] I did not understand the principles of nature as you do, and thought I could explain away spirit manifestations in a philosophical manner, and that men and women would cease to be deluded any longer by nervous distresses or psychological impressions created by that condition of the system. I have had but a very short time to learn anything in regard to the law that I am this morning confirming to, and therefore I am unable to give you any definite idea of what it really is, or what it can possibly be attributed to. But I am, by the aid of minds that have studied and investigated this matter, who claim to be as great scientists as I ever could claim to be; able to talk through an organization that has not the knowledge that I possessed while in my own physical form. Yet, through some cause or other, I am able to be myself, and to study cause and effect, and to arrange an argument just as sensibly, perhaps, as ever I was in my physical life. And, as my teachings and impressions are left to the world, for individuals to appropriate to themselves, I am anxious, as soon as it is possible, to try in some way to explain this thing called spirit manifestation—explain it so that it will be satisfactory to inquiring minds—so that there shall not be, any longer, doubt in regard to its origin; or how much is attributable to spirit identity, and how much to a force in nature that men are unacquainted with, which seems to act on the human organization without its will, and without the individual acted upon being conscious of a foreign influence. Have I been intelligible in my conversation thus far? [Oh, yes; we understand you distinctly.] Well, I feel now as though I had as much vigor, and also as much power to act and to influence society, as I ever possessed at any time in my physical existence. In reality I have not changed a great deal. My surroundings are superior to what they were in my physical life; and I had no reason to complain while I dwelt in my mortal form, because people looked upon me as being able to demonstrate scientific principles to the entire satisfaction of their minds. But there is one thing that I wish now to say to you, and you may use what I give to you as you please. I find that it is not necessary for individuals to follow in any one's footsteps, but each individual can, if they understand themselves, arrive at a knowledge of the truth of all matters pertaining to this spiritual and physical life, through their own individuality. This is a little off, from the way of my demonstrating my power in my own form; but I am now compelled to act through a law that I do not understand, and do not claim at the present time to understand. Anxious to be at work, and anxious to give individuals insight into their own physical condition, and also to give them insight into what I considered hallucinations, leading many intelligent minds down, or at least leading them to look ridiculous to minds that were unable to understand or grapple with the power which seemed to envelop them and lead them on. You understand me thus far I hope. [We do.] And I am anxious, at some time when I understand my condition a little better, if it is possible, to return and give a scientific lecture on the subject of the immortality of mind; and also to give the medical faculty, somehow, an idea as to how I look at the physical organization, and how the anatomy of man is in itself capable of working a system of perfect health, without the assistance of any individual. By this time, perhaps, some one of you understands, or think you understand who I am or from whence I come; and it is with a feeling of pleasure that I address you through what appears to be a very frail organization. Individuals looking upon it would say that it was incapable of performing any great amount of labor, or bearing any great strain. But, to my astonishment, it seems capable of bearing and appropriating and exchanging its conditions to such an extent, that its power seems to be beyond my ability to describe; and there is no mortal I was acquainted with while in the physical form, who would be able to bear the burdens or do the labor, that just this frail shadowy individual seems capable of doing. And I say to you truthfully, I am all at sea studying her brain. When I begin to understand or to actually know what my own condition is, and the condition of others, I will return to you and work earnestly for the truth as I understand it. Dr. George M. Beard.

DR. S. B. BRITTON,
(The Great Spiritualistic Leader.)

I have many friends and patrons waiting for some demonstration from me. They are all anxious to know just what my condition in spirit life is, after working so many years to unfold and bring Spiritual truth to the surface. Now, I have returned for the express purpose of giving them some idea of what I understand spirit life to be, after having the actual experience of it. When my spirit left the body, I did not see any suspension of nature's laws. There seemed to be no commotion, and no excitement on account of my exit—that is, in spirit life. And although I labored for the truth, as I understood it, I did not find anybody willing to fall down and worship me on that account. And when I come to look at myself, I find that I remain pretty much the same as I was in the physical form. But there was one little difference in me, and that I saw about as soon as I saw anything; that with all my efforts to ele-

vate men, I used to seek to mould each one according to my estimate of perfection. I wanted them to understand the truth as I understood it, and if this is a defect, it is a defect that seems to be universal with the human family. Now, I wish to say to you that I have the power to act and to work just as much as ever; and understanding myself better than heretofore, I am able in some way to work out the welfare of the human race, without letting them feel that I wish in any way to hold power, or stand beyond other men. Not that I understood myself in that way while in the physical form. I only thought that I had found a gem of such great value that I wished the whole world to come into possession of it; and knowing that the masses were ignorant, and unable to grapple with such a truth, I undertook to demonstrate it to them, and to wield it, or at least to prepare their minds to understand it as I understood it. Now, when I come here, it is for the purpose of still continuing my work—that is, to bring all these forces to bear in the direction of Spirituality; and also to give individuals some idea of how to obtain the truth, and when once obtained, how to appropriate it to their uses in life. Now, this morning, I do not claim to be myself entirely, but I act through one (Dr. Abernethy), who has enabled me to take hold and work particularly for the conditions that exist. I see that every one that is working, is doing something to elevate and improve the condition of society; for every one seems to be acted upon by forces that control them to do that which is best for them to do. And as it is not possible for individuals to see and act alike on all subjects, the variety tends to make a condition for the facts to be presented and to live eternally. I wish, now, that individuals would take up that power within them that I call God, and perfect themselves as far as it is possible for them to do. Men have always held a power, feeling a superiority and a strength beyond their own physical organizations, and that power is perfect in itself, for it is a part of that divine principle, and, acting through different organizations, it necessarily produces different manifestations. Men and women criticize one another, and look with distrust upon any new phase of spirit manifestations to the public, with the fear that, in some way, it will be destructive, or at least fail in the object that is intended. But to me, there is no such word as fail. The minds that are now completing the science of Spirituality, know that there are laws in life which control individuals; and so many of them are not understood or appropriated by the human family, that there seems to be, through this means, a condition of discord and inharmonious. And I want to say to you, that the discord is not anything against the progress of Spirituality, for it gives strength to individuals to come out and be themselves, without restraint, fear or hindrance. If all accepted the truth and pursued the same course in regard to it, you would soon come into a condition that would be so monotonous that the interest would be lost, and no individual would grow or improve, through that very condition of things; and I advise you, although at one time I did not see that you were working for the elevation of humanity, to put forth your strength, as far as your individual judgment approves, and work as heretofore, with a desire for truth and an earnestness of purpose; for every effort, even if contrary to the expectations of individuals, has its effect on humanity. It is not for one physician to heal all, entirely; but by a unity of purpose—each one working according to the evidence within themselves, they will discover a system where disease and misery will cease to exist. And I am here, to-day, among individuals that I feel are in sympathy with this important work. Each one is striving in his or her way to do something that will make society better, and make men and women understand that they live eternally; and that the labor that is done to-day does not cease with their physical existence, but lives, to either add to, or take from, their happiness in another state of existence. And I wish to say to you here, that many things that occurred in my childhood, that were forgotten by me, have risen up in my spirit existence as bright lights, giving me joy and pleasure—things that were past and almost forgotten are some of the blossoms that bloom in my pathway. I feel that you, who are working, will at sometime come into the same condition that I am, and then you will appreciate the justice of that power which brings all things into life; and will also realize that it is impossible for any spirit to return and use an organization to give an idea of the grandeur, the sublimity, and the beauty of the existence beyond the grave. I remain a worker and friend to every earnest individual through eternity. S. B. Britton.

BETTIE HINGHAM.
(Memphis, Tennessee.)

How do you do? [How do you do?] Not very well. I am not very well. [You will feel better soon.] I have had one of the awfulest coughs, that anybody ever had, and it sticks to me all the time. [You will get well here. It will all leave you before you go away.] Them old people that come, it seems they are not half as sick as I am. But they said if I came here I would get some medicine that would do me good. [You will breathe a new kind of atmosphere here that will fix you all up.] Do you know there are a good many people here, to-day? [We expect there are but we do not see them as you do.] There are a good many here and they all want to

get cured. [We will cure all we can, your cure will help them, even if they cannot come in and take control themselves. After you have been here a little while, you will find that that miserable feeling will leave you. It is not because we give anything here, but because you come here and breathe an atmosphere that does this healing for you.] I feel a little better now, and want to talk about something else. I don't know how it is; but I want to tell you, that when I had my own work to do, I did not know much about how to do it, and people found a good deal of fault with me because I was so slow, and they said I was dumb, and I was made fun of all the time. And I don't think it is right to be made fun of, when you do all you know how to do; and some people used to say that I was not fit to live because I could not do enough to earn my own bread. [That was very cruel.] And now I am here just like anybody else, and it seems that the folks I am with think I have just as good a right to live as anybody; and they say the reason why I could not understand was, because I was abused before I was born; and I don't know how it is, but I want to ask you all, if you do? Now, you don't abuse people if they do all they can do. It is awful, for it makes them feel bad, and they cannot do then even as well as if not told this. That man who came (Dr. Beard) said, that while he lived he done a great deal of work, and he understood these things, and if I would come in just now, I could take some of the influence, and it would help me ever so much, [It will, too.] and I would not be so dumb. He said that he would take that dumbness away that I got, and make me all right. And he said he would help me all he could, for he said he never understood the necessity of the case so well as he does now. I am smart enough to talk like some people, or I would tell you a good many things. He says I had better go now, because he wants to keep this woman's brain clear. My name is Bettie Hingham, Memphis, Tennessee. [They did not consider you smart when you were here?] No, they said I was dumb. He (Dr. Beard) said I should tell you, that before I was born, my father got drunk and beat my mother, and that is what I wanted to tell you.

BEETHOVEN.

I don't know that I will be able to entertain you in the manner I would wish; but feeling that, when the avenue is open, I would like for a short time to come in rapport with individuals working to attain a higher plane of life, I cannot leave the opportunity go by, without trying, in some way, to add my thoughts to those of the rest of men and women who are working so earnestly to be heard by those in the physical form. When I realize the work that is to be done, and how much is to be accomplished in a short period, I stand amazed at what one mind has conceived and arranged to be accomplished in such a short period. When I come in contact with society, to-day, which I am able to do through this organization, very often when no one is conscious of my presence, it looks like a labor that is insurmountable—so much so, that it would take the powers of heaven and earth, to even make a slight impression upon the minds that are held in such a close field of conservatism. Before coming in contact with this organism, I saw the necessity of great diligence in the work. Each one must keep their purpose in view, and must use all the power they possess to crush out superstition and ignorance, and to build up or make a system that will enable men and women to begin to live. Going back in history, we see what fearful injustice was done to men and women, because they happened to see or understand some of the forces of nature different from other individuals. You think that to-day you are hemmed in and surrounded by forces that seem almost able to crush you; but go back only a few years to the days of the inquisition, when men and women did not know at what moment they might be called before the secret tribunals, and if any one held any prejudice against them, or they in any way debarred that individual from taking possession of some position of profit or honor, they had the power to wrest the life from the physical form, and to remove the obstacle, just the same as you would cast a pebble from your pathway. You have advanced rapidly, and the stride has been stupendous in the last few years. The mind that controls and guides this instrument that I am using, has originated a system, or in some way has come in rapport with the conditions of nature, so that before a very long period he will be able to make men and women just to one another, and the persecutions of the past will be as a dream to you; and your souls will have nothing to do but to appropriate each element that is of use and strength to yourselves. This perhaps is nothing new to you; but each one of us feels such an interest in your progress—such an interest in breaking down and destroying conservatism—that we cannot help repeating our thoughts to you in the same direction—each one bearing something of itself—something of the identity of the spirit. I am here to work with you, and if there is a note that is not understood—not in accord with the rest, I am here to try in some way to make all the chords harmonize and bring beauty out of gloom. Beethoven.

[We take the following concerning Beethoven, from Chamber's Encyclopædia.—Ed.]

"Ludwig Von Beethoven, the unrivalled composer, whose works have made a new epoch in the development of music, was born at Bonn

December, 17, 1870, and died in Vienna, March 26, 1827. His father, tenor singer in the elector's chapel at Bonn, began to cultivate the genius of his son when only five years of age. He next placed him under the court organist, Van Eden, and shortly after under the composer Neefe. In his eighth year he created astonishment by his performance on the violin; when only eleven, he played the music in Bach's *Wohltemperirtes Klavier*; and in his thirteenth year, he published, at Mannheim, a volume of variations on a march, songs, and sonatas. In 1792, he was sent to Vienna by his patron, the Elector of Cologne, to enjoy the instruction of Haydn, who first made him acquainted with the works of Handel. He also studied composition under Albrechtsberger. Here he soon attracted notice by his extraordinary ability as an extempore player of fantasias, and also by some compositions, which, however, did not escape the censure of critics. He became so much attached to Vienna, that after his patron's death in 1801, he determined to remain, and declined an invitation to England. In 1809, when another offer tempted him to leave Vienna, several friends of music, with the Archduke Rudolf at their head, raised a subscription to provide for the composer a pension sufficient to retain him. At Vienna, therefore, he stayed during the remainder of his life, secluded from the world, of which he knew as little as it knew of him; and in later years, still more isolated from society by a defect of hearing, which gradually became confirmed into entire deafness. In this sad inviolable solitude, he produced his new symphonies, his sublime overtures, his quintets and quartets, so full of profound conceptions and mysterious revelations of the highest harmonies, and his piano-forte sonatas, which express, sometimes, a peculiar train of feelings, at other times appear to represent his own reclusive character. Shut out in a large measure from the ordinary pleasures of life, ignorant of the sweetness of married life, and able to enjoy only in a slender measure social intercourse, he retired for compensation into the world of his own imagination, and brought forth from its deep resources those treasures of harmony, which, though at first received with a shy astonishment rather than a cordial admiration, are now ranked among the works of art which cannot die.

[Such was the glorious musical genius whose spirit returns to cheer on the workers for spiritual truth in their desperate and unequal contest with antiquated superstition and error. His words ring forth with the same grand harmony that distinguished him as the musical master of the world.—ED.]

SUSIE YOUNE.
(Edinburgh, Scotland.)

I am in raptures over this way of doing things, for when it comes to be understood as it really is, people will not turn their backs upon it. They will say: "I have been a fool long enough, and I wonder that I did not see it before." But what is the pleasing part of it, that nobody is left out—every body can come in here and talk, and make themselves agreeable or disagreeable, about as they please. But I don't want you to think I am a meeting woman. I tell you, though, there is a sorry lot of saints waiting around wanting to be jerked in here to snuffle at the mistakes of the past. I don't think I would be inclined to show them much quarter. [Oh, yes, you would.] Well, I will tell you why. It has been a good many years, and they are yet trying to jerk some one into their fold. It is enough to create a kind of feeling of rapture to know that you have laid your own body away, and then can take hold of somebody else's and do as you did before. And I wish you all to have a pleasant time, for I generally try to make myself happy when I can, and it is really wonderful how some people can work. That is, they work to get people into trouble, and have to go to work to get them out. There were some people who worked to get you into trouble, and now they too work to get you out. There is a gloomy set of saints looking around, thinking that all is lost, and I hope they will continue to look gloomy. I am not one who thinks it worth while to look on the dark side, because if you do, you attract those people who want to send you to hell, and keep sniffling all the time. I am glad of it, for I want to see fair play, and I think they have bored people to death long enough, and we want better conditions. That is the reason I am here. I would not have come if I had had to put on a sanctified countenance. You may think it a little hard, but I had, and have yet, an aged father and mother who thought I was a harem-scarem. Ques. Are they over in spirit with you? Ans. Yes, they are over here in the Catholic Church; and I believe if God Almighty was combined in all minds, he could not attract some people out of that kind of society, because they are so hedged in. Ques. You were never a very devout Catholic, were you? Ans. No; it never had any effect on me. That shows that people have to act according to their organizations. You see, I was not one of the kind over whose eyes they could pull the wool. I was never quite fool enough for that, and I will do what I can to make them see the light. Susie Youne, Edinburgh, Scotland.

BESSIE FOSTER.
(Formerly a Grand Spiritual Medium.)

There is always a supply where there is a demand. [A lady present who is mediumistic, said she felt the presence of Mrs. Foster, and wondered whether she would communicate,] and I have seen that you desire to hear from me, through another's organization, who was unacquainted with my earthly experience. And I want to say, that I am very, very thankful for your kindness to me while I lived and suffered, and even for your interest in my decaying body. I saw and appreciated the kindnesses, that were done to me and accepted them with pleasure. I am not here to give a lengthy communication, because I have some things to say, that I want my particular friends to know; and I will say to you who are holding circles which will lead to certain results, that you have no reason to be discouraged; and I want Olivia to know that she is helping more than I am able to tell; and some of the circumstances that have arisen among some friends are only a necessity that will lead to very good conditions in the end. People don't understand one another, sometimes. They think there is something wrong, when in reality they are being acted upon to facilitate this important work that has been placed in your hands to do. I don't want you to be discouraged, because there is

something going to be revealed, that will give you a knowledge of how the thing is to be completed. You will understand that I, myself, was often surrounded by influences and acted upon by them, but never had power to do a certain work, or accomplish what amounted to anything; and the reason was, that there was something that had to be arranged in a manner that it was impossible for them to control my organization. They will have to get an organization to work through, to do that part of the work. You will understand that I used to be controlled by the influences that of late have controlled this medium; and I always felt a deep interest in doing that work, but never could have the way opened to me exactly. Now let me ask you to try to take everything that comes, in as harmonious a way as possible, and don't be too hasty in your judgments, because you are all doing an important work, which in the end will result to the benefit of all. There is no selfishness in me, in regard to this matter. I want every one to be made as happy as it is possible for them to be made in their physical lives; and I don't want any one to have to endure what I did while I held my mortal form. And it is with a deep love that I come to you thanking you for past kindnesses, and hoping to be able, in some way, to return the favors I had when I lived on earth. Give my love to Uncle John, and tell him not to grieve for me, we may be united before long under circumstances, where we will be happier than we ever were when I was here. Bessie Foster.

MARTHA SCARBOROUGH.
(Lahaska, Bucks Co., Pa.)

How do you do? [addressing a lady present.] You don't seem to have changed much since I was here last. I am not accustomed to talking before so many strangers—that is amongst Spiritualists. I believed it just as all the rest said it was; but I am not accustomed to giving communications to be published, although I could attend to business in meeting, [meaning meetings of Friends] and was very active in the work I did. I feel afraid that I cannot do just right, that is, so that people will recognize me. And I think of the good times we used to have attending circles, and the evidence I received through her—[the medium,] in the presence of my friends. This enabled me to go on my way gaining strength and power to return sometime, under favorable conditions, and give some of my experiences to the world. And there are, also, friends of mine waiting, for I promised them particularly that I would prove to them that Spiritualism was true. They are waiting for that and the evidence that I promised to give, and I will give it as soon as it is possible. But I find that there is a law that governs all these things, and I am not as quick as some people in adapting myself to rules and regulations. I liked to have my own way, I thought I was right in regard to Spiritualism, and it used to be hard work for me to do just as I wanted to do. I tried to comply with the law. Martha Scarborough, Lahaska, Bucks Co., Pa.

EMANUEL SWEDENBORG.
(The Great Swedish Seer.)

I hope, out of the abundant resources, to be able to give humanity a little knowledge. I have gone back age after age, and have studied the history of the world; and I find, that at every period the power of spirit manifested itself to earth's inhabitants. The only error that seems to have existed was, that the individuals who received the evidence, felt inclined to make it a form of religion, or at least controlled the minds of the masses, by the evidence that they received. In its outgrowth, it has been the means of depriving millions of human beings of an external form; and out of the abundance there seems to be power enough yet for them to come back and control organizations, and make conditions to act and live by. But I am not here to-day to say to you, build up a temple and make it this or that; for I understand life sufficiently well to know that the human soul is the temple which all knowledge must approach. It is for you to tear down the barriers that exist around men, and make a condition where individuals will have to learn to rely upon themselves. When you look into the conditions of society to-day, you see some things that makes you stand almost appalled; but when you sift the matter, and study it, thoroughly, you will see that even fraud and dishonesty has its uses. I speak of men who hold positions of honor and trust. Every day almost your eyes and ears are greeted with some one's failure, in the direction of honesty—some misapplication of the law that has existed—and men who were once esteemed by individuals, are looked upon with distrust and doubt. You would ask why is this, and how does it tend to the progress of the human race? I say, that in times past, the priesthood was looked upon as being something beyond human. If men expected great good and honor to flow to them, they made the priests their gods—they worshipped only the form, and the spirit was left to moulder in the dust. And it has ever been thus through all grades of society. Individuals holding positions, whom men thought were responsible and honorable, have given them credit for something more than belonged to humanity. They looked to them for strength and assistance in the time of need; and in every grade of society there is almost always some one a grade higher, whom individuals look to for support; and they continue on in their ways, expecting other individuals to save them and make conditions for them. But I say to you, that out of all this distrust and doubt, each one of you is gaining power through your own organizations. You are beginning to look to yourselves for what you expect in this life and a future state of existence. You have arrived at a stage, or period in the world's history, when you know, that there is no power in heaven or on earth, that can change the current of natural events; and that under all circumstances, and under every condition, you are individuals possessing certain inalienable rights, and when you come in full possession of those rights you will be a perfect individual. Now the past has been of use, and the present is of equally great use to progress in the future. You need not look with scorn or distrust upon any individual who has not had the power to resist the magnetic forces of a position he does not understand, or is unable to control, and succumbs in a moment of weakness to what men call dishonorable acts; because each one makes up the whole, and it is through imperfection that we learn how to appreciate perfection; and the dreams and visions of one mind are as much as those of any other individual. Some,

perhaps, may see farther into the events of the past and the events of the future, yet each one contributes towards making that power of itself complete. I visit you to-day, being acted upon myself the same as this instrument I use is being acted on. I understand that the world, as yet, is in darkness, in regard to the power that such individuals possess, and as I find that there is a large concourse of people who have dedicated their lives to mediumship, whose spiritual conceptions reach as far, and no further than my experiences did, I am here to unfold to them a new revelation—to give them to understand that under favorable conditions, each one of them may see great lights, and become cognizant of facts happening hundreds of miles away. It is a law that has existed eternally, and which will, if complied with, give humanity light and knowledge which every earnest soul, seeking after light, will in time receive. We are here to demonstrate the effect of this immutable law, and to ask you not to hold yourselves in subjection to any of the teachings of the past; but to throw off one superstition after another until you can stand up and say: "I am entirely free of prejudices, and now I am in a condition to be acted upon by powers that possess knowledge sufficient to make me understand what my life's necessities really are." When I look at the masses, I see that there is a tumult working up in their souls, and they not understanding what that force is, are as like to lend a hand to their own destruction as to their elevation. And it is for that purpose that we are working to bring light and knowledge to the world—to obviate all the difficulties of the past, and make individuals understand what life really is. Men and women have lived century after century bowing down to some crude form of knowledge, not allowing themselves to understand or come in rapport with their own spirit, but holding themselves subservient to the will of some dictating mind, and unable to comprehend their own power to act. I wish I had a thousand tongues, and each one could be unstrung to the hearing of the masses that are to-day making conditions of misery for themselves, while we are trying to bring them up to a standard of perfection which is attainable in human life. I am unable at present to do as I wish, but as I come in harmony with the law, and know by experience that I must comply with certain conditions, I am here to give you encouragement, and let you know that the way will not be as dark in the future as it has been in the past—that there are lights lifted up which will make you rejoice instead of feeling sad. Poor broken human spirits! I ask you to let yourselves be lifted up, and let hope sway you on for a few months longer, when the tide will change, and light will illuminate your pathway and all darkness will disappear. I am not here to flatter, nor represent things different from what they are; but I have the interests of each one here devotedly at heart. I see and understand the necessities of each one, and I say to you that my work has been going on year after year; but I feel that it has just begun, for the power is increasing—strength and knowledge is coming to you—and we willingly and gladly rejoice that such will be the result. Swedenborg.

[We take the following concerning Emanuel Swedenborg from McClintock and Strong's *Ecclesiastical Cyclopaedia*.—ED.]

Emanuel Swedenborg, the founder of the New Jerusalem Church, was born in Stockholm, Sweden, Jan. 29th. 1688. His ancestry were not noble but of high respectability, among the miners of the great Stora-Kopperberg, in the province of Dalecarlia. His father, Jesper Swedberg, or Svedberg, married Sarah, daughter of Albert Behm, assessor of the Royal Board of Mines. Emanuel was their second son and third child. After the elevation of the father to the prelate as bishop of Skara, the name was changed and the family ennobled by queen Ulrica Eleonora in 1719.

Reared among pious influences, the accounts we have of his earliest years seem to indicate a childhood of unusual thoughtfulness and susceptibility to religious impressions. He says of himself, "From my fourth to my tenth year my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare, at times, that certainly the angels spake through my mouth." Great care was bestowed on his education, which was acquired principally at the University of Upsala where he took his degree of Ph. D. in 1709, in his twenty-second year. He then visited England, spending a year at Oxford and three more on the continent of Europe. At this time he was already a member of the Royal Society of Sciences of Upsala, corresponding with it while abroad. He sought everywhere the society of the learned, and commenced publishing works almost immediately on his return, some of them poetical, others mathematical. His mind took an industrial and practical turn, and for many years he was almost wholly employed in scientific pursuits, in mining, engineering, and physiological studies. His family connections were influential—one sister married Eric Benzeliuss, afterwards bishop of Upsala; another was the wife of Lars Benzelstierna, governor of a province, whose son became a bishop; while other members of the family rose to ecclesiastical and civil dignities. He had a large circle of friends among the nobility and higher classes, and enjoyed abundant patronage at court. His rank entitled him to a seat in the Swedish Parliament, and about 1721 he was appointed by Charles XII assessor of the Board of Mines, which made him also a member of the cabinet. In 1754 he was solicited to accept the professorship of mathematics in the University of Upsala, but preferred the position he already occupied.

Twelve years later we find him beginning to publish his philosophical works: first "Opera Philosophica et Mineralia," under the patronage of the duke of Brunswick; afterward his "Principia: The Principles of Natural Things, or New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World,"—then came "Outlines of a Philosophical Argument on the Infinite and the Final Cause of Creation, and on the Intercourse between the Soul and Body,"—followed, a few years later, by the "Economy of the Animal Kingdom," and the "Animal Kingdom." There were many other tracts, essays, and volumes of minor importance, his last work of this nature being the "Worship and Love of God." These works are generally acknowledged as belonging to the highest order of philosophical thought. His declared object in all his investigations, was to behold the wisdom and goodness of the Creator in all his works; giving his life to the discovery of truths, determined to rise

through their different degrees to those of the highest order, for the sake of doing something useful to mankind, and advancing the best interests of society. The accounts show him to have been at this period a man of solid virtue, piety, and decorum. These are the 'rules of life' which he wrote down and preserved for his own guidance:

"1. Often to read and meditate on the Word of God."

"2. To submit everything to the will of Divine Providence."

"3. To observe in everything a propriety of behaviour, and always to keep the conscience clear."

"4. To discharge with fidelity the functions of my employment and the duties of my office, and to render myself in all things useful to society."

He was a member of the principal scientific and philosophical societies of Northern Europe.

In 1745, at the age of fifty-seven—in the full maturity of his powers, in the enjoyment of honorable station, and of an enviable reputation at home and abroad for worth, learning, and extraordinary capacity—he ceased from his other labors, and began to devote himself to theology, to the promulgation of the doctrines of the New Jerusalem Church. Having been, as he declared, called by the Lord to be the messenger of a New Dispensation of Heavenly and Divine Truth, he was no longer at liberty to pursue his former courses of occupation and study, but thenceforward applied himself, with all the diligence of his character, to the duties of his new office. The following are some of his own words with respect to this 'call' and mission, written to Rev. Dr. Hartley, rector of Winwick, England, in reply to inquiries. After speaking of the circumstances of his previous career, he continues: "But I regard all that I have mentioned as matters respectively of little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant, in the 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and to publish various *arcanæ* that have been seen by me or revealed to me—as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom. The only reason of my late journeys to foreign countries has been the desire of being useful, by making known the *arcanæ* entrusted to me." At another time, late in life, he writes, to the landgrave of Hesse-Darmstadt, "The Lord, our Saviour, had foretold that he would come again into the world, and that he would establish there a new Church. He has given his prediction in the Apocalypse (xxi and xxii), and also in several places in the evangelists. But, as he cannot come into the world again in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of this new Church in his understanding, but also publish it by printing; and so the Lord had prepared me for this office from my infancy; he has manifested himself in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels, and spirits, and this continually for twenty-seven years. I declare in all truth, that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new Church which I have mentioned above, the doctrine of which is contained in my writings." Except in this chief object and in the character of his writings, his habits of life underwent no change. His outward demeanor remained the same, with an increase of spiritual piety and prayerfulness, the same dignity and quiet urbanity of manner marked his intercourse with others, the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the best society of the realm and the most eminent men of his time was uninterrupted. He retained his seat in the Swedish Parliament, and became more prominent in State affairs than he had ever been before.

Swedenborg's first theological publication, and his largest work, is the *'Arcana Cœlestia, or Heavenly Mysteries'*, a commentary, in eight quarto volumes, on the book of Genesis, with a large part of Exodus; in which, with many other observations and doctrines, the text is unfolded as to what he calls its 'spiritual sense.' The design seems to be to discover a Christian meaning and application in all things of the 'law and the prophets,' the method pursued does not appear to be much unlike that of other Christian commentators, except in the extent to which the principles of symbolism are carried and the results arrived at. He maintains that such a secondary sense runs through all the books given by immediate divine dictation—Law, Former Prophets, Later Prophets, and Psalms—and that these books are written according to a uniform law, called that of 'correspondence,' or the law of universal analogy between spiritual and natural things, which law it is one great object of his writings to unfold. His citations and comparisons of Scripture texts are remarkably full and exhaustive.

"From the time of his alleged 'call,' he wrote and published almost constantly until his death. The *'Arcana'* was finished in 1756. His succeeding works are, 'An Account of the Last Judgment, and the Destruction of Babylon'; showing that all the Predictions in the Apocalypse are at this Day Fulfilled; 'being a Revelation of Things Heard and Seen';—'Concerning Heaven and its Wonders, and concerning Hell; from Things Heard and Seen';—'The Four Leading Doctrines of the New Jerusalem, viz: Concerning the Lord, Sacred Scriptures, Faith, and Life';—'Angelic Wisdom concerning the Divine Love and the Divine Wisdom';—'Angelic Wisdom concerning the Divine Providence';—'The Apocalypse Revealed, wherein are Disclosed the Arcana there Foretold which have hitherto Remained Concealed';—'The Apocalypse Explained according to the Spiritual Sense; in which are Revealed the Arcana which are there Predicted and have been hitherto Deeply Concealed,' a much larger and fuller work than the preceding;—'The Delights of Wisdom concerning Conjugal Love: after which follow the Pleasures of Insanity concerning Scortatory Love. The True Christian Religion containing the Universal Theology of the New Church, Foretold by the Lord in Daniel viii, 13, 14, and in Revelation xxi, 1, 2, contains his body of divinity, and is divided into fourteen chapters,

under appropriate heads. There are also a number of minor treatises and tracts. All these works were written originally in Latin, and were distributed by the author to the principal universities and seats of learning. In addition to his philosophical acquirements, Swedenborg was learned also as a Hebrew and Greek scholar. He died in London, March 29th, 1772, maintaining to the last the truth of his alleged disclosures. He did not attempt to collect congregations, nor organize a church.

Such was the man whose spirit gave the foregoing communication. We have given this very full sketch of his remarkable career, to show how priestly spirits have so long managed to hoodwink Spiritual mediums, and render their usefulness as such abortive, by making them appear absurd in the eyes of reasonable persons. There can be no doubt that Swedenborg was a remarkable medium, but he seems to have fallen into the same mistake, that so many have made both before and since his time. Some spirit assuming the imagined characteristics of Jesus Christ, succeeded in deceiving this pure minded, learned, and justly celebrated man; and in making him believe he was in direct communion with the Divine Wisdom, and hence his vast attainments were rendered nugatory, so long as he remained in a mortal form, as imparting the momentous truths of Spiritualism. But not so, his spirit labors. Passing to spirit life with the knowledge of spirit intercourse with properly developed mortals, his vast talents were all brought into requisition to impart to earth's inhabitants, the truths of which he was ignorant as a mortal. To Swedenborg, Lord Bacon and Dr. Benjamin Franklin, the world owes the last and grandest revelation of truth that was ever vouchsafed to enslaved, deluded and outraged humanity. With the assurance of the approbation of such spirit teachers, we move forward with our work, confident that the end will be its ample justification.

RACHAEL SIMPSON.
(Lahaska, Bucks Co., Pa.)

How do you do?—I want papa and mama to know I can come back. I was awful sick—had awful pain—and papa thought I was going to die. Yet I am not dead. Papa said he did not believe in meeting. I am a Spiritualist. That is what I am, and I have got a little brother. I have got more since I went away than I had before. I would like to get home to papa sometime, because I liked him. My name was Rachael Simpson. I saw this lady once, (This was said to a lady present who asked, Do you know your papa's name? She answered, Jacob.) Ques. How are you getting along in spirit? Ans. Very well. Ques. Are you going to school? Ans. Yes. Ques. Who have you for a teacher? Ans. A nice lady. Papa had another wife. I have two mammas. This teacher loves me. She takes care of me. She likes little girls. I ain't little any more. Ques. How large are you in spirit? Ans. I must be six or seven years old. (Your papa will be glad to hear from you.) I was about three years old and papa used to make me laugh. I have got two mammas. The one that brings me here says everything will come out right. My grandfather, he knows more than some folks. His name is William Johnson. He is going to help me to know ever so much. He is a Spiritualist.

WILLIAM JOHNSON.
(Formerly Superintendent of the Public Schools, of Bucks Co., Pa.)

How DOES THIS DO?—My grand-daughter has been the means of my being able to come here and give my evidence of the power of spirits to control mortal organizations and express thought, perhaps not as fluently as while in their mortal forms, but yet fluently enough for the human family to understand that when man lays aside his mortal form, his spirit exists, and grows and expands to the conditions that surround it. I am grateful to you for having given your thoughts in this direction, for it opens the field so wide that it would take centuries to destroy it. Mathematics alone should not occupy the human mind, because I have learned since I laid aside the mortal form, that by coming in harmony with nature, there are very few mysteries, for everything becomes plain and clear to the spirit; and years of hard study and close application did not in reality add any more to my condition as a spirit, than some who came here without so much study, and with power to act and adapt themselves to the laws that surrounded them quicker, and to move with greater rapidity than I did. Now to you, perhaps, this is not strange, but to many it would be incomprehensible. They think that a person who spent his whole life in becoming informed, ought to have some advantage over individuals that never gave thought in that direction. In acquiring that knowledge, I took up many erroneous ideas, that I must live out of, while some persons who were intellectually without the opportunity of developing—without intellect—when they come to enter spirit life have a better condition really to acquire knowledge, and sooner throw off the shackles of the earthly existence, and come in rapport not only with their own spirit affinities, but with their friends, who remain still, working out their destinies in the form. I am not able, at the present, to give a communication that is entirely satisfactory to myself. I thought I was progressing, and I was, to a certain extent, but at the same time I had a law laid down for myself which was a great deal too binding. I ought to have allowed myself to be myself; but I was always trying to make myself a little different from what I really was. There was where I made the mistake. Now, I had an idea of Spiritualism, but my idea of it did not reach much further than Quakerism. I understood that spirits could control the mortal form and speak, but all the time kept shaping it to fit my society, so that really it was an encumbrance instead of being any advantage to me. You, I suppose, understand this matter better than I do, and I am here just through circumstances, but am grateful for the satisfaction. This woman (a lady present) is one of the circumstances that enabled us to come and speak. I was acquainted with the woman that came before, and I am glad to have the opportunity to use this organization even to express these

thoughts. It may not afford evidence to individuals that we continue in spirit existence; but I am well known in Bucks county, for I claimed to be progressive and also to possess sufficient education to decide who was or who was not capable of teaching; and I am really sorry that that power was ever given to me, for it made me see more than I ever saw before. And as this seems to be a little like the judgement seat, I am willing to acknowledge my error and hope that my friends, on reading this communication, will profit by the experiences I have had in spirit-life, and break down some of the old forms, and become true and free men and women; and if they will do so I will feel that my labor has been well done. William Johnson, Superintendent of Public Schools of Bucks County.

MARIA HINKMAN,
(Jersey Shore, Pa.)

For the Lord's sake! here I am, and you are all sitting around just as if you had to. Oh, dear! I see some one wants the meeting broke, and I will have to break it. Oh, dear! this is Spiritualism, is it? [Yes.] Well, I will bid you good bye. You may give my name as Maria Hinkman, Jersey Shore, Pa.

Lake Shore Spiritualist Conference.

There will be a Conference of the workers in Spiritualism of Northeastern Ohio, Northern Pennsylvania and Northern New York, at Grand Army Hall, Erie, Penna., on Saturday and Sunday, February 24th and 25th, 1883. All Spiritualists and other Liberals who are interested in the advancement of the cause, and are willing to go into some kind of concerted action to get the truth before the people, are invited to attend.

Several good speakers and mediums are engaged to be at the Convention; among whom are Rev. A. A. McMaster, formerly a Universalist minister, Judge R. S. McCormick, Moses Hull, Mattie E. Hull, W. F. McCormick, Mrs. M. J. Clark, Madam M. J. Phillips, Henry B. Allen, E. E. Keenan, the spiritual artist, and others.

Board has been engaged at all the leading hotels at reduced rates. Though this is called the Lake Shore Spiritualists Conference, Spiritualists and Liberalists from any part of the world will be welcome to come and co-operate with us. Come, let us make one grand rally for the cause.

Signed.—Mr. and Mrs. Hugh Jones, Capt. A. T. Marsh, Mr. and Mrs. H. C. Nick, J. O. Proctor, Mr. and Mrs. A. L. Covell, Mr. and Mrs. J. H. Rathbun, Mr. and Mrs. J. H. Saxton, Mr. and Mrs. C. M. Cole, Moses Hull, Mattie E. Hull, Mr. and Mrs. Sidney Kelsey, Lee Dobbins, Mary Dobbins, Mr. and Mrs. E. D. Heidler, Mr. and Mrs. E. Briggs, Mary E. Browne, E. H. Camp, Mr. and Mrs. C. L. Hawes, Mr. and Mrs. M. D. Cole, Mr. and Mrs. E. Walker, Mrs. L. M. Foster, of Erie, Pa.—Major Fenner, Mrs. Fenner, J. H. Phillips, M. J. Phillips, J. S. Minweley, E. E. Keenan, M. Barber, Mrs. Barber, Jas. Wallace, Lavona Wallace, A. A. McMaster, Isaac Lodner, Rebecca Lodner, L. S. Tyler, M. D., Chauncey Brooks, O. D. Wade, of Linesville, Pa.—Mr. and Mrs. A. H. Frank, Mr. and Mrs. W. F. Male, Mr. and Mrs. James Elliott, Edward Twigg, Mr. and Mrs. J. Williams, of Buffalo, N. Y.—K. Copeland, Melinda Smith, Charles White, of Waterford, Pa.—N. F. McCraig, of Spring Creek, Pa.—W. F. Follett, of Wayne, Pa.—S. M. Dayton, of Burton, O.—T. P. Page, W. Greenwood, Frank and Lizzie O'Riley, of Warren, O.—Jerry and Amos Brockway, of Jamestown, Pa.—A. V. Miller, O. P. Kellogg, of New Line, O.—W. A. Moseley, of South New Line, O.—M. F. and Mrs. Dean, of Wayne, O.—Peter Russell, Mrs. Russell, of Little Coolie, Pa.—Mr. and Mrs. Wm. Manning, of Black Ash, Pa.—R. S. and W. F. McCormick, of Franklin, Pa.—Lillie and Melvin Sprague, of Cherry Valley, O.—George and Sarah Howard, of Conneaut, O.—James and Lydia McLeland, of Conneautville, Crawford Co., Pa.—James Covey, C. A. Covey and C. S. Covey, of Penn. Line, Pa.

This Touching Letter Speaks For Itself.

HOMER SCHOOL, Ancora, N. J.,
Jan. 15th, 1883.

BROTHER:—The bright angels of peace and love are very near to-night, and in response to their desire, I will write you a few words; you may not think them of much consequence, but they come from the heart depths of a loving woman, one whose earnest desire and daily prayer is, that she may be an instrument in the hands of the angel world, to assist in bringing into the every day life of humanity, more of that pure, unselfish affection, which the angels of love and light are ever ready to bring to its weary hungry hearts of earth. I would not wish to expose to the gaze of a promiscuous public, a history of those experiences which they could not understand—experiences which have come into my life, not by any wish or will of my own, but which were necessary, no doubt, to fit and prepare me for the peculiar work and mission in life which I seem called upon to perform. But I would like to have those pure-minded, earnest-hearted, truth-loving ones of earth and heaven, whose aims and objects are the same as my own, namely, self-improvement and human advancement, become acquainted with certain facts; not for my sake, but for the sake of one who has labored long and patiently, pressing steadily onward notwithstanding the many difficulties that have beset his pathway. Being sustained by that peace within, which is in the possession of those only who are in the straight forward path of duty, he has uncomplainingly borne the misunderstandings and misrepresentations of those who were not in sympathy with the beautiful principles to which his life is consecrated, he deserves the appreciation and co-operation of all good men and women, and those who extend it to him will surely receive richer blessings than the world can bestow. I refer to him who now sustains the relation to me of a very dear friend and brother, known to you as James M. Allen. I feel inclined to send you a copy of a paper drawn up, two years ago last Spring, which tells the reason why a change of relation was made by us. When I commenced writing this, my intention was to make it a private note to you, but I would very much like it if all spiritual papers would be generous enough to publish it, as an act of simple justice to one who has been so long before the public as a channel for the angel world.

DAISY M. DAWN, (Sara S. Allen.)

WE will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

Mantua Department.

The subject of immortality has ever been an all-absorbing one for thoughtful minds, and human investigation has been directed into every channel which promises in the least degree, a solution of the problem. Ever since the advent of Modern Spiritualism, which claims to have a definite answer to the question, the subject has been carried on with varying results, success being proportionable to the care, patience and thoroughness of the investigations, generally resulting in obtaining satisfactory proofs of a future state of existence. For more than a quarter of a century, a considerable number of people in Mantua and vicinity have been investigating, and have been in the habit of holding a public annual meeting to compare notes in regard to their progress. These meetings have been increased in interest and profit until large numbers from great distance periodically assemble to listen to the many able exponents of their faith and philosophy. After much careful deliberation, an association has been formed called "The Mantua Association of Spiritualists," having for its motto, "Purity and Progress," and its avowed object, "The advancement and protection of its members in their efforts to reach a higher plane of physical, intellectual, moral and spiritual development." The organization was perfected October 15, 1876, and incorporated in accordance with the laws of Ohio, July 9th, 1881, and a choice library of choice scientific and spiritual books established August 30, 1881. Their regular meetings are held at the homes of the members on each alternate Sabbath during the pleasant months of the year, omitting a few meetings in the winter. These meetings are well attended, and are held for the full and free expression of thought by any intelligence, either spirit or mortal, who receives an inspiration to speak on any subject pertaining to the progress and welfare of mankind. The organization, though in its infancy, bids fair to be a success, having no compulsory creeds or dogmas to bind the soul, and allowing the most liberal investigation in all things that tend to the spiritual elevation, the purity and progress of the human race.

Their last meeting was held Sunday, Oct. 8th, at the house of J. B. Gilbert, in Garrettsville, and was full of interest to those who were present. The next will be held in two weeks at O. Chamberlain's, Hiram Rapids, Ohio.

Ethicalization in New York.

Editor of Mind and Matter:

I attended a seance at 339 West 34th St., N. Y. city, on Sunday evening, January 14th, at Mrs. Stoddard-Gray's, her son, DeWitt Hough, the medium. A lady formed outside of the cabinet, a light appeared at first on the floor, then gradually increased in size till the whole form appeared to the view of all present in the circle. She retired to the cabinet, then returned and gradually disappeared outside of the cabinet, sinking downward to the floor. She appeared thus twice. This seems to be a higher form of manifestation than materialization; it appears like etherealized matter, acted upon by spirit will. A gentleman present remarked that it was worth a thousand dollars to him to have witnessed it.

Mrs. H. E. BEACH.

69 Union Place, N. Y. City.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.
" Kate Bayley, Ocean City, N. J.
" Joseph Willard, 1620 South St., Philada.
" Cordelia Myers, 1702 Brown St., Philada.
" L. J. Walters, 732 Parrish St., Philada.
" Mary Ellen Van Kirk, 1702 Brown St.
" Ann Hensley, 937 Buttonwood, Philada.
" Mr. Sam'l Bayley, 2721 Cambridge St., Phila.
" Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. J. H. RHODES, clairvoyant Physician, has removed from 505 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

Dr. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

Dr. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

FRANK T. RIPLEY, 82 1/2 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9:45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

INVALIDS' AND MEDIUMS' HOME.

A few Invalids can obtain Board and Medical and Magnetic Treatment by applying to Mrs. S. A. JESMER, of Amsten, Vt.

HAVE YOU ASTHMA?

I will send you a remedy, and guarantee a cure, for \$2.00, and five 3c. stamps. Has never failed in 14 years practice. Write name and address plainly.

C. FRED FARLIN, M. D.,
36 Sophia Street, Rochester, N. Y.

PHILADELPHIA MEDIUMS.

Mrs. A. M. Glading, clairvoyant and trance medium. Diseases diagnosed by lock of hair. Public circle every Wednesday evening at 8 o'clock. Consultations daily, No. 1710 Francis street.

Dr. B. F. Brown, Magnetic Healer. Treats patients at their residences and also at his rooms, 232 Franklin St., Philadelphia, Pa. Treatment for obsession a specialty.

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. 1005 S. Tenth Street.

Mrs. S. C. Faust, 938 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3c. stamps.

525 South Eleventh St.—Business, Test and Developing circles. Psychometric Readings and Private Sittings. See advertisement.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Treatments given free on every Saturday between the hours of 2 and 4 o'clock. 121 North Fourth St. Office hours from 7 to 11 A. M. and 4 to 8 P. M. Patients taken to board and every care and attention furnished reasonably.

Lydia J. Walters, Clairvoyant, Clairvoyant and Test Writing Medium, No. 729 Noble street, Philadelphia. Circles Wednesday and Friday evenings. Sittings Daily, 50 cents.

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

Mrs. George, Business and Test Medium. For Communications by letter, enclose one dollar and one three-cent stamp. Circles by engagement only. 680 North 11th Street, Philadelphia, Pa.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Circles Monday, Wednesday and Friday evenings. Sittings daily.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. M. MacBride, Sittings daily. No. 2424 Turner Street, above Oxford Street, Philadelphia.

A. James, Trance, Test and Medical Medium. Sittings daily to persons or to letters, at 916 Locust street. Test and Business Sittings, \$1.00. Medical Sittings, with Remedy, \$2.00. State age, complexion and symptoms.

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.

Dr. Roxilana T. Rex, Healing and Test Medium 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-c. stamps.

CANCERS cured without extirpation, pain or recurrence. Nervous and chronic diseases successfully treated by the RUTLEY MEDICINE CO., 426 North Eighth St., Philada.

Mrs. S. J. Selfe, magnetic and electric, business, developing and test medium. Treats all diseases of Mind and Body—both acute and chronic. Will call at residence if desired. Classes for Development Tuesday, Thursday and Saturday Evenings. Fee 25 cents. No. 514 South Ninth street, Philadelphia.

Mrs. J. Wiley, Magnetic Healer, 1128 Vine street, cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.

PHILADELPHIA SPIRITUAL MEETINGS.

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

THE KEYSTONE SPIRITUAL CONFERENCE, hold meetings every Sunday afternoon at 2 1/2 o'clock, at 305 1/2 N. 4th St.

"What conditions do the 'Bundyste coadjutors demand that are impossible? Simply that the enable honest investigators to distinguish between facts and frauds—conditions that separate mediumship from legerdemain. If the conditions are such as to preclude the possibility of fraud, then, by your own (Mr. Miller's) confession, no phenomena will occur that is 'distinctive and valuable, and mediumship will necessarily be discredited.' This is a strange confession to make in defence of mediums! Is it necessary for honest mediums to have an opportunity to cheat before they can exercise the functions of mediumship? Do conditions which disarm suspicion and compel the hardest skeptic to acknowledge that the medium

dium is honest, embarrass and degrade the sensitive? Do those conditions which make the opportunity for fraud, and thus compel the honest skeptic to doubt and distrust the medium, tend to quiet the nerves of the psychic and prevent mutual disturbances? I know of no 'demands' made by any body of avowed Spiritualists for 'impossible conditions,' except that they be impossible for the practice of frauds, and if that is to 'wipe out all that is distinctive and valuable in Spiritualism,' heaven pity the cause.

"I would not assume that all mediums cheat when there is a chance to cheat by any means; but if they insist on having the chance, and object to all restrictions calculated to cut off the opportunity for fraud, we ought not to blame skeptics for doubting their honesty, and their manifestations can never amount to demonstration."

We have thus set forth Mr. Howe's views of Spiritualism at length, in order to show how much real Spiritualism or friendship for Spiritualism there is about this professed advocate of that cause. It is the especial disgrace of the name of Spiritualism that it is connected with those who, like Mr. Howe, labor so hard to justify every hostile allegation that is made to its prejudice by its deadliest enemies. Propriety demands that those who know no more about Spiritualism than Mr. Howe demonstrates, in those two paragraphs, he does; should not desecrate the name of that cause by falsely pretending to be its advocate. Mr. Howe does not know that spiritual mediums have no part nor lot in producing spiritual phenomena that occur through their mediumship, and hence knows no more about the conditions under which those manifestations of spirit intelligence and power take place than do those who are incapable of being used as mediums for the production of phenomena by spirits. No honest medium, nor any sensible, experienced or consistent friend of Spiritualism, would for one moment pretend they have. That Mr. Howe does so pretend, shows that he is either ignorant upon the subject, or willfully opposed to what he knows to be true. Spirits alone can judge of what conditions are necessary to produce the phenomena they seek to portray, and any mortal who claims or pretends to know, better than they, what is necessary for that purpose are simply fools, and have no right to pretend they are favorable to the production of such phenomena. It has got to come to this, and the whole opposition to phenomenal Spiritualism, the only Spiritualism that has any existence to-day—the Bundyite following included—will have to be content to take their places outside of Spiritualism. If the Bundyites want spirits and mediums to submit to their dictation, they will find that they waste their time in trying to bring it about. Spiritualism was not sent to mortals to humor the whims, caprices, convenience and interests of Bundyite skeptics, or any other skeptics. It was sent to earth for the satisfaction of honest and reasonable seekers for truth, and of these there is an abundance in this country of free and untrammelled thought and speech. Bundyites, Davisites, and all other opposers and enemies of phenomenal Spiritualism must take their places with the open and avowed enemies of spiritual truth, for there is no place for them among its friends.

In order to show what Bundyism put in practice is, we will refer to a few instances. Last summer a year ago, John C. Bundy, through the agency of E. Gerry Brown, obtained a sitting with Mrs. John R. Pickering, of Boston. It was manifest, from the whole tenor of Brown's negotiations, that Bundy intended, if possible, to discredit Mrs. Pickering as a medium. In this he was signally defeated, as the result proved. Bundy accompanied by Brown and a chosen band of a dozen or more helpers, went to Mrs. Pickering's, who refused to sit for them unless placed under the strictest test conditions. The conditions were substantially, that the cabinet, which consisted of a sliding curtain across one corner of the room, should be examined before and after the seance to see that no mortal was behind it, nor was it possible for any person to be there without the knowledge of Bundy and his assistants. Mrs. Pickering sat in open view of all present, while Mr. Pickering took his place among the attendants. Under those absolute test conditions several spirit forms were materialized behind the curtain and came out into the room, some of them conversing audibly and intelligibly with Bundy. To grab those forms, this enemy of the medium well knew would defeat his dishonest object, as Mrs. Pickering was in plain view all the time. Here was a case where, if there had been one particle of honesty or sincerity about him, Bundy would have expressed his satisfaction and delight. Not so, however, for he sought to gain his opportunity to misrepresent and wrong Mrs. Pickering by insisting that she should herself sit behind the curtain, and thus give the spirits a better chance to manifest. Mrs. Pickering was in an unconscious trance at the time, but such was the infernal psychological power of Bundy and his party, that the Indian control of the medium was induced to believe that that rascally proposition was made in good faith. Mr. Pickering, however, knowing the dishonesty of the man he was dealing with, peremptorily refused to allow the medium to be thus placed in the power of these dishonest people, and thus a nicely concocted scheme to get up a Bundyite expose of a medium was frustrated. These facts are substantially those published by Bundy himself, in the *Journal*, at the time. Here Bundy had what he wanted, or pretended he wanted—absolute test conditions—but because the spirit operators over-

came the unreasonable obstacles, he then became a supplicant that the test conditions should be disregarded, in order that he might have a chance to grab the appearing spirits, and thus have a cause to misrepresent and wrong the medium.

In the case of Mrs. Sawyer in Chicago, as Bernhard Kihlholz related in these columns two weeks ago, Bundy pretended to be so anxious to have Mrs. Sawyer tested, that he offered to pay her \$50 if she would give him a sitting under strictly test conditions. This proposition Mrs. Sawyer agreed to accept, only stipulating that Col. Bundy would promise not to grab the materialized spirit forms that would appear, and thus endanger her health and life. This Bundy did not dare to promise, and hence he was driven to admit his dishonesty and hostile purpose in pretending to seek a seance under test conditions. Bundy well knew that Mrs. Sawyer, under the instruction of her guides, is compelled to sit under strictly test conditions, at all her seances, but he thought to obtain an opportunity to injure her. That he never dared publicly to question Mrs. Sawyer's mediumship during all the eight months she was in Chicago and vicinity, shows how complete was her victory over this arch dissembler.

These samples of Bundyite treatment of mediums will suffice to show how much honesty there is in all this Bundyite cry for test conditions. Better subside all of you, for rest assured there is a spirit power behind the mediums you seek to destroy, before which, you are as impotent to harm them, as you are to arrest the earth's rotation.

HAS D. M. BENNETT'S SPIRIT RETURNED AND COMMUNICATED?

In the *Truth Seeker* of February 10th, is published a letter from Elmina (Mrs. Elmina D. Slenker we suppose) under the caption, "Is It Our Bennett?" Addressing the editor, she says:

"I have just read a message in the *Banner of Light* of December 16th, purporting to come from D. M. Bennett. I have been expecting that the spiritists would not let slip the opportunity offered them of claiming our hero, and indeed he himself gave them sufficient reason for so doing by professing a belief in intelligences unseen and apparently of those gone from us. But without prejudice, I must decide against this article of 'Observer' as being from the great and loving mind and heart of him we all mourn. I have read him continuously ever since the first issue of his paper, and in private letters innumerable, and not a line of this article is like him. I will not take time in criticising it as a whole, but merely mention a few strong points against its being him. 'The first spirit' I met. He would never have said that; and 'Our beloved sister, Fannie Conant,' sounds altogether too *Bannerish* for him; and to advise the whole world to maintain 'the glorious old *Banner of Light* is another *lapses lingue* that belongs to *Bannerisms* and not Bennett. He would advise us all to maintain his beloved *Truth Seeker*, and promise to give us such proofs of continued existence that we should be compelled to believe."

Now, while we think that Elmina has made a very good point on the *Banner of Light*, as to the unauthentic nature of the "Observer" communication, we cannot but think she is very uncharitable to intimate so plainly, that the editor of the *Banner of Light* manufactured that communication and forged the name of D. M. Bennett as its author. She might have known that "good" Luther Colby would never have been guilty of anything half so wicked and deceptive as that. We rather think that "Shadows," or some other obsequious friend of the "good" Luther, was bobbing around among the mediums of Boston (perhaps among some of those who advertise in the *Boston Globe*), and that some funny spirit saw a chance to make his point by personating Mr. Bennett and "advising" in his name, "the whole world to maintain 'the glorious old *Banner*.'" "Shadows" was as sure to go for that bait, as a chicken for a blackberry in June, and "good" Luther would never have suspected where the naughty "Shadows" had been blackberrying, and would have gulped it down whole without tasting how sour the premature thing was. Elmina, why could you not have taken that charitable view of the matter, and have spared "good" Luther that damaging insinuation? Men have some little "milk of human kindness" in their natures, why should not the gentle Elmina have some in hers?

The editor of the *Truth Seeker* supplements Elmina's assault upon the *Banner of Light* communication by saying:

"We would say that there have been other messages printed, purporting to come from Mr. Bennett, and quite a number have been sent us by mediums; but as yet none carry evidence of their genuineness to his intimate friends. One of these had the date of his death—or new birth—wrong, and all had discrepancies which make it possible that they should emanate from Mr. Bennett. We had thought, and it would appear not unreasonable, that if he still has a conscious identity as D. M. Bennett, he would come back to his personal and intimate friends whom he loved and who loved him, rather than to strangers whom he had not known in this life. He can come to New York as easily as to Philadelphia or Boston. But there is no sign, and these communications seem to us only a species of sacrilegious toying with an honored name. Some critical Spiritualists have taken an even less charitable view of them. Be that as it may, we shall never pen one word in controversy on the subject, and trust that those who do not see things as we do will be as forbearing. Mr. Bennett's belief in a future life, if not fully shared, is sincerely respected, and the wish that it might be true is excessively strong. We can but watch and wait. Let others be not too hasty to rush into print with fanciful wrongs. It is said that even angels fear to tread in certain places."

Now the editor would have done well to have avoided writing that much, if he intended to write no more in controversy upon the subject, for he has left himself in about as mixed a muddle as any writer could well place himself in, as he will find. In relation to some of the communications sent to the *Truth Seeker* by mediums, and which he rejects as not genuine, some of them have been sent to us for publication, and have been rejected by us for the same reason. We are as ready to set our face against spirit deception or deceitful personation, as the editor of the *Truth Seeker* can possible be, and not only claim the privilege, but feel it our duty to exercise the privilege of critically testing the authenticity of all personal communications. That privilege we exercised when we adjudged the short communication purporting to come from Mr. Bennett through Mrs. J. M. F., at our weekly MIND AND MATTER circle authentic. The editor of the *Truth Seeker* makes no exception, as to that communication, when he says: "All had discrepancies which make it impossible that they should emanate from Mr. Bennett." It was after making that assertion, that the editor said, "we shall never pen one word in controversy upon the subject." Again the editor says: "these communications seem to us only a species of sacrilegious toying with an honored name." That may not be "controversy" but it seems to us very like insulting impudence, and such impudence as we do not propose to quietly submit to. If Mr. Eugene M. Macdonald has any reason to say that the communication published in MIND AND MATTER "had discrepancies which make it impossible that it should emanate from Mr. Bennett," he would do well to point them out. He well knows that, so far as that communication goes, he spoke what he knew was untrue when he said that. There was nothing in that communication that warranted any such sweeping and offensive assertion as that. His inference that Mr. Bennett would, if not as dead as a stale mackerel, come back to people who believe him as dead as such a stale fish, is one that is too far fetched to be sincere. Mr. Macdonald should know if he does not, that Mr. Bennett would not be so stupid as a spirit as to waste his feeble powers, at that early period of his spiritual existence, in trying to reach and convince people who, in their ignorance, thought him a dead nothing. Mr. Bennett did not travel around the world to come back as stupid as that. It was, it is true, a cutting rebuke to his editorial successor, to seek to reach his former patrons through the columns of MIND AND MATTER; but does not Mr. Macdonald's treatment of his communication demonstrate the justice of that rebuke? It is in defence and vindication of Mr. Bennett against the treatment of his successor that we feel it our duty to criticise that treatment. We do not wonder that Mr. Bennett has not returned to some of those "intimate personal friends whom he loved and who love him" (very much as they would the devil, if he came to them as a spirit). Mr. Bennett, by the law which drives human opposites apart, could not if he would come to them. In saying this we speak from experience. For twenty-five years after Spiritualism was demonstrated to be true, no spirit friend of ours was able to approach us, or in any way indicate to us that they lived and loved us still. They came to others, nevertheless, through all that long period, and we have their recorded messages predicting the time when we, flinty hearted as we seemed to be, would accept their loving testimony to the truth of truths—the eternity of individual life. We believe that Mr. Bennett is just as anxious to reach and convince his friends, as were our own blessed kindred to convince ourselves; but it is for them to prepare and not for him to force the way. It does not appear that either Mr. Macdonald or any other of the "intimate friends" whom Mr. Bennett loved or who loved him, have taken the first step to give him an opportunity to come to them. When they do, and fail to hear from him to their complete satisfaction, there will be some excuse for denying the communications which he gives to others. Our reason for believing the communication given through Mrs. F., and published by us is genuine is because we have so frequently had the most positive proof given us through her mediumship, during the past eight months that we cannot question the good faith and truthfulness of the spirits who control and conduct her seances. Among the hundreds of communications given through her mediumship while totally and unconsciously entranced there has not been one that would not bear the most critical examination as to its authenticity. Under those circumstances it would be strange that the short communication purporting to come from D. M. Bennett should not be authentic.

Mr. Macdonald admits that Mr. Bennett believed in a future life. We know that he more than believed in it. He knew it to be a fact; for he told us he had the positive proof and demonstration of it. It will take something more than the unwillingness of his "intimate friends" to have him return, to silence the spirit of D. M. Bennett. If the columns of the *Truth Seeker*, the paper which he founded, is not open for his testimony as a spirit, then the columns of MIND AND MATTER are.

As to the insinuation implied in the sentence, "Some critical Spiritualists have taken an even less charitable view of 'toying with an honored

name," we say it is worthy of those miserable hypocrites, called Spiritualists, whoever they may be, and beneath the contempt of any friend of honor or truth.

When we see such "sacrilegious toying" with the fair fame of Mr. Bennett's paper, we feel very much as did Byron, when, as he stood in Venice on the Bridge of Sighs and looked out on its fallen greatness, he exclaimed:

"Oh, for one hour of blind old Dandolo,
The octogenarian chief,
Byzantium's conquering foe."

Dr. R. D. Goodwin on Rosicrucianism.

Bro. Roberts:—Knowing your truth loving spirit, and your great desire to enlighten and benefit poor benighted humanity, I ask the privilege of again addressing the many readers of MIND AND MATTER. I do so in order to relieve me of the necessity of writing to the vast number of inquirers on the subject of "Rosicrucianism," as advertised in your issues of August 26th and January 6th, last.

I would state that were I to write volumes upon the subject, I could not then explain or give bounds to the teachings of the Rosicrucians, or limit their vast requirements. The ancient spirits declare weekly to us mortals, through your heaven born paper, and otherwise, that Spiritualism is nothing new, but has always been; and all that is reliable in the Bible is founded upon ancient Spiritualism. We Rosicrucians claim to be of the ancient Spiritualists, and are; therefore, philosophers and students of the occult sciences, knowing enough never to disobey any of God's laws (the laws of our being), knowing that we will be "damned" (punished) if we neglect them; knowing that there can be no design without a designer; knowing that there can be no effect without a cause, we try to know the cause, and we know of many causes why we are as we are in this life, and why the spirit world is trying so hard, at this time, to help us. We know that spirits have given to us railroads, steamboats, telegraphs, telephones, and all other improvements; and we know that we shall soon navigate the air and accomplish many other seemingly impossible things, which will bring us in closer contact with the spirit world. We also know that we would be much better and happier on this globe if there were not so many devils made here and sent to spirit life who return to torment and curse humanity. And much more do we know which the masses are not prepared to receive, owing to their false teachings. As a philosopher said: "Cast not your pearls before swine," etc., we deem it prudent to keep what we know within a given circle of honest truth seekers. We are therefore a secret ascetic sect, as were the Wise-men of the East, the ancient Magi, etc. We refer with pride to the teachings of Zoroaster, Brahm, Buddha, Pythagoras, Asclepius, Hippocrates, Hermes Trismegistus, Socrates, Galiles, Paracelsus, Galen, Agrippa, Albano, Cagliostro, Fludd, Dee, etc., down to the present.

We are eclectic in our principles, and try to practice all we preach or teach, and draw the great "Akasa." We follow the "Urim and Thummim" and the "Golden Rule" must be our guide. The philosopher's stone and the elixir of life are therefore in our possession and within the grasp of all the true and good.

Christian Rosencreutz, who died in 1484, it has been by some supposed, was the founder of Rosicrucianism, but this is a great mistake; as we claim to be the parent of Masonry, and much older than the Christian era. I know of but very few Rosicrucians in America. There is but one Rosicrucian College in the world, other than the one we now propose to establish in this nation; and through which all Rosicrucians have to graduate. All members are first received on probation and under instruction. From our circles suitable members are selected for the classes. From the classes they become pupils; after that they become scholars; then adepts and professors of the different arts and sciences. We have a ritual which must be strictly followed. "Do you desire to become a Rosicrucian? If so can you, and will you promise to live a truthful, honest, temperate and virtuous life? Will you deal with your fellow-mortals according to the Golden Rule?" You can then address us as you may desire, provided we are not put to any expense in answering you, as our time is money and we have not time to lose in answering curiosity hunters, though wishing to treat all with profound respect. Would that we could impart all we know to the world—gladly would we do so, without fee or reward—then would come the greatly needed changes without war or strife.

In body and spirit your friend, &c.,
R. D. GOODWIN, G. H. P. P. & K.

[In publishing the foregoing announcement for Dr. Goodwin, we want it distinctly understood, that we have no more approbation for Rosicrucianism than we have for any other scheme to conceal truth and knowledge from mankind in general. We regard them one and all alike hostile to the best interests of the race. Nothing in our view could better serve to show the abominable nature of Rosicrucianism, than the closing sentence of Dr. Goodwin's announcement. He says: "Would that we could impart all we know to the world, gladly would we do so without fee or reward—then would come the greatly needed changes without war or strife." If that is true, then those who withhold what they know, will be morally if not otherwise responsible for any war or strife that may result from the withholding of that knowledge. In our estimation the man who withholds any knowledge that is necessary to the peace or safety of society, is a traitor to humanity. We can see the matter in no other light.—Ed.]

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

A Withering and Deserved Rebuke.

20 Boone St., Columbus, Ohio.

Editor of Mind and Matter:

If anything coming from that direction could astonish me, it would certainly be the remarks made by the editor of the *R. P. Journal*, in the number dated January 27th, in reference to circles for the development of "low spirits." It is so utterly at variance with all true Spiritual philosophy!

In the first place, it is not necessary to get away from earth in order to advance. We are the children of this earth, so far as all conscious present existence is concerned, and if we seek to advance by leaving the earth behind, we are like those who forsake their mother, lest care of her should impede their progress in gaining wealth.

This earth is our undeveloped inheritance—an inheritance with possibilities equal to anything in the universe; and if we run away from it, we do not deserve an inheritance anywhere. I am sickened almost unto death with this everlasting "Summer land" nonsense. It is old churchism right over. "Oh, we are going to have such a good place, and we are going to be so happy, when we get out of this body: oh, yes we are, because we are going to get away from the earth, and all 'mid-sill' tendencies. Others are earth-bound, but we despise all things earthly, for we are Real P-are Spiritualists."

Boeh! The man or woman who thinks only of when he or she shall be happy—who works only for the reward, has not yet taken the first step in the path of genuine progress. They are babes who cry only for the mother's milk, and do not row on that.

"The way for such a moral monstrosity as Jesse James to advance is, to learn the consequences of his course of life, become repentant, and seek a higher plane. Contact with earth through a medium, would only intensify his earthly and selfish facilities, instead of holding them in abeyance."

If a statement could possibly be made, which would contradict more absolutely the whole of the facts and philosophy of Spiritualism than does that, I should like to see it—to read it—just for the curiosity of the thing.

What are mediums for, anyhow? If spirits intensify their earthly and selfish faculties by coming into contact with earth through mediums, it were wiser to kill every medium upon earth, than to permit of such communication, and the sooner we inaugurate another crusade against the "witches," by hanging or burning them, the better. It will not do, J. B., for you to say that you mean only such as Jesse James and Charles Guiteau, for this universe is governed, not by special or partial laws; and if what you state is necessarily true of one spirit, it is true of all. If ever you overstepped yourself, Sir, you did it when you made the above statement; and from this time forth, for you to even pretend to be a friend of mediums, is simply ridiculous.

"With this bloody record it might be plausible that he would feel oppressed, and the necessity of asking forgiveness. He, however, speaks in no such strain. He assumes the tone of injured innocence and makes a hero of himself."

Another utter ignoring of spiritual truth. Of whom should Jesse James ask forgiveness? Do not even nature's laws (to say nothing of the direct confirmation of spirits), teach that there is—that there cannot be such a thing as forgiveness of sin? Also, is there not in the above statement, evidence of an utter ignorance of the laws which govern the human mind? Let the vilest, the most desperate character living, accept the estimate of others, and they will do themselves an injustice.

"We are judged by the needs of Nature,
And not by the standard of man."

Every soul is conscious of aspirations toward the good and true, of which others cannot know; and, also, of temptations, of trials, and wrongs, to which, being subjected it failed to live its better life; consequently, when the strong tide of outward condemnation sets against it, it instinctively justifies itself, and the more you demand penitence, the more you can't get it. The soul is its own judge, but how can it do the work, justly its own, so long as others usurp its place. Hurried out of life—forced instantly from his body by one whom he had counted friend, the deed done to obtain the reward offered—it would be perfectly natural for Jesse James to feel as he says he felt—perfectly natural in view of the meanness of his betrayer, upon seeing that betrayer rewarded—to feel that he himself was as good as were many who condemned; and the remarks of J. B., show more of church self-righteousness, and of their characteristic demand for all who have not walked in their faith, to eat plenty of "humble pie" before being permitted to take even the humblest place in their ranks—show more of this kind of spirit than does anything that I have ever before seen, as coming from one claiming to be a Spiritualist.

Jesse James is a power, either for good or evil, and such treatment as the *Journal* suggests, certainly does not tend to secure such fearlessness as his (perverted though it has been) in the service of the cause of progress.

"She despises him, rebels against the influence, yet feels that she ought in charity to allow him to influence her. We do not hesitate in saying that such is mistaken charity. The spirit world is capable of taking charge of its own."

I wish I had the power to show up the above as it deserves. Brother Roberts, you have done well; but you have not, could not, in one or a dozen articles do it full justice. "She despises him." By what right? Is it through her own efforts she differs from Jesse James? "Feels that she ought in charity." Who is she, to talk of charity to the lowest of earth's creatures? The divine love which records justice is what is needed. It is but justice—not charity—to accord to Jesse James the opportunity to speak for himself; but when he learns the true law, he will never seek a medium who "despises him," and who questions as to extending "charity," for he will know that such mediums would unavoidably "intensify" his worse, or rather, his perverted powers. It is no wonder he should seek to justify himself, upon coming into such an atmosphere. My poor sister, whoever you are, you have much to learn.

"Quite capable of taking care of its own." They are not "its own," but ours—ours, whom we have sent there before their time—ours, who have been born and reared under the false conditions which we, in our ignorance, and our eager haste for wealth, do not even attempt to change; and now, for us to take the position that we will not aid

them, when they seek us, is the height of impudent assurance, to say the least.

The spirit world must do it all—must listen to our calls, and send us only bright spirits, while we continue to send them dark ones. They must do our work, and theirs also. If we refuse to listen to the pleadings of those below us, relatively; with what face can we ask light from those who are relatively above us? Let us at once, and forever, discard all such phariseism.

LOIS WATSONBROOKER.

[We feel it is due to the medium through whom Jesse James addressed the public, that it was not to her that the editor of the *Journal* referred, as questioning the propriety of his control; but to a medium in Colorado who had been pestered by a spirit purporting to be Charles Guiteau, to allow him to justify his murder of the late President Garfield. We so infer from the fact that we received a similar letter of inquiry from the same medium about the same time that we published Jesse James' communication, and criticized the editor of the *Journal's* brutal and heartless treatment of that persistent spirit. In the case of Guiteau and the medium he was seeking to use to get a public hearing, we took the ground that the columns of MIND AND MATTER were open for him to give any rational explanation of the influences that prompted him to commit that fearful act; but that under no circumstances would he be permitted through this channel to justify that insensate deed. It could do Guiteau, as a spirit, no good to come back and seek to reenact the insane folly he continued during the latter part of his mortal career. In this view of the matter we may be wrong, but we have given to it our best judgment, and must therefore be governed by it.—Ed.]

EDITORIAL BRIEFS.

Mrs. Anna Kimball lectures this month at Willoughby, Ohio. Address, Powell House.

Wm. H. Eddy is holding seances, with good success, at 254 West 17th St., N. Y. City.

Dr. B. F. Brown wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

Pierre L. O. A. Keeler, will hold seances and give sittings daily for independent slate writing. Address for present, Washington, D. C., Post-office.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

Mrs. Adeline M. Glading will hold a seance at Thompson Street Church, between Front and Frankford Road, on Tuesday evening, February 20th, for the benefit of the janitor. We hope to see a full house.

Mrs. Dr. Abbie E. Cutter of Wickets Island, Onset Bay, E. Wareham, Mass., is stopping in the city for a short time. Any person desiring to communicate with her, can direct letters in care of MIND AND MATTER office, 713 Sansom St.

Next week we will publish a most important communication from Pope Hormisdas, of the early part of the sixth century, given through the mediumship of Alfred James; also other valuable communications from various spirits.

Mr. F. O. Matthews holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

Dr. Wm. B. Fahnestock, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

Persons who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

Just as we go to press we receive information from Dr. J. V. Mansfield, the world-renowned spirit Post Master, that his most estimable and beloved companion, Mrs. Mansfield, has passed to spirit life; her funeral having taken place on the 14th instant, at 10 A. M. Thomas Gales Foster and Mrs. N. T. Brigham officiated as speakers on the occasion. We truly sympathize with Bro. Mansfield in the loss which we know he most deeply feels in this bereavement.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

[From The Scimitar, Memphis, Tenn., Feb. 5th, 1883.]

Startling Mediumistic Manifestations And Seemingly Most Convincing Proofs of the Truth of Spiritualism.

We were present on last Thursday evening at the residence of Mr. John Zent, in this city, during a spiritual seance participated in by a number of reputable ladies and gentlemen. We witnessed the trance mediumistic manifestations given by Mr. Edwin Keen, a highly recommended trance medium, who had reached the city only a day or two before. Mr. Keen was not introduced to any one in the house, nor do we believe that he knew the name of a single gentleman or lady in his presence. He certainly knew nothing, as no one in the house did, of the family relations of this writer beyond Memphis, and yet he seemingly produced the spirit of a brother who was murdered in Mississippi on the 16th day of June, 1868, and the medium's utterances which he assumed were but the utterances of the spirit of the dead brother, certainly conveyed a succinct and positively correct account of his murder and of other circumstances in connection with his death. If the medium guessed at what he was saying, we denominate him the "boss" guesser of the age.

The medium also produced what it was assumed was the spirit of the late Capt. John Elliott, of this city, and that spirit, through the medium, talked to this writer about some important business matters with which Capt. Elliott was connected in his lifetime. Capt. Elliott and this writer a short time previous to the death of the former, had a private and confidential conversation touching certain matters of business. That conversation was referred to, and in a way that seemed indeed strange. Certainly the medium could not know that Capt. Elliott and this writer had ever had such a conversation. These communications seemed to us most startling strange and we confess we were at a loss to know how to account for them on any other hypothesis than that of spiritualism. Still we do not know what to say touching the premises.

The medium gave other manifestations to different persons in the house. He produced the spirit of a beautiful young lady, accompanied by her brother. The spirit girl, through the medium, announced her name as Miss Dora Athy, and said that she was with her brother. She gave through the medium a most graphic account of her own and her brother's death, and she spoke most beautiful and heart-cheering words of consolation to her father, who was present; and with a slate held in his own hand, with a full light in the room, and no earthly chance for cheating, Captain Athy received a well-written message of love from his spirit daughter. The message was beyond all kind of doubt written on the slate when in full view of a dozen people and by an invisible hand. Those who think they can do so may attempt to account for this strange phenomenon. We give it up as strange beyond our power of comprehension. Mr. Keen is accompanied by Mr. Nelson Davignon, an independent slate-writing medium of great power, it is said. They will remain in the city some days, and they say they do not desire anything but a truthful test. They want no man to believe who is not convinced, and they demand that they be exposed if they are discovered in any of the trickery that is so often practiced by mediums. We believe in giving everything a fair trial. We don't know what to think of these strange manifestations. We only know that they are indeed strange. We hope all who feel any interest in the proper investigation of Spiritualism will see these young men.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

"Wants to See the Forces."—At a Spiritualistic Seance a Number of Men Attempt to Reach Bottom Facts.

Mr. Ackerly invited a *Post-Appeal* reporter to attend a seance at Liberal Hall, Wednesday evening, February 4th, at 8 o'clock. The invitation was accepted, and at the appointed hour the performance began. There was a small rostrum against the wall. On this a cabinet of black cloth was erected. In front of the cabinet Mr. Ackerly sat, with a lady and gentleman from the audience forming the magnetic chain. They were not seated long before spiritual manifestations began, such as rapping, drum beating, guitar playing, and so on. This continued some time, when a prominent physician of the city arose and said:

"I didn't come here to be humbugged; I want to know what is behind that curtain. If it is an earthly force I think it ought to be exposed; if it is an outside, spiritual force I want to believe it. Can I see behind that curtain?"

Dr. W. Bowman, pastor of the Liberal Church, answered: "It is not for us to impose conditions upon spiritual forces; but I will ask the spirit present if the gentleman can examine the cabinet." Two distinct raps meant "yes," and immediately a number of men surrounded the cabinet, and after examination, said they were satisfied there could be no deception. All during the seance some men would suddenly dash into the cabinet. One of them pulled one of the side curtains ajar, so that one-half of the audience could see into the cabinet during the manifestations. Atlanta, Ga., Evening Herald.

Health Retreat and Mediums' Home.

DEAR BROTHER ROBERTS:—Once again am I requested to ask for space, in your valuable paper for a charitable purpose.

Mrs. S. A. Jesmer, of Amherst, Vt., one of our best mediums, has hitherto been kept principally out of the field of mediumistic labor, by opposition and domestic cares; but now is left alone in a large house which constituted the sum total of her mundane possessions, and which she wishes to turn to some account, by converting it into a mediums home. But as she has not the means adequate to meet the expense of board and medical and magnetic treatment of sick and worn-out mediums exclusively, she wishes to take a few invalids who are able to pay from \$8.00 to \$10.00 per week, for board and treatment, hoping that thereby she may be able to care for some poor medium gratuitously.

Her medical guides are, Cohasset, Chief of the Narragansett, the celebrated Dr. Rufus Kittredge, and Dr. H. O. Wright, the late successful healing medium, who was accidentally strangled by gas in October last. Address, Mrs. S. A. Jesmer, Amherst, Vt.

CHARLES THOMPSON, ST. ALBANS, VT.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment. Fraternalty yours,

DR. HORACE M. RICHARDS.

The Positive and Negative in Nature.

Editor of Mind and Matter:

As friend Thompson don't find it convenient to reply to a question prompted by him near two years ago, what elements there are in nature not represented in the positive and negative poles of the magnet, I deny that there are any, but claim that the sexes have their source in these elements, and are subject to the same law of interchange as the source from whence derived. Conception, a transfer from one sex to the other instead of females being a secondary creation of a supreme invisible myth, as is now generally taught and believed, interchange of sex makes females the counterpart and equal of males, nothing else can. As the question is open to all, it cannot be too freely ventilated. If interchange of sex is true, it is as sure to revolutionize the opinions of mankind as was the discovery that our world is a revolving sphere instead of being flat and stationary. If a fallacy it should be easily refuted, I have known those who claimed to have a distinct recollection of pre-existence on this planet. As interchange makes a night and day side to all existence a necessity, would not that belief unite the conflicting opinions that now make our world a pandemonium instead of a paradise. Who will answer. Yours truly,

J. TINKNEY.

Westfield, N. Y., Jan. 29th, 1883.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

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That are honest and conscientious. Many of our mediumists who have been exposed (7) as: good and true, and those who are now slandering them will, by becoming acquainted with the laws governing the phenomena of Spiritualism, regret with bitterness their hasty, and, in some instances wholesale condemnation of mediums.

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[FOR MIND AND MATTER.]
LIBERALS RALLY.

BY MRS. A. L. CAMERON.

The clouds of oppression are drifting away,
As our banner in triumph now waves,
Our motto is "Liberty, Justice and Truth,"
These—the only religion that saves.

Let us root up old errors, false dogmas, and creeds,
As the swift tide of progress sweeps on;
Let us work our way onward by doing good deeds—
As the heroes of days that are gone.

Let us stand by that motto, and never recant,
Though oppression may bid us in chains—
Let us show them they cannot our true spirits daunt,
Though they draw the life's blood from our veins.

Then rally true Liberals, each one and all,
From Atlantic's shore to Pacific's blue wave,
And Europe respond to our rallying call
Humanity's interests to save.

Yes, rally you Liberals, youthful and old,
And mind not what tyrants may say,
Remember the time, is, when truth must be told,
Then rally by night and by day.

No longer in cowardly silence remain,
But throng to the front, for the light,
Then the battle and toil will not be in vain,
For Victory will favor the right.

Wayland, Mich., Feb. 6, M. S. 35.

[FOR MIND AND MATTER.]

MRS. MARY E. HARDY'S MEMORY FULLY VINDICATED.

BY JOHN HARDY.

A thousand thanks for your timely and crushing criticism on the letter of Bronson Murray, which appeared in the *Religio-Philosophical Journal* of December 18th, in relation to that most unwarranted and malicious persecution of the late Mrs. Hardy, inaugurated by that infamous self-constituted committee, yclept "The New York Seven," headed by Bronson Murray and Lita Barney Sayles, assisted by their Sancho Panza, T. K. Austin of New York City, and that arch enemy of mediums, E. Gerry Brown of Boston.

Under all the circumstances attending that cruel attempt to give true mediumship a deadly stab through the person of Mrs. Hardy, there could scarcely have been imagined a crusade so unjustifiable in its attack—so cruel in its intentions—although (thanks to the angels) so abortive in its results, as far as mediumship was concerned. All of which I shall now attempt to prove, by presenting to your readers some facts not so generally known as they should be. These facts will show up the dishonesty and insincerity of that short lived abortion, "The New York Seven," as well as its animus and workings.

Immediately previous to their attack on Mrs. Hardy, she had given six public seances (three of them gratuitously) in the city of New York, under conditions precluding the possibility of fraud on her part; conditions demanded and managed by members of that same junta. Aye, and under the very conditions demanded, by their twin sister, the late "Central Association of Spiritualists" in London, viz: "that in all public circles for physical phenomena the medium be so placed, and in such light, as to be continually under observation by each member of the circle." Still, nothing satisfied these medium haters. Miserable they were bound to be, so long as "Mordcau sat at the king's gate."

Without any further preface, I will now give the exact management and results of these six seances.

No. 1. Was a public seance in Republican Hall, reported and endorsed by the *New York Herald and Sun*, at which seance the medium was completely enveloped in a fine netting bag, fastened tightly around her neck, said bag being thoroughly examined by a committee appointed by the audience, both before and after the seance, and pronounced whole and intact, Mrs. Hardy sitting in the light in full view of the audience, as she did at all her seances. Result, a mold of a hand in paraffine under the table.

No. 2. A parlor seance at the residence of Mr. Newton, No. 148 West 43d street. Mrs. Hardy enclosed in a bag as before, which was examined and pronounced intact by the company. Result, a beautiful mold, claimed to represent the hand of the deceased wife of Oliver Johnson. Seance was pronounced perfectly satisfactory by all present.

No. 3. A gratuitous seance at the house of Mr. Austin, No. 118 West 57th street. Twenty-five persons present, among whom were Prof. Van Derwade and Stephen Pearl Andrews, who both sat within touching distance of the medium. At this seance Mr. Austin had, unknown to the medium, prepared a bag made of black cambric, in which he placed the table he had made for the occasion; bringing the top of the bag up over the sides of the table, and fastening it together tightly, on top; then a second layer of thick cloth was drawn over that, reaching the floor on every side. Result—under this most crucial test, they having it all their own way, a mold of a very large hand, the cast of which was left in the possession of the Austins. All present declared themselves satisfied of the genuineness of the phenomenon.

No. 4. A parlor seance at the residence of Mrs. Dr. Hull, No. 141 West 42d street. Mrs. Hardy having just left home from a sick bed, in order to fill her New York engagements, and having now sat three nights in succession, under the most crucial test conditions; especially the last one at Austin's, the invisible guides declared that she was too weak and debilitated for them to use her successfully for a mold seance, and in lieu thereof gave one of her usual seances for the materialization of hands and other physical manifestations.

No. 5. A gratuitous parlor seance on East 12th street, before a company of about thirty persons, among whom were Dr. Simmons, Madam Whiting, and other members of the Theosophical Society. At this seance the table was enveloped with a netting bag, securely fastened by Dr. Simmons and others, and then covered with other cloths. Result—a perfect mold of a hand found under the enclosed table.

No. 6. A gratuitous sitting at the house of the Austins, before a small company, when Bronson Murray, at the request of Mrs. Hardy, completely enveloped the table in his own way with a netting bag, tying the mouth of the same, placing it at the opposite side of the table from the medium, then covering the same with other cloths. Result—a mold of a hand left in the possession of the Austins. At this seance, also, the Austins professed themselves perfectly satisfied with the genuineness of the whole thing.

No. 7. A parlor seance, again at the residence of Mrs. Dr. Hull, fifty-five persons present. Mrs.

Hardy again was enveloped in a bag, tied closely round her neck by Mr. Murray and Lita Barney Sayles (these two were after blood). Result—the mold of a hand deposited under the table. The bag on this, as on every other occasion of the said seances, was most critically examined by Mr. Murray and Mrs. Sayles, pronounced by them perfectly intact both before and immediately after the seance, and not a hole or a break to be found. More than this; Bronson Murray, at a conference held at the Harvard rooms, on the Sunday afternoon following, and fresh from these very seances, gave an extended account of them and expressed himself highly pleased and perfectly satisfied with the genuineness of the manifestations.

To sum up. Here we have six seances, at each of which either the table or the medium was securely placed in a bag by the company—each time the bag being critically examined by the company, both before and after the sitting, and pronounced whole and intact—each time the mold of a hand was found under the enclosed table, and each time the medium sat in the light, a target for all the eyes present, so that her every movement could be distinctly seen. As for myself, at each seance I carefully abstained from approaching the medium or table, or having anything to do with the arrangements.

Such being the conditions under which these seances were held, Bronson Murray being present, assisting in the testing process and pretending to be perfectly satisfied of their fairness and the genuineness of the results; was it not strange that he, Murray, with his self-constituted junta of "Seven," with Austin for his cat's-paw, and E. Gerry Brown for his Sancho Panza, should immediately thereafter inaugurate, on such flimsy and groundless pretences as they put forth, a war on mediums, commencing with Mrs. Hardy.

Failing completely—miserably failing in that attempt—what was their next move? Using Austin as their tool, they put forth the following impertinent manifesto, which was published in the *Sunday Herald*, Boston, of April 30, 1876:

"I am authorized to say that the sum of \$500 is at Mrs. Hardy's disposal, if she will accept a really 'crucial' test of her power to materialize as she claims; which is simply to permit the employment of a cover of bobinet lace constructed without seams, large enough to envelop the entire apparatus, including herself.

"THOMAS K. AUSTIN.

"418 W. 57th street, N. Y. City."

The "Seven" now supposed they had driven one medium at bay by their bragged \$500 offer. But lo and behold! in the next issue of the same paper was published the following unlooked for response:

"Editor of the *Herald*:—You are hereby authorized to say that I accept the above challenge, word for word, precisely as written; and will sit under the conditions, and for the objects specified in said challenge. Time within thirty days; place No. 4 Concord square, Boston; arbitrators, a committee of seven, three chosen by myself and three by the challenger; these six to choose the seventh, who shall act as chairman of the committee; whose duty shall be to see that I fulfil my part of the contract, and that the challenger shall fulfil his. None of the *New York Seven* shall be allowed to serve on the committee; all questions to be settled by a majority vote; the amount of money, \$500, to be placed in the hands of the chairman, to be disposed of agreeably to the terms of the challenge."

"4 Concord Square, Boston."

Did this not mean business, Mr. Editor? Was there anything unfair about it? The *New York Seven* began to think they had caught a Tartar, and instead of responding, "All right, go ahead," they began hedging, and in the next issue of the *Sunday Herald* was the following:

SPIRITUALISM—MRS. HARDY AND 'THE NEW YORK SEVEN'—AUSTIN'S REPLY TO MRS. HARDY'S ACCEPTANCE.

"To the Editor of the *Herald*:

"I am just now in receipt of your paper containing Mrs. Hardy's acceptance of my proposition for a really crucial test. To call it a challenge as she does, except in the broadest sense of the word, is not correct. The facts are, that I have offered her that sum of \$500 if she will do a certain work, to wit: the production of a paraffine mold in the manner which she claims, as evidencing materialization under conditions which shall constitute a real crucial test, which conditions I have indicated in said propositions. Now, the money is here when she does the work, but it is my province to appoint time when and place where the work shall be done." [Indeed! I had an idea that it was customary for the challenged party to have the say as to time, place and weapons.—J. H.] "Also as to arbitrators, if such should be necessary, it is precisely from among those who know what her tricks are, that I should make my selection; and it is evident that none are better acquainted with those tricks than the 'New York Seven,' who detected and confused them." [When? Where? How?—J. H.] "But the point now is, does she really mean by her 'acceptance,' that she is able and willing to earn \$500 by proving to the world the genuineness of her claims as to the production of paraffine molds. * * * Now exactly what is covered up under 'word for word' precisely as written." I am at a loss to know. Is it a trick to get the money without doing the work? However, if it is intended that the very letter of that proposition is to be adhered to, [And why not, pray?—J. H.] "Instead of a proper technical contract of agreement drawn up after the acceptance was announced, as I had supposed and intended, I will assume that it is meant that we be governed by that proposition literally 'word for word,' and I proceed at once to the details, viz: The seance shall be held at a private house in 42d street, New York City, in the presence of a small party of well known Spiritualists, within thirty days from June 1st, though I am not bound by the 'word for word' of my proposition to submit to any committee, and I certainly did not contemplate such, I nevertheless concede so far as to say that a committee of seven arbitrators shall be chosen, three by Mrs. Hardy, three by myself, and the seventh by these six, the majority of whom shall decide any question of difference between Mrs. Hardy and myself, and their decision shall be final; and to save time, I here announce Mrs. Lita Barney Sayles, Mr. Bronson Murray, and myself as my choice for the committee."

"THOMAS K. AUSTIN.

"New York, May 12, 1876."

Seeing that this long rigmarole of meaningless quibbles was merely stupid hedging, mixed with bluff, Mrs. Hardy encouraged them—so well convinced was she of her powers with the assistance of the angels; she was not only willing to take

their \$500, should she succeed, but was willing to make it \$1000, and pay them that sum should she fail, and she responded, as follows:

"BOSTON, June 15, 1876,
"Editor of *Herald*:—To cut the matter short, I hereby inform 'the last of the Knickerbockers' (Mr. Austin) what I will do.

"I will give a seance before a Committee of Seven, who shall act as judges of the whole matter, and shall make all the necessary arrangements according to the agreement of the two parties. These seven judges shall be men well known in the community as reliable, sound and honest men, and avowedly disinterested on the subject of Spiritualism, on the claims of either of the disputants. I must choose three, Austin may choose three, and these six shall choose the seventh, who shall act as president of the judges, and shall decide all questions of disagreement by his casting vote. I will sit in light sufficient to be distinctly seen throughout the seance. Austin shall furnish a sack made of bobinet cloth, which cloth shall be seamless, in which the judges shall envelop me completely, tightly securing the mouth, and sealing the same. Should I succeed under these conditions, in obtaining the mold of a hand, foot or face; the judges deciding that the bag remains intact after the same, then the president of the judges shall deliver me the sum of \$2000. Should I fail in obtaining the mold of a face, foot or hand, then the president of the judges shall deliver the said \$2000 to Austin. The above sum, \$2000, shall be deposited previously in equal parts in some Boston bank (designated by the judges) by Austin and myself, payable to the order of their president. This seance shall take place sometime within thirty days from June 1st, either in Boston or Providence, at any house the committee may designate. None of the self-constituted committee of the *New York Seven*, who have already pronounced against me, and who have been engaged the last two months in publicly slandering me shall serve as judges at this seance."

"MARY M. HARDY."

This, Mr. Editor, was the last we heard of their challenge. They, unfortunately for themselves, commenced their attack on the wrong medium. They found more than their match, and were squelched. The whole affair ended in a few feeble growls from E. Gerry Brown in his long since defunct *Spiritual Scientist*.

Mediumship was attacked by its enemies through Mrs. Hardy, and she bravely took up the gauntlet, and gave blow for blow to the end, with what result your intelligent readers can judge.

[This attack on Mrs. Hardy was an attempt to recover the ground that was lost by the enemies of Spiritualism and its mediums, when the Young Men's Christian Association of Philadelphia made such a failure of the "Katie King Imbroglia," through the bungling knavery of William O. Leslie, Dr. Henry T. Child, Eliza White and Wm. W. Harding, and it hurt nobody but themselves and their tools. It was the forerunner of that systematic war upon mediums, which a year or two later (after the instigated assassination of Stevens S. Jones) was set on foot by the *R.-P. Journal*, under its present editor. Mr. Hardy does well to give this resume of the facts which laid the "New York Seven" low, and which contributed not a little to consign the *Spiritual Scientist* and E. Gerry Brown, its editor, to the tomb of spiritual oblivion. That attempt of the pre-Bundyite enemies of spiritual media to injure them, was the repetition of the viper, which, finding himself in a blacksmith's shop, sought to satisfy his malignity and venom by biting a file. Mrs. Hardy ended her useful life as a consistent and faithful medium, and now enjoys the fruits of her well performed labors in a happy and still active state of usefulness. Her accusers still live to reap the harvest of their mean dishonorable treatment of that ascended noble and grandly sustained medium.

[Rochester Democrat and Chronicle, Monday Jan. 29, 1883.]
THE BIRTHDAY OF PAINE.—ANNIVERSARY OF THE BIRTHDAY OF THE PATRIOT.

Address of Dr. Farlin on the Character of the Deist Patriot and Philosopher, on the Occasion of his One Hundred and Forty-sixth Birthday, A Tribute to His Patriotism and Genius.—Paine as an Inventor.

A meeting was held last evening, at the home of Mrs. Amy Post, Sophia Street, in this city, in commemoration of the birthday of Thomas Paine. Addresses were made by Dr. Farlin, Mr. Chapel, Mrs. Gardner, Mr. Thayer and others. The following is in substance the remarks of Dr. Farlin:

"One hundred and forty-six years ago, to-morrow, there was born in Thetford, county of Norfolk, England, the man whose life and loyal services to humanity, we have met to commemorate. A person who, in a life of seventy-two years, made for himself the truest friends and bitterest enemies man ever had. I do not believe in the language of fulsome eulogy, therefore shall not indulge my imagination or seek to delight your fancy with it. But if I speak in the language of soberness and truth, of Thomas Paine, I cannot be accused of flattery. History records little of the life of our subject prior to the age of thirty-seven years. We only glean that he was trained to the business of his father, who was a stay-maker, but, disliking it, was appointed to a situation in the customs, and became manager of a tobacco manufactory. Here, his income being small, he became involved in debt, and was dismissed the service in 1774, after which he came to America. Had Thomas Paine remained in England, being a member of the middle class, he could never have risen to a position above respectable mediocrity. Here all was changed, and the transcendent genius of the man found ample scope. The representatives of thirteen feeble colonies were kneeling at the feet of that royal figurehead of stupidity and inanition, George the Third, and pleading for a restoration of the privileges enjoyed prior to 1703; they did not dream that they had rights independent of the mother country. Then it was that Thomas Paine, fresh from English soil, and smarting from the effects of English oppression of labor, said to our fathers 'Fidelity to yourselves, your homes and happiness alike demand that

you should assume a different attitude toward the infamous and oppressive government of Great Britain.' You should not whine about grievances, but tell Great Britain that you are no longer bound to yield obedience to her government, that you have a right to affirm your own sovereignty and your independence." This was said in "Common Sense," the first political hand-book published in America, issued on the 17th of January, 1776; it was the key-note of the American Revolution, and a prophecy of the Declaration of Independence, which succeeded it on the next Fourth of July. Of "Common Sense," two months after its publication, George Washington said: "It is working a powerful change in public opinion." General Lee said of it: "I own myself convinced by its arguments of the necessity of a separation." Lossing's "Field Book of the Revolution," says: "'Common Sense' was the earliest and most powerful appeal in behalf of Independence, and probably did more to fix that idea in the public mind than any other instrumentality." Morse's "Annals of the Revolution," says: "The change in the public mind in consequence of 'Common Sense,' is unparalleled." Samuel Adams said: "'Common Sense' awakened the public mind and caused the people to call loudly for Independence." "Common Sense" achieved a circulation of over one hundred thousand copies, when our population was only three millions. Pardon me three more quotations from "Common Sense," and I will pass to other considerations; "The sun never shone on a cause of greater worth. 'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent—of at least one-eighth of the habitable globe. 'Tis not the concern of a day, a year or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now." "Let the names of Whig and Tory be extinct; and let none other than those of a good citizen; an open and resolute friend; and a virtuous supporter of the rights of mankind and of the free and independent states of America, be heard among us." "Of more worth is one honest man to society than all the crowned ruffians that ever lived." I submit that these quotations breathe the language of pure patriotism and inflexible integrity. During the revolutionary war, Paine accepted the lot of a common soldier, and with a small hand printing press issued occasionally *The Crisis*, which became to the weary and often disheartened soldiers, a pillar of patriotic cloud by day and an altar of self-sacrificing fire by night.

In the first number, issued just after Washington's defeat on Long Island, when he was compelled to evacuate Forts Washington and Lee, and when the snow over which the men retreated was reddened by their bare and bleeding feet, Paine said: "These are the times that try men's souls. The summer soldier and the sunshine patriot will at this crisis shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily overcome; yet we have this consolation with us, that the harder the conflict the more glorious the triumph." Again; "Oh, ye that love mankind! That dare oppose not only the tyranny, but the tyrant, stand forth! Every spot of the old world is overrun with oppression. Freedom hath been hunted round the globe. Asia and Africa have long since expelled her. Europe regards her like a stranger, and England has given her warning to depart. Oh, receive the fugitive, and prepare an asylum for mankind."

In the last number of the *Crisis*, issued after the war was ended, occurs this passage: "The times that tried men's souls are over, and the greatest and completest revolution the world ever knew gloriously and happily accomplished." In 1788, Paine went to England, and in 1791, published the *Rights of Man*, a reply to Burke's *Reflections Upon the French Revolution*. One brief quotation will serve to show that Thomas Paine was the first great anticipator of abolition. It is this: "Man has no property in man."

His assaults on the British constitution exposed him to government prosecution, and in 1792 he fled to France, then in the incipient stages of that ferment which preceded the French revolution. France received him with open arms, and the department of Pas-de-Calais elected him a deputy to the national convention, where he voted with the Girondists; during the trial of Louis XVI, he proposed an asylum for the deposed king in America; for this he was, in 1793, at Robespierre's direction, ejected from the convention, and thrown into prison; here he wrote his famous "Age of Reason," an attack upon Atheism and Christianity alike, and in favor of Deism—for Paine was a Deist, of the school of Lord Herbert, of Cherbourg, John Toland, Lord Shaftsbury, Matthew Tindal and Lord Bolingbroke. Of his theology two or three quotations will show the character: "Any system of religion which has anything in it that shocks the mind of a child cannot be a true system." "I believe in one God, and hope for happiness hereafter." "The world is my country; to do good my religion; my brethren, all mankind." This was Paine's theology, and may fairly challenge comparison with the popular system of today, and fear nothing from the result. After fourteen months imprisonment, Paine was released at the intercession of the American government, and restored to his seat in the convention, from which he retired to private life, and occupied himself with the study of finance. In 1802 he returned to the United States, and in 1809, on the 8th of June, he entered into final rest without a fear, and with no shadow of regret to cloud the sunset of his noble life, no mist of superstition to veil the glory of his eternal day. Among the world's inventors Paine has an honored place; the iron truss bridge, which he invented, now spans our thousand streams, a graceful monument of his mechanical genius; he was the inventor of the planing machine, which relieves the weary mechanic from much of the severity of his olden toil, and he was the first to suggest steam navigation, although not to practically carry out the idea. Because of Paine's theology, his patriotism has been forgotten, his motives misconstrued, his character maligned, and his monument desecrated. The wind strikes the cascade, and for a moment interrupts the flow of its waters, dashing it into spray and tossing it into foam, but below the continuity is regained, and it flows on and on, a thing of beauty and splendor. So the blasts of envy and slander may for a moment interrupt the current of his fame, but eventually the stream of reputation will flow on, sparkling in the brilliancy of his goodness, and unstemmed by the malice of his enemies. And in that day all who are loyal to liberty and truth will reverently uncover at the mention of the author hero, Thomas Paine.