

Mind



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THOMAS PAINE.

BY MRS. ELLEN M. BOLLES.

Read by the author before the Providence Liberal League, at its Paine Memorial meeting, held in Narragansett Hall, Providence, R. I., January 20th, 1879.

Every age hath had its tollers
For the welfare of mankind,
Striving nobly for the good,
Of the human mind;
Men and women loving duty
Better far than fame or gold,
Who, in face of persecution,
Standing firm and bold,
Shrunk not, while the world in anger
Cursed them with vindictive wrath;
Balked them in their earnest labor,
Screwed with thorns their path;
Followed them with fiendish malice,
Tortured, burned them one by one,
While it gave to God the glory
Of the deeds thus done.
When the age of rack and thumbscrew
At last, forever passed away,
Still the power of superstition
O'er the world held sway;
And it yet pursued with slander
With most wicked shameful lies,
Those who dared dispute old teachings,
And the church despise.
Friends! to-night we meet together
To help restore one noble name
To its well-earned place of honor,
On the roll of fame.
Kings and priests once quailed before it,
And they strove, in hate and fear,
With lying tongues, his name to blacken,
Lest the world might hear,
And heed the thoughts he dared to utter,
And the souls of men be fired
With an ardent love of freedom,
By his words inspired.
But their lies are proving useless,
And as mist before the day,
Are their slimy webs of falsehood
Being swept away.
For the "Age of Reason" cometh,
"Common Sense" leads in the van,
And the march of progress tendeth
To the "Rights of Man."
Yes, the world is marching onward,
And its lies are proving vain;
For it yet shall love and honor
Noble Thomas Paine.

SPIRIT COMMUNICATIONS.

MRS. J. M. P., MEDIUM.

February 23d, M. S. 35.

ONE OF THE GUIDES.

I wish to say that we are working to accomplish a certain object; and you understand, by this time, that there are a variety of influences operating, and striving to retard the work in some particular way. Now, we do not fight individuals, but, under all the circumstances, to-day, we think it would be better not to admit any one outside of the usual circle.

CHARLES LE FEVER.

(Three miles from Lancaster, Pa.)

I want you to understand that we are coming into what are called critical times, and it will be well for each one to be very particular in regard to themselves, for there are forces at work that mean, in some way or another, to overcome or break down the labor that we have accomplished; but feeling our strength to be perfect in itself, it need not necessarily cause you to tremble; but face the events as they come, one after another, before you. We have no desire to war against any created being; for we know that each one is governed by a law that acts in a manner that sometimes makes men and women seem to be any other than good. Yet out of all this variety of acts there is growing a system of perfection. Now, I am with you to ask you to keep a sharp lookout in every direction, and weigh carefully for yourself each circumstance that may arise in your path. We are not here to control nor to lead you, for you have an individuality of your own that is able to distinguish right from wrong. The time is coming when individuals will learn that you have been a true man in every sense of the word. It is not necessary for me to reiterate that fact; for you know within yourself that you have been working to accomplish a great work for humanity, and they, in their ignorance, are unable to comprehend or understand the sacrifices you are making for the truth. We are with you to advise, to reason, and to look forward to see what will be best to be done; and we ask all earnest workers in the field of reform, to allow us to be ourselves and to work for their benefit, although at times we may seem to be working contrary to their interests. Now, the work has commenced, and it is well that you have knowledge such as you have, for it will require you to be particularly careful for the next few weeks, and it is with anxiety that we look forward to events. For we see some of them shaping in a direction that looks entirely disastrous, but knowing that we have power in the future to accomplish the work that we wish to do, we don't want to cast a shadow over your pathway. We only ask you to be on your guard, to look out and prepare yourself for whatever event may arise. We had to use an enormous power to accomplish what we did this morning, for the instrument is so particularly sensitive in regard to the feelings of humanity, that it is almost impossible for us to bring her to give nterance to our determination to accomplish

what we wish. We will gain strength in a few moments. My name is Charles Le Fever. I come at the request of one of the guides, to gain strength for myself and give the information I have done. I lived three miles from Lancaster, Pennsylvania.

GEORGE WARNER.

(An Old Revolutionary Soldier.)

You understand this subject as it really is; for the question now before the human family is, whether they shall possess the liberty to be themselves, or be crushed and controlled by bigoted minds. The battle will have to be fought sometime or other, and it seems to us that the event is almost here and the work in reality has begun. We ask each one of you to gird on your armor and be strong and determined in the direction of right. For Truth is eternal, and the forces operating in various directions cannot overcome the labor that we are determined to perform. Recollect that you have the assistance of the sires of the Revolutionary War; men tried and unbroken under some of the most unfavorable circumstances that have ever seemed to exist in the world's history. Yet, with all the disadvantages—with all the trials and difficulties, hunger and cold—you see that they, in the end, made this wonderful country what it is to-day. Need you hesitate, with all these forces around you, working and attracting men and women to accomplish this one object, that is to allow men and women to know that they possess an identity and have a right to exercise it according to their ability? I see the double necessity for vigilance, and we ask you to be very particular; for there are events coming that will not only make you feel sad at heart and almost discouraged, but there are events that will electrify others as well as you, and make them see the necessity of coming to the front and of standing ready for the battle. We are making preparation to unfold to you some things that will be of vast importance; but we will wait a little longer, for this one reason: We are accumulating power and evidence sufficient to overthrow the strongest fortifications that the enemy may rear to destroy your progress. I am unable to bring myself into a condition to realize the events of the past month. When you see the desolation that has been produced within a few weeks, it makes one feel, indeed, that something must be done, and that soon, to bring the human family into a condition of quiet and peace. If it is necessary for us to battle with the enemy and crush out some, we must actually do it to accomplish our work. For the greater good to the many, a few, perhaps, will suffer. But I will say to you that, with the obstacles you are meeting, you will at those times when most tried, and when the pathway looks darkest, have a ray of light to pass over your pathway and help you out of the gloom. George Warner. Question.—Of what place? Answer.—I had no place of residence in particular. I came to this country to make a home, and lost my life at Bunker Hill; and fought and bled for the sake of making an independent government. I am ready to put on the armor again, to go forth. Although I may use a frail instrument to do the work, yet I feel able to battle again and accomplish what was not accomplished through the sacrifice of my life. Question.—What country did you come from? Answer.—I came from London, England; but that was not my home. I lived in the country, a short distance from London. I was born and reared on a farm, but I got tired of poverty and labor, and came to a country that I thought would give me an opportunity to make a home and a possibility of possessing some of the comforts of life. But when I saw men struggling in the tyrant's hands, I had such a desire to see them liberated that I enlisted and went to work to save the country from destruction. (You are very welcome, here, this morning. These assurances of sympathy and approval from the spirit of one who gave his life in the defence of liberty is a great satisfaction.)

REBECCA SHANTZ.

(Lancaster, Pennsylvania.)

GOOD MORNING:—This is a real pleasant morning, but it seems to me you don't feel as good as the morning. I don't feel much depressed, but feel that something ought to be done. We and others come to aid you, if we can, and I know we can. We want to give you that assurance. Now, I feel like talking to you in this way. You have listened to a great many prophecies through this medium's lips about wonderful changes that are going to take place in the government; and you certainly, if you can reason, know that there must be something very startling to come up to bring about such wonderful results in a short period, and it is really the hour, now, for the work to commence to free the country. You are having your experiences, and if you watch yourselves closely you can see so many influences operating upon you, that you will be aware that there is a great effort being made by a great many spirits that are anxious to delay this wonderful change as long as possible. But the time has now come for you to discriminate and work on; for I tell you that every word that has been promised to you will be fulfilled to the very letter. I wish to speak of a little matter that does not concern me. You know in what direction you are looking for important work that has been promised, and it is very near being accomplished, and I want you all to keep as nearly in harmony as possible, with

the variety of influences that are acting upon you. For the work is to be done soon, and the leading man that controls sees the possibility of its being done soon, and the influences that are manifesting so much earnestness and have been controlling, are awaiting the moment when they can snap the trap. This will be just like catching a rat; and I feel so glad the opportunity is coming, for it has been looked forward to for many years by the very individuals that are doing the work. But they did not understand that they could ever do it in the manner they do; and it is creating one of the greatest excitements in spirit life that was ever known in the history of spirits, and that has been eternal. You see, it is this way. If there is anything on your side of life that creates an unusual interest, every heart goes out in that direction, and the sympathies of the whole community may be excited in favor of something that they would really be against if it did not come to them in the right way. The great hordes of spirits are throwing themselves forward in order to have an interest in such a movement. I am getting excited over the conversation, but you, being in the dark, do not comprehend what is around you, and I don't want you to get excited. I used to be a Christian. I don't know but what I ought to make some apology for coming in here; but I don't feel like making it. I was just like all the rest, held in the fold, and I did not know it until I got out. I am not so much of a Christian any more. I claim to be a human being, and don't want to get beyond that. I feel that there are necessities in life that no one ought to ignore or get ashamed of. I am back here to say I was a very active Christian, and I did some things that would never have been tolerated if I had not been a Christian; but it was all right on that account. It is all according to what appearance you make, and if you put on a semblance of Christianity before the eyes of mankind, they will not see your little misdoings. I feel an interest, sir, in your work; and I do feel, sir, that you have to encounter difficulties. [We bear them patiently.] I don't know that I would have ventured in, if I had not seen you were so patient. You will live to have your reward for all the difficulties you encounter; and it will not be so long ahead. You have good influences around you, and that is the reason they want to break you down and retard the work. But there is a power back of this that is not blind nor ignorant, nor unable to know what they are going to do. It is a power that seems able to manipulate the minds of the people to do inconsistent things, and then manipulate them so that they will be conquered through the forces that wish to conquer. You understand how I wish to convey my words of cheer. I am not a Christian now, and am glad of it. I can get in better company without thinking so much about it. I tell you there are long headed individuals around here studying the case out; and there are some things they have not yet completed. Others are studying their best to know how to upset the big tubs and spill the water out. But never mind, there are some wide awake individuals on my side of the house ready to do the work. By the way, you never asked me where I came from. I came from Lancaster, Pennsylvania. I knew the man who communicated. I have felt I would like to get into company that could see and understand things.

FATHER MATTHEW.

(A Roman Catholic Priest.)

I did not wish to lose an opportunity like this. It seems like coming out of a great power that holds me constantly in a position to see and understand, that when I possessed physical life I misunderstood some of the most important lessons of morality; and by coming here, I hope in some way to get free from that constant force that is holding me to see and understand, that in some way I was the means of holding minds in subjection. Now, as I make an effort to express my thoughts, I do not feel that sense of sorrow that I did before I entered here; for it seems I am able to reason a little differently, or to understand some of the events of my life more perfectly than I did. I find in this organization something really different from what I possessed myself, and that gives me the power to trace past events. Now, I can see that I was dependent on an organization that would have shaped my destiny entirely different from what it was, if there had not been influences operating upon it, and leading it in a direction that suited the minds of others. From early infancy the first knowledge I possessed of anything was, of attending the church; and also, I became conscious that it was expected of me to do an important work in the church. I belonged to a family that possessed considerable wealth, but being a young member of the family, it was thought that I, in some way, should take charge of myself, and not depend upon the substance of my parents; and being perfectly religious, and in rapport with every condition of that kind, they expressed a wish that I should dedicate my life to the church. And, after coming to that conclusion, they made my surroundings such as to compel me to turn my mind in that direction. At that time I felt that my human natural desires were what men and women to-day call the promptings of the devil. I gain the impression now, that to enter the kingdom of heaven, I thought it was not necessary to persecute the body and to crush out every desire of the human organization. I believed and practiced what I have told you. I struggled hard with a strong magnetic nature to make it something entirely

different from what it was; and accomplished that work beyond the expectations of my friends. But I did not feel that I had accomplished much after crucifying myself year after year, looking upon youth and beauty, and lovely female character, with its kind sympathetic nature, approaching me, to bear unto my ears some of its defects. What do you think my experiences were, when listening to some little prattle that was innocent in itself? My whole being, controlled by that love pure and divine, must be crushed, and I not allowed, in any way, to manifest that love which I possessed for humanity. Yet I lived and worked, doing much good; but the world thought that I felt I ought perhaps to enter the kingdom of heaven, after subjecting my own physical organization to so many miseries, crushing out every atom of my own identity, and striving to be something that I was not. Yet, when the hour arrived, and my friends gathered around my mortal form to see the spirit enter into heaven, some place beyond anything that men and women who did not dedicate their lives, or sacrifice themselves, could expect to enter, what did I see? What did I experience? Now, I want you to listen, for I am here for the purpose of allowing individuals to understand the exact condition of the martyr to bigotry and superstition. What did I see? and what did I experience? Darkness—darkness—so dark that it could not be penetrated; and it was a long time dark indeed. And after light was given me, what did I see? A spirit dwarfed and mangled, without the capacity to be itself, simply through misdirection. Now, that was my experience, and it is not an exceptional one. I have but to cast my eyes around, and I see so many mutilated spirits that it seems it would take the power of the universe to free them, to make them things of life and beauty. Are we to be condemned? Are we to be lost forever, simply through mistaken ideas? No. That power that rules and controls all, gives us the same opportunity that it does to other departed spirits. We enter into the home and see what domestic life is, and the beauty of the unfoldment of the young mind. We come to you, not to intimidate—not with hatred—but with a desire that you may put forth every effort in the direction of liberating the human mind from the toils that seem to surround and encompass it, and do not give liberty to the human soul to be itself. If I had been left alone, without the tender care of parents, and allowed to develop myself as my organization and abilities were inclined, I would have been one of the brightest lights the country has ever known. But, encompassed—hemmed around—and unable to act, except from the influences that surrounded me, you hear the result in my history to-day; and may it be a warning to all men and women, not to conform to the rules and regulations of a Society that is corrupt within itself. But let each individual soul enlighten itself, and learn wisdom by its own experience. Father Matthew, Frankfurt-on-the-Main, Germany. Those who read the paper may recognize me, for your paper is read by our Society more than you are aware of. Question.—Were you a Jesuit? Answer.—Yes.

BENJAMIN STROUSE.

(Three miles from Quakertown, Pa.)

I am in a quandary, now, as to how to open my subject. Perhaps I have undertaken more than I will be able to perform; but they say, "nothing ventured nothing won." I have for a long time been studying one thing, and that is, how sensitive people are in regard to their religious sentiments or ideas. It seems you can approach an individual in any direction, and really be unkind; but so long as you do not touch their religion, they will submit to almost anything. Now this is evidence to me that there is something wrong in that one direction, or people would not place a barrier between themselves and persons who approach them in that direction. If that power or that religion was what it ought to be, individuals would have no occasion to fear the whole world, for that power would protect them. And it looks to me as if there was a lack of confidence, even in what people claim to possess. In studying individuals in this way, I have come to one conclusion, that all the professions in the world do not amount to anything at all, so far as they lead to the happiness of the human family, and are a universal cause of distress and misery. If my coming here to-day results in any good whatever, I hope it may be in the direction of giving light to humanity in regard to themselves. In all ages of the world, men have striven to make systems for individuals to live by; or at least systems for them to worship by. All these systems bear heavily upon human organizations, for they in some way crush out humanity and make a semblance of something that does not really exist. It is better for men and women to be human than to profess to be religious; because in claiming to be human, we do not expect of them anything but human acts. Through that means individuals learn to perfect themselves. Now there is a principle or law, in nature, which, when understood and applied by the human family, all inharmonious will cease to exist, and men and women in reality will be brothers and sisters. That law does not bind individuals to be anything but themselves, and does not require any one to be anything more than human. Men and women need not despise the necessities of their lives. It is necessary for individuals to eat, drink and be merry; to live lives of usefulness and of benefit to themselves and others. This is something that I do want every reader of your paper to understand that

profession is not practice; and it makes no difference how loud you may sing, or how devout you may be in your prayers, if you do not act out good principles, it amounts to nothing—nothing to you, except something to destroy or make a condition for your unhappiness afterwards. When we talk to you in this way, we do not claim that we did not commit errors ourselves, and that we did not misunderstand many things that are plain to us to-day; but we do ask you to allow yourselves to be human, and not try to make something beyond the power of the human organization until the time arrives for you to do such work. I am not inclined to condemn any one, and Christians sometimes may have the idea that we think more of one individual than another, and that we wish in some way to ignore their individual interests. This is not the fact. We work out a system that we feel will, in the end, result in just what we have promised; and as spirits we must act according to our best judgment, being governed always by a sense of justice within ourselves, doing by others as we would wish to be done by; and we want all the instruments that we use and that are working for the cause of truth to understand this matter now and forever. We may be able sometimes to do work in one direction with one individual, and may feel that it is necessary for us in some way to interfere with the desires or objects of others, but we do not mean to be unkind or unjust. But we do mean to have men and women learn this principle as soon as possible; for the great amount of trouble that exists through mediums not having independence themselves, and their controls not allowing them to be themselves, they have not the independence to say what they do or do not desire. But in controlling organizations, we ourselves submit to things sometimes, that we would not submit to, but for seeing that otherwise discord would result; and therefore we look on and allow such things to be. But henceforth we want you to understand we will act according to our highest judgment. We do not want to be unkind to any one, but we must do our work in a particular way. We see that you understand that, and have a feeling in that direction. We are glad such is the case. We want freedom for you and every human being. What is freedom? And how can you understand freedom unless you understand one another? I am perhaps straying around and not doing a great amount of good. I don't want to take people out of their regular line. I want them to be themselves; and the sooner that is done, the sooner the work will be done. Ques. What is the name? Ans. Benjamin Strouse. I lived two or three miles from Quakertown. Ques. Did you know this medium? Ans. No. Nobody here knows me, but I came in all the same. Ques. Were you a Christian? Ans. I claimed to be. Ques. A Lutheran? Ans. Yes.

JEREMIAH GILLAM.
(Near Bristol, Pennsylvania.)

I have been trying for some time to get hold of this medium, to give a communication, and I don't know whether I have done just right now; and not understanding the law of control well, I will try to say what I have got to say as soon as possible. I have friends who would, perhaps, be glad to hear from me, and at the request of one of them I come here. I have been looking to see what I would be able to communicate that would be of any use; and I would say to my friends that the injustice of the past will be overcome in some way. Individuals cannot expect to do one wrong after another, without in some way or other having the powers to operate upon them and to compel them to do justice, whether they will or not. I am not able to talk as I would like to, and I have just come in here to make a condition so that I can return. And sometime, when I understand this thing better, I will come back and give the required communication. I feel weak and miserable and hardly able to talk, but I understand that will leave me after I leave the medium. It is only to gratify one friend that I return to you to-day—my grand-daughter. It is only on account of my anxiety. You may give my name as Jeremiah Gillam, and I lived near Bristol, Pennsylvania. I will try and come again and give a sensible communication, because I do not feel able to do so this morning. Ques. Who is the friend you want to reach? Ans. She comes here occasionally and she is waiting for a communication. She was here some time ago, and I was here, but could not control. But I know she is anxious to hear from me, for she feels a desire to know if we are all happy. Tell her, spirit life is always happy, even if people expect to be made unhappy by not conforming to all the rules and regulations of society. I want to return, and I expect my anxiety makes a condition that I cannot do so. But some time I will come and explain things to her in a way that she will know what to do, when I get over my excitement. It is this way: she wanted to do something and did not see the way clear; but the hour will come right after awhile.

HANK CRAMER.
(Concord, N. Hampshire.)

Where am I? (In the office of MIND or MATTER.) Where is that? (In the city of Philadelphia, No. 713 Sanson street.) I never heard of such a place as that before, but I got here. (We can explain that to you. Some one brought you here. Didn't you come from some where, and don't you know it?) Of course I came from somewhere. (Perhaps you were too anxious. Do you know that you are a spirit?) I don't know what I am: that is the botheration of it. (You are a spirit and have taken control of a medium.) I would like to know what kind of a thing this is here, and what do you keep here? (This is the office of a Spiritual paper, and you are a spirit, giving a spirit communication, through a spiritual medium, and that medium a lady.) Where is my body? (It was put in the ground and buried. You are dead. Don't you know that?) I ain't dead. (You are what the world calls dead.) Now that to me beats h—l. Ques. Did you expect to go to hell? Ans. If you ask me what I expected, I didn't expect anything. It seems to me I don't know much about anything, but I know I ain't dead. (You will be all right after a while. He turned, and as if addressing an invisible spirit asked, didn't you say that if I followed the crowd I would see something? I would like to know what all this means? (Addressing those present he said.) He says I have got to tell something about myself. They called me Hank Cramer. I was born in Concord, New Hampshire, but I was not there long. Then I went to New Orleans. Ques. What was your business? Ans. I carted

a good deal, if you call that business. I got on a bust and got shot. That is what made my head ache so. I did not have a chance to know as much as some people, because I had to work. And I want to say to you if this is the place where people get made over, I am much obliged to you. I tell you I did not believe there was any hell, and I thought I would have to live in this kind of a machine always. (In spirit life you can be of great use by helping a great many spirits that are as ignorant as you were about these matters.) Ques. What did your people do in Concord? Ans. My father was a shoemaker and was like most of my ancestors, for they all liked rum. I have been gone a long time. There is a big man here. He spoke here this morning, and he wants to help somebody else out. I have got among friends I believe, but my head aches awfully.

HENRY RACER.
Paris, France.

It has exhausted my power to come in here considerably, but I feel that I must begin to take a step in the direction of progress, if it is possible to do it through any one else. When you understand that I lived a good many centuries ago, you will not be astonished at my feebleness, or inability to do like other people do. I have to try and gather my ideas as rapidly as possible, for I am unable to speak fluently through another's lips. But since I visit the earth I find that things have entirely changed, and if I had not been told how events have been shaping themselves, I would have been entirely lost. But you see I understood this thing of spirit control, or, at least, I understood psychology and mesmerism to a certain extent, and therefore I am conscious of things going on. But not having the practical experience of control, I cannot make the advance that I wish, so I am brought in here to-day by some friends who feel as if they would like to have me assist in some of the work that has got to be done, knowing that my experience will enable me to guide and control a number of minds. They brought me here to make the first step in that direction. Now, I want to state to you the truth as it is, so that you may know out of what I have come and how I mean to do in the future. I understood these things better than some people, but I always did like to hold a good deal of power, and I held people's minds down on account of that. I could not give up my love of authority, although I had knowledge enough to know that I was holding people in a position that was not natural to them, and would sometime be very destructive to their happiness. But to-day I was brought in by a force that I was unable to resist, and having a desire to come in and get some knowledge that I might put it to some practical use, I took hold of this delicate little thing (the medium) and undertook to be myself, which would be utterly impossible if I had not understood something of the manner in which I was to act, but which only attends me while I hold on to the organization. After I leave I will have just as much vigor as I ever possessed while I remained in the physical form and acted in that state. As it is, the people did not expect me to say anything very intelligent, because I have taken just the conditions that I went out in, so that I come straight from that starting point. I am unable to hold on much longer, but feel I would like to go around and see the country some through physical eyes. But I believe I will not be able to do that. You can just put my name down as Henry Racer, and I lived in Paris, France, a number of years, and lived to be very old; but I have no name in history, nor is there any way for you to discover anything about me. That is I existed, but no one, now, could have any knowledge of me. But if I gain power to come, I will enlighten you in regard to some very important matters.

LATIMER HINES.
Havre De Grace, Md.

We are adding to our forces, and it is wonderful how many seem anxious to add their strength to ours. When we first began to operate and to work in the direction of reformation, it seemed that our forces were weak, and but few felt any interest in our progress. But, as the years have rolled on, we have found that each hour adds some new power to our strength. We have been building a foundation of such great strength that there is no power that will ever be able to overcome it. When you understand that we have all grades of life, all conditions and ages, from the little unconscious infant to the old tottering man, gathered into our ranks, each one adding another link to the great chain of cause and effect, you will begin to comprehend what forces surround you. And each one, as they develop into a condition for understanding the necessities or requirements of their lives, works with a will and determination to overcome all obstacles in their path. Out of the great variety in society we are moulding and making a condition for us to be able to demonstrate our power to every living being. You who have worked long and faithfully, and have undergone trials and difficulties to put truth forward, must eventually be recognized as workers in this great work, workers of vast importance, and workers who will be appreciated by all humanity. When I come in here and control this organization, I see the great variety of minds that have controlled, one after another, giving utterance to their thoughts, and I see in each one a desire to be truthful—a desire to do good in some way—and a desire to be understood by the friends that surround them. And I see they have made but very few mistakes, and the mistakes, if there have been any, are generally in the names given—they becoming confused or exhausted. But that difficulty will be overcome—that difficulty that has been the universal experience of mediums is now soon to be overcome and there will be one less obstacle in the way of truth, one less obstacle to mediums who have stood up, and worked faithfully through all the storms that seem to have hovered over their pathway. Now, I may say to you, and say it with a knowledge of what I am saying, that there are important events transpiring that will, in some way, cause you to see and feel that you are surrounded by a power that means eventually to work out that perfect system. Through which instrumentality it will be a work of such gigantic proportions that you yourself would stop appalled were you aware of the work that is going on. I am not inclined to cast shadows over your pathway, not inclined to bring care and perplexity where these do not exist, but I see that there are new obstacles arising in your pathway which will require your highest wisdom to overcome, and I

ask you to study quietly and reflect, and to take always the strongest impressions that come to you, for they will be those which will take you out of difficulties. We only come here to give men liberty to be themselves, to cultivate their own identities and to perfect themselves as far as possible while they live in material forms, so that when they take up the plane of life on the other side, it will be one of such great advantage that they will almost forget the experiences of the past, and the sorrows and difficulties encountered. Each experience has been the means of educating you, and bringing you into a condition to understand the great labors we are performing. But the hour is coming, and rapidly too, when you will see us at the head, guiding and perfecting, and making conditions, not only for you to be understood; but the masses that are undeveloped, or unappreciative, will grow into a condition to understand one another, and discord and inharmony will be swept out of your way, and you will have power to develop and grow, and do good, without suffering the miseries you were compelled to suffer in the past. Latimer Hines, Havre de Grace, Md.

Materialization in Providence, R. I.

Editor of Mind and Matter:

A most excellent work has been done in Providence, and is now doing, through the materialization seances of Mrs. William H. Allen, 268 Washington Street. She commenced sitting in October 1881, with a few friends, and soon had the satisfaction of seeing tangible results in the appearance of forms, which were recognized by friends, as those who had passed to the "Beyond," through the portals of the tomb. I commenced attending early in May last, and have regularly attended since, twice a week, having already attended more than ninety seances. I have witnessed many touching scenes, where a dear one from the spirit spheres has stepped from the cabinet, and called up some friend to make him or herself known, and on recognition, exhibited in numberless ways the gratitude felt, that once again there could be a reunion, and as of old, heart met heart, and showed that so-called death did not change loves and affections, but rather intensified them. I have seen the spirit on bended knees and hands upraised towards its spirit home, in look, action and gesture, preach a sermon more eloquent than ever fell from the lips of a mortal preacher. I have seen scepticism melt away, and credulity bigotry dissolve, in the presence of a spirit as it stood revealed, and gave unmistakable evidence that it came

"Across the waveless, crystal sea,
From pain and death and sorrow free."

Many of these scenes have been sublime, and left a lesson of far reaching import.

Though the evidence of the truthfulness of the manifestations has been highly cumulative, as has been the lot of all mediums, especially those of the materializing phase, Mrs. Allen has not escaped the charge of fraud. And some of those who have been the bitterest, have been professed Spiritualists, never even having attended a seance. Still they assume to be oracles and judges. Notwithstanding this opposition, Mrs. Allen has resolutely headed the spirit world, and faithfully followed the suggestions of the spirits, and they have taken good care that her honesty and integrity should be fully vindicated. They provide tests themselves which are more sure and reliable than any which test mongers propose. At nearly every seance, individuals are taken into the cabinet by the spirits, and in every instance have found the medium seated in her chair. Frequently the curtains are opened and held apart by a spirit, disclosing the medium's and other forms at the same time. One evening I saw the medium and four forms, besides the one at the curtain—one on each side of the medium and two at the sides of the cabinet. Sometimes the voice of the medium is heard when a form is in the room, away from the cabinet.

Another conclusive fact is the varying sizes of the forms, they appearing of all heights, ranging from small children to full grown men and women. Still there are those who aver that these forms, ranging thus as they do, are the medium, she being "transfigured." And what is implied? This: the medium has her physical form and characteristics of personality metamorphosed, so that she is tall and in a moment short; fat, then lean; has large hands and feet, and in an instant they become small; appears rapidly with hair changing from black to brown, then red, then gray, then white, etc. Such kaleidoscopic changes are too preposterous to be treated with gravity, for the plea of "transfiguration," under the conditions noted, is born in the paradise of fools, or hatched in the whirling, unreasoning brain of a lunatic. But such are the shifts to escape the truth of spirit return and communion. Nevertheless, the fact of spirit materialization stands, and will stand, despite the opposition, whether it comes from theological or spiritualistic quarters.

I said the spirits could and would furnish the best possible tests, if let alone. Constant badgering them for tests is annoying, and, therefore, fruitless. A testing spirit in the sifter will always be met from the other side, and in an unexpected moment something will come sharp, decisive and convincing. Let me note something of the kind: Mrs. Pond, wife of Mr. Eli Pond of Woonsocket, who had been on the spirit side about a year, came to him and was fully recognized. She had a limp in her walk, explained, by Mr. Pond, as the result of an amputation of one of her limbs when thirteen years of age. She came several times, always with this limp. One day I queried whether the limb was restored, or whether there was an artificial appliance to compensate the loss. The next evening that Mr. Pond was present I asked him if he knew whether the limb was restored or whether there was an artificial limb. He said he could not tell, but would ascertain that evening, if his wife came. Usually, when she came, Mrs. Pond stepped out from the curtain before calling Mr. Pond. This evening she only appeared at the curtain, and when Mr. Pond asked her if she was coming out, she said she could not, as she had no limb. She reached for my cane, which was standing near. I handed it to her, and by its aid and the attendance of Mr. Pond, she advanced two or three steps and stopped by me, then motioned for me to examine the limb. I put my hands on her dress, and, by pressure, found that the leg was amputated below the knee, leaving a stump of about three inches. There the limb terminated; a test so absolute and perfect that its bare statement is at once an irrefragable argument and a most logical conclusion.

This occurred soon after my conversation with

Mr. Pond, which was between us, and not known to any other persons present. Still, Mrs. Pond, evidently was cognizant of the fact, and governed herself accordingly. She meant to shatter the transfiguration idea, and vindicate the integrity of the medium. Both were effectually accomplished.

I have notes of all the seances I have attended, and have every interesting fact, especially those illustrating the power of spirits over matter, and the wonderful changes and results they can produce. These I will detail at some future time.

WILLIAM FOSTER, Jr.,
50 Battery St., Providence, R. I.

Feb. 20, 1883.

We most cordially thank Mr. Foster for this very satisfactory account of the mediumistic work of Mrs. Allen. It is the first we have heard of this grand medium, and therefore it is with the greatest pleasure we lay these most interesting and convincing facts before our readers. We hope Mr. Foster will furnish us with any of the facts to which he alludes, that will illustrate the crowning spirit phenomena the materialization of spirit forms. We are ever glad to furnish such facts, especially when they relate to what is being done by spirits through recently developed mediums.

With his communication Mr. Foster sent us a piece of silk fabric that surpasses in the way of textile art anything we have ever seen, of which he says: "I send you a piece of lace fabricated by a spirit friend of mine under such conditions, that the idea of fraud of any kind is out of the question. The threads are as fine as the silk worm would spin, and seems to be knit rather than woven. We wish Mr. Foster had stated how much of it was produced at the time it was given to him.—Ed.]

[FOR MIND AND MATTER.]

I have requested this number of MIND AND MATTER forwarded to many of my personal friends, both East and West; and I ask from them a trial subscription, at least. It is a paper entirely deserving our cordial support. As I am a regular contributor, the paper will enable me to reach many with whom I cannot correspond, and thus maintain a line of communication which will be of interest and advantage to us all. A little exertion on your part, friends, will be duly appreciated; and so I say to you, as Moses said to Hobab eighteen hundred years ago, "Come and go along with us and we will try to do you good."

C. FRED FARLIN, M. D.

Rochester, N. Y.

Dr. ABNIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Philosophy and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Place, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

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.

Fraternally yours,

DR. HORACE M. RICHARDS.

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 Heasley, 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 Sanson Street, Philadelphia, Pa. See advertisement in another column.

[Continued from the sixth page.]

speaking people were, and not only their great antiquity, but the antiquity of their written language. As the spirit of Winckelmann states, they no doubt occupied Upper India prior to the occupation of that country by the Brahmans, who invaded it from Thibet on its northern borders, and drove the Tamils into lower and southern India, and Ceylon. And here we have further light thrown upon the ancient history of the world through spirit intelligences. It seems almost certain that the Tamil people occupied northern India before having occupied the districts which they now do; and at that period Brahmanism had not been introduced there; and that the Tamil was a written language in India before the Sanscrit was there known or used.

We venture to say that this spirit communication from Winckelmann is the first intimation that has been given that Brahmanism was not the indigenous civilization of India, and yet how consistent it is with all the collateral facts. That the Tamil language is very old, is certain; that it is not Aryan, as is the Sanscrit, is equally certain; that it continues to be a spoken language in India, by 9,000,000 of its inhabitants, notwithstanding the long religious, educational and political domination of the Brahmanical and Buddhist languages, is no less remarkable; and these and many other facts go to show that the Tamil language was the original language of northern India, as it is now the prevailing language of some of its extreme southern districts. We feel satisfied as the veil is more and more lifted that conceals the history of the earlier ages, that the statement of the spirit of Winckelmann as to the antiquity of the Tamil people and language, will be fully confirmed.

The second reference to Tertullian, in connection with the Royal Library of Berlin, article Apollonarius is a most significant fact and shows the identity of the spirit in a remarkable manner. It will be remembered that Tertullian was a Montanist. Who was Apollonarius? you will ask. "Claudius Apollonarius or Apollinaris," says McClintock and Strong's Cyclopædia, was bishop of Hieropolis in Phrygia, in the second century, an apologist of Christianity, and an opponent of Montanism; thus we see that the spirit knew just what he was talking about, and which it was impossible for the medium, or ourselves, to have known until we made this critical research after the truthfulness of the spirit's statements.

Space will not admit of our going further in our researches at this time; but we claim to have adduced sufficient facts to show that the communication is authentic, and its statements more than reasonably credible. The oppressed and troubled soul of Winckelmann, has been avenged upon his priestly oppressors, for he has, after more than a century, returned to earth as a spirit and testified to truths which it would have cost him his life to have disclosed while in the power of his Christian masters. That there is nothing original or true in Christian theology, the enlightened readers of MIND AND MATTER need not be told.

EDITORIAL BRIEFS.

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

A. W. S. ROTHERMEL can be addressed at present, at 137 Prince street, Brooklyn, N. Y. Engagements solicited.

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.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 108 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

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.

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.

WE are informed that Mrs. John Davis, of Haverhill, Mass., [through the care of W. L. Jack, M. D.] has entirely recovered from her long and severe illness, and with her husband, is receiving the congratulations of their many friends. Long may they be spared to labor in the good cause, in which they are such faithful and earnest workers.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*,

that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

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.

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. BATES will deliver a lecture before the Second Association of Spiritualists of Philadelphia, at Thompson Street Church, between Front Street and Frankford Road, on Sunday evening, March 4th. Subject—Plain Facts. Dr. Bates will deliver his second lecture at the same place on Sunday evening March 11th. Subject—Matrimonial Errors, for Men only, no boys under 18 years of age admitted; to be followed by his third lecture, Sunday evening, March 18th, for women only. Seats free.

WE have received the Annual Report of the Maternity Hospital, 734 South Tenth street, Philadelphia. The charitable and beneficent purposes for which this institution was founded are such as to commend it to the favorable consideration of the public. They have our sympathy and hearty co-operation in their humanitarian work. We trust that all who properly appreciate the importance of this charitable enterprise, and who are able to do so, will contribute to the support of this most commendable enterprise.

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.

Answer to J. W. C.'s Questions.

BY F. SKINNER.

Editor of Mind and Matter:

In MIND AND MATTER of February 12th, you invite an answer to the questions of J. W. C. which are:

1st.—What are the component parts of the mind?

2d.—What are the component parts of the brain?

3d.—What produces thought?

4th.—What is life?

5th.—Give a definite analysis of soul or spirit? There is but one of the above questions that can be answered in a positive and direct manner, and that is the second question—the answer to which can be found in the chemical analysis of the nervous system of animal organizations. This answer is obtainable from some of the works on animal chemistry.

The brain is generally understood to be only one section of the nervous system, and is common to all animal organisms. It is generally understood to serve in the animal economy the purposes that the batteries and wires serve in telegraphy—simply as a highway prepared for the mind to travel over, and make itself manifest.

To understand what are the component parts of mind, involves the question: What is mind? The answer to that question has never, so far, been given in a manner that we can consider it as a solved problem. There are, however, some thoughts connected with this question which I would be glad to see better understood among Spiritualists. Therefore, while I do not expect to solve the problem, and give the component parts of mind, or to even demonstrate what mind is, *per se*, yet I may give some suggestions that may lead to interesting inquiries upon a subject which, the mass of mankind, as I think, hold to be too immaterial and too far off for human comprehension.

Those who have passed into what is termed spirit-life, and who, when here, were very intelligent persons, have given us some of their thoughts upon this subject, which it may be well to introduce here. In "Flashes of Light," a book containing answers to questions, given through Mrs. Fannie Conant, at the *Banner of Light* circle, on page 133, I find, in answer to this question, by

Spirit William E. Channing, who is, certainly, a very intelligent mind, the following utterances:

"Mind is almost entirely dependent upon the formation of the external body for expression. It is the medium between spirit and crude matter. It is a mirror by which spirit reflects itself upon matter, and its capacities are increased or decreased in correspondence with the increase of harmonious matter. It belongs to matter."

"Ques. Can you give me a clear perspicuous definition of the connecting relations of the three principles—matter, spirit and mind?"

"Ans. Spirit, I believe to be the all-pervading presence called life. Mind, as I before stated, I believe to be the medium between matter and spirit. Matter is the machine through which the spirit manifests through the medium of mind, while in the external life. As spirit passes on, or changes states of being, it becomes less and less dependent on crude matter for its expressions. It is dependent upon matter, even in the spirit world, but not the class of matter that it is dependent upon while here. I am so refined that human senses take no cognizance of it whatever. Yet it is matter."

I wish, right here, to call attention to the view Mr. Channing has of mind. He says: "It belongs to matter." There is another point in this connection that I wish to call the attention of Spiritualists to, because using the term *spirit*, as it is used in this communication, produces a confusion, as it has done, generally, in spiritualistic literature and speech. Mr. Channing gives his definition of *spirit* as "life." Life then and *spirit* near the same thing; and as life is the all-pervading force in, what we call, the material realm; according to this definition, all realms are spirit realms. What we call the spirit world is no more so than this. Life or spirit clothes itself in a material garb to express itself in all realms. I heartily agree with Mr. Channing in this definition of spirit, and think Spiritualists should use some other term for what we call the spirit world. Why not call it the next sphere, or something analogous to it? Certainly the sphere we enter at death is a part of this planet, and revolves with it in all its motions; and is as much material as this sphere. As it comes in so connected with the subject on mind, it is here introduced.

On page 192 "Flashes of Light," Thomas Paine gives us the same idea as to what mind is. He says: "As it is a result of external life, it acts under the law of external life, and is subject to the varying conditions of that life." This view of mind is the same as that of Mr. Channing—"It belongs to matter," and as matter constitutes all there is in the Universe, in all its realms, we must conclude that it belongs to the Universe.

On page 361, Theodore Parker through the same medium, in answer to the same question says:

"To me the spirit is the inner life. The mind may be called the glass through which the spirit (that is life) reflects its deeds and purposes. Mind is the result of physical formation while spirit is not. Life is the great causative force in the Universe, in all its spheres and realms, while mind is the result of organized life in all the spheres."

For one I accept substantially this definition of mind, and I held it as my own idea of mind, long before I saw it in this book, or heard of it from any other source than through my own mediumship. Before 1865, I held to the commonly accepted idea, that spirit, as a separate entity distinct from matter, was the only causative and intelligent force in the Universe. Since then, all that we call life, spirit, and matter have been one to me, and what we call mind, is simply the phenomena of evolution of matter, in its varied modes of expression. Just as I consider that light, heat, sound, form and color, are the result of the evolution of matter. Mind, then, is the result of the evolution of matter in all forms where life is made manifest.

This opens up a field of too much thought to be expressed in one article, but if it is desired that certain very materialistic and near-home ideas upon this subject be given in your columns, I will give them in future articles, in which I will give my reasons why I think as I do about life or spirit and mind, and its component parts, and what is meant when we use the term soul. Philadelphia, Pa.

[We are so little capable of appreciating the distinctions without a difference that usually characterize metaphysical discussions, that we fear to promise space for the endless discussion of a subject that will be as much involved in doubt and uncertainty in the end as it has been in all the past, and as it is to-day. We therefore feel that our only safe course is to decline Mr. Skinner's liberal offer.—Ed.]

H. C. McClure of Copper City, California, writes:—"As notice on the wrapper of my last paper reminds me of the expiration of my subscription to MIND AND MATTER, I send you money order for another year's subscription. Please commence with the expiration of the old, as I do not want to miss a single number. I have read every number of MIND AND MATTER for the last two years, and have been much pleased to see the resolute and unflinching stand that you have taken in the defence of Modern Spiritualism and mediumship. I have sometimes feared that you would become faint hearted, and be overcome by the powerful influence brought to bear for the suppression of spiritual truth, by both open enemies and spiritualistic copperheads. Truly in the defence of truth, MIND AND MATTER does not fear man or the devil, and that is the kind of a paper that I like. You may consider me a subscriber for life. I would not do without MIND AND MATTER if it cost ten dollars a year instead of two, and I am not blessed, (or cursed as the case may be) with much of this world's wealth at that. Courage, brother, the night of superstition is passing away, and daylight will surely come."

Notice Lectures.

J. Madison Allen has concluded to deliver a brief course of familiar lectures at the editorial rooms of MIND AND MATTER, commencing on Saturday evening, March 11, at 7 1/2 p. m., and continuing on Sunday evening, March 12, and beyond, as may be hereafter announced. The general subject will be, "The Practical Issues of Life and the Needs of Humanity, as viewed from the spiritual standpoint," such special topics being introduced as the controlling intelligences may reflect. A general invitation is extended.

Testimonial.

WATER PROOF, Tensas Parish, La.

DR. J. H. RHODES:—I find that I am decidedly benefited by the use of your Spiritual Remedies and Magnetized Paper. The negroes, who have been paralyzed ever since the flood passed off, seem to be improving, and they say they are much benefited by the use of the remedies you sent. I enclose three dollars for another supply, and accept my thanks for those sent. Very respectfully,
Jno. F. Goodrich.

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue *free*. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN,
Salamanca, N. Y.

Dr. Dobson's Liberal Offer.

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

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. ARNER 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 a while, 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 1320 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

MRS. S. E. BROWELL, 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, phychometric, 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 Pierce, 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.

Mr. Tice has quoted just what we did say, and has taken care not to show the connection which it was said. Had he done so, he would have saved us the necessity at this time, in addition to our own, of stating the facts as they are.

In MIND AND MATTER of Nov. 4th, 1882, we copied from the R. P. Journal of Oct. 28th, 1882, an editorial article of a columns length, making a most scurrilous attack upon several thoroughly proven and faithful mediums, a part of which was as follows:

"Holmes, the forger and spirit personator; keeping step with him, the gentle Jennie, the partner in his joys and jokes upon the public, holding in her right hand the mask found upon her person when simulating a spirit at the house of that wretched medium devoured, W. R. Tice."

We felt it our duty to criticize the whole article of the Journal in such terms as its tenor demanded, and used the language quoted by Mr. Tice in reply to that false allegation of the editor of the Journal. In our denial of the truth of the latter's allegations, we quote his precise words, to wit: "It is equally false that a mask was found upon the person of Mrs. Jennie Holmes at the house of W. R. Tice." In making that denial we had no reference to Mr. Tice nor to any thing he may have said at any time or place. The denial was made solely to the false allegation of the editor of the Journal, and was fully warranted by the facts in our possession. Mr. Tice seeks to raise an entirely foreign issue with us, by saying that in contradicting the false statement of the editor of the Journal, we have contradicted him, a thing which we are totally unconscious of, and one which his own statement shows is not the case. Mr. Tice says:

"During the trial (meaning the trial in April last) I gave testimony under oath in the presence and hearing of Mr. Roberts, and a whole court room full of listeners, many of whom were my friends, that there was found a mask concealed under Mrs. Jennie Holmes at my house when personating Katy King in June, 1877, and which was shown in court."

We do not know now, nor did we know then, what Mr. Tice testified to in court, and therefore could not have intended our reply for anything he said. Indeed we do not deny that a mask was found where it was partially jammed under Mrs. Holmes as she sat upon a chair in insensible state of trance at Mr. Tice's house, but that a "mask was found upon her person when simulating a spirit at the house of W. R. Tice," as the editor of the Journal falsely alleged, we did and do deny. The position in which that mask was found, showed that Mrs. Holmes had nothing to do with placing it where it was found. That it was not taken from the person of the medium as the editor of the Journal falsely alleges, we do most positively aver, and that upon Mr. Tice's own statement. Mr. Tice says he testified "that there was found concealed under Mrs. Jennie Holmes a mask at my house, when personating Katy King, in June, 1877." We do not know whether Mr. Tice did or did not so testify, but if he did, we have in no way alluded to it; nor have we denied its truth. We are in possession of the testimony of Mrs. Reed and Mr. Howard of Brooklyn, N. Y., who were present, and who stated the facts just as they occurred; both of them having written to us at the request of Mr. Tice himself. We have always claimed that those statements failed to show that Mrs. Holmes ever had anything to do with that mask, and for that reason we incurred Mr. Tice's undying enmity, and hence his persistent efforts to injure us and the paper we are publishing. In closing Mr. Tice says:

"You (the editor of the Journal,) will please pardon me for intruding my personal matters on your attention; believing your readers would like to learn the present status of the case is my excuse."

How the readers of the Journal should be interested to know how Mr. Tice manages his private matters he fails to tell us, and we fail to see; nor do we see that he has succeeded in informing the readers of the Journal as to "the status of the case." We have supplemented the matter by stating the facts as they are, and will there leave them for the present, submitting with such patience as we can command, to the gross injustice to which we are subjected by these multiplied legal proceedings.

A Quaint and Interesting Interview With a Spirit Homoeopathic Doctor.

REPORTED BY MISS W. A. HULL.

A most interesting communication was given through the mediumship of Fred. H. Pierce, an excellent test medium, and as it interested me, I thought it might interest others. I will first give a few of the particular circumstances in order to explain what followed.

There were four of us in the room—father, mother, sister, and myself, besides Mr. Pierce, the medium. The latter was considerably fatigued from having given sittings, and he complained that his head felt badly. On his sitting down in an easy chair he was immediately controlled by this Materialist M. D. The medium's general control is Rosabel, a Spanish girl, but the Doctor had eluded her vigilance and got control. He began to talk to himself about the different spirits he saw around us, whom he took to be patients who had come to him for medical relief. He was cross and crabbed, and impatient at interruption; but we would insist on recognizing the spirits who were familiar to us, whose names he mentioned. He seemed to be talking for his own amusement, at first—a kind of soliloquizing. He said:

"Well, well, if this isn't a queer world I wonder what they wanted to kill that child for! To drown it too! Poor fools, didn't they know any better than that? Who is Barney? Barney Heath?" Father remarked, "He was my wife's uncle." He replied: "Keep still, I am not talking to you. You don't even know who I am." I

replied: "Yes, I do. You are Rosabel." He answered: "No, I am not. I am a disciple of Homoeopathy. The rest are all quacks." I said to him: "If you were not an Allopath, you did not do much harm. What medicine do you give?" He answered: "Water, mostly. It does just as well and costs less."

I asked: "When did you die?" He said: "Die? I am not dead. Can't you see me? Keep still. Some one is talking. Barney Heath! What do you want? You were poisoned, were you? Two doses of arsenic! Fools! Didn't they know one dose would kill a rat? Arsenic is a bad thing to have about the house to poison rats. Well, who are you? Lottie Smith?" "Lottie Smith was my niece," he was told. He replied: "Who said she wasn't. She is a handsome woman. At least, I suppose some would call her so. I never saw one. I don't like women. Don't want anything to do with them. Hemenway! I used to know some one of that name. Daniel Hemenway, of Shrewsbury! That is not the one. Well, what do you want? Want to talk to your folks? Go and talk to them then. I am a Doctor, sir, my time is valuable. I can't be talking to you all the time." Mother remarked: "He is a spirit. What does he want to say?" He replied: "A spirit! There is no such thing as spirit except whiskey spirit. Have you any liquor? If you have, I would like some." He was answered in the negative. He replied: "Well it is just as well. You might take it out of my bill, though." He was asked: "How much do you charge for a visit?" "Five dollars," he answered. "You must give costly medicine. Is it strychnine?" He answered indignantly: "Do you mean to insult me? Get out of my office. I would not prescribe for you under any consideration." My mother greatly amused, shortly after, left the room. He continued: "Here is a gentleman, David Martin is his name. He looks as if he might have money. David Martin! What does he want? Wants to be cured of course. He is paralyzed. I don't know but I can cure you. It will come pretty high though." I remarked: "The ruling passion is strong in death." He replied: "Dead! Who said I was dead? I am not dead! When any one dies that is the end of them. Now what do you want, woman? Oh, you are Rosabel! I don't care if you are. Do you want to be treated? You will treat me! No, you won't treat me. Now here is another. No, I don't cure cancer. You have had it cut out! Poor fools! That would do no good. Cancer is in the blood. Well, I will undertake your case; but, if I cure you, I want \$500, \$50 down. You haven't got it! I can't help that. You are going to another doctor? All right. Go, if you want to, but I warn you he will kill you, madam. He is a quack. Let me see? How much have I made to day. Four hundred dollars. No, not quite \$397 clear. Three dollars for medicine." Here the pipe he was smoking would not draw, and he remarked he would have to spend a cent and buy one. Seeing how penurious he was, I told him to buy a paper of tobacco and get a pipe thrown in, and that would save him one cent. He replied: "You are a sensible woman, madam—a sensible woman—the first one I ever saw. I have a good mind to ask you to marry me." I replied: "Better not, I might accept your offer." He answered: "Well, I guess I won't. It would cost too much. But I would like you for a housekeeper. You are economical." I said to him: "You do not want a housekeeper. You are a spirit." "No, I am not." Addressing father, he said: "Sir, there is a woman stands beside you. She says her name is Lucretia. Do you know her?" Father answered: "Yes, she is my wife." Astonished, he asked: "Do you mean to say she is a spirit?" He was told: "Yes, and so are you. Don't you know it is a different person you are talking through tonight?" He answered: "Well, I was an old man and my hands were wrinkled, and now they are smooth. Perhaps I am dead! If I believed there was such a thing as spirit, I should believe I was a spirit." "Well, let me convince you of that," father said. He replied: "I will hear your argument, and if it is reasonable, I will accept it. I am a reasonable man, sir." "I see you are." "Well, what is spirit? Spirit is life, and when that is gone, that is the end of it." "Well, what is life?" "Life is merely the action of the brain." "But, my dear sir, the brain is only a machine acted upon by something behind it. The brain cannot of itself act. Now, when you dissected a body you found all there was there, did you not?" "Certainly—certainly." "The blood and all the component parts of the human body were there, all." "Of course." "Well then, please tell me what was gone?" "The breath, sir, the breath." "Yes, but you know the breath is only common air, and could not act of itself. Now, I will tell you what was gone. Consciousness was gone—individuality was gone—the tenant had moved out of the house, leaving it intact, but empty. Or, in other words, the engineer who had run the machine was absent—the steam, the motive power that propelled the engine was not there. How long will an engine run with no one to keep up the fire, and to attend to the different parts of it? If you stop and consider, you know it requires intelligence to properly run a machine whether a steam engine or a human body." "Well, you reason pretty well, but I have never believed in spirits, and it seems strange to me. Now there is a woman stands beside you, and she says, she is Lucretia Hull, your first wife, Is she a spirit?" "Certainly. She died or passed out of the mortal form twenty-eight years ago." "Well now that I look at her, she does not look just as you do. And these others around here, are they spirits, too?" "Except myself and these two girls. All the rest you see are spirits." "Well then I must be a spirit too! It seems so queer! How did I get here?" "You, as a spirit, have controlled this man, and you are speaking through his organism. But tell me, have you seen no one whom you knew was dead, since you have been a spirit?" "Yes. I saw a woman who called herself my wife, and she looked as my wife used to look; but I told her she was an impostor. My wife was dead." "I think it very probable she was your wife." "If she was, I didn't treat her just right, and I will try and find her and tell her so." "I would do so, if I were you; and perhaps she can help you." "It is so strange to think I am dead! I cannot realize it yet. But perhaps I shall some time. I thank you for your kindness. I am going now. It is strange! I was dead and didn't know it! Again I thank you. Good night."

Subsequently he controlled the medium, and said that he had been dead twenty years, and had only just found it out.

[We thank Miss Hull for this most interesting statement of facts, and publish them with the greatest pleasure, as it is replete with instruction

even for the most experienced Spiritualists. The Spiritual Circle needs to become a school for spirit instruction as well as for mortal edification; for only in that way can the much needed progress in spiritual knowledge be brought about. It is seldom that unfortunate spirits find more competent spirit instructors than did this old mercenary and grovelling spirit, in Mr. Hull and his daughter.—Ed.]

Mrs. A. P. M. Davis's Spirit Communication at the "Banner of Light" Circle.

DARDANELLE, Ark., Feb. 22, M. S. 35.

Editor of Mind and Matter:

DEAR BROTHER:—The enclosed communication contains so much that is true, concerning mediums, and so much in accordance with what you have been teaching in MIND AND MATTER, I take the liberty of sending it to you. I hope you will not believe I have been inclined to do so from the fact that it is addressed to me. It was given through the mediumship of Mrs. Shelhammer, December 15, last, and contains several good tests.

I never saw Mrs. Davis but twice, and then I visited her as a medium during the Atlanta Exposition, and she was entranced, a part of the time, during both of these visits. She knew nothing of me or my surroundings at home, except what she learned as a medium. Last summer, when you announced her illness in MIND AND MATTER, I wrote to her from my summer residence at Mount Nebo, inviting her to come and spend the summer with me at that delightful place. Some one returned the letter, marked "Deceased." (She never heard me speak of Nebo.) I felt, when this letter was returned, that she would write to me through some medium, and have been expecting it through MIND AND MATTER. As I do not take the Banner of Light, I would not have seen the communication, but for the kindness of a friend.

There is no doubt but Mrs. Davis's earthly life was cut short by her trip to Florida, where she was allured by the false representations of a Bun-dyle. She was a good and noble woman and a splendid medium, destroyed by unholly surroundings. Let Spiritualists learn a lesson. Yours for Truth.

MARY A. WHITE.

[From the Banner of Light of Feb. 10, 1883.]

MRS. A. P. M. DAVIS.

I come, Mr. Chairman, bearing loving greetings to my many friends. I have friends who read your paper, who are workers in the spiritual ranks. I desire to bear to them my sympathy, and assure them I am with them, ready at all times to impress my thoughts upon their spirits, or to give them some assistance of a spiritual nature which I feel they need.

I was a medium, one of the workers in the spiritual vineyard; and I know what it is for a medium to suffer ostracism, pain and misery because of the untoward conditions surrounding them; therefore I have the deepest sympathy and kindly feeling for all the mediums, and for all workers in any reformatory movement. I know that it is through persecution, through ostracism, through suffering, that their work is performed, and that power is given the angels to make themselves felt, understood and acknowledged by mortals; so I return, assuring my friends that I am with them night and day, and we will not rest until the work is performed which they feel within their souls must and will be accomplished by and by.

I do not wish to call my friends by name, but I will speak to one dear one who is a great worker in her own quiet way. I wish to say to her: Dear friend—for I feel to call you friend, and to stretch out my hand to you from the spiritual world—I endorse your movements; I feel so glad that you are working in the cause of truth, and aiding the angel world by seeking to assist and elevate the mediums whose conditions are not as beautiful and pleasant as they should be, and to surround them with those conditions which you feel to be best for the unfoldment of the powers within. I say to you, Heaven will bless you. Your spiritual guides are many, for their work is with you. They feel that there is a great labor to be accomplished. As one of the instruments of the spirit world they come to you, bringing strength and encouragement. So, my friend, feel that you are ever assisted by higher powers than those of earth. New light and instruction from angel guides will be given you, and you will be guided aright; outside assistance will be brought in until you are enabled to do that which the spiritual world demands of you.

I am glad to announce my presence in company with others of your band. I wish to say that William Lloyd Garrison, Henry C. Wright, William Mitchell and others are with you, seeking to aid you in your work, and will be ready at any time to give you the assistance you require. I am glad the thought is agitated among at least a few earnest minds that mediums must be surrounded by proper conditions in order that their best powers may be unfolded, and that the angels may be able to perform their labor wisely and well.

Owing to adverse conditions, my physical health succumbed, and I was taken from the body; but my labors are not suspended—they are still going on; and I am enabled to do that work which I felt when here was the all-important one—laboring for the spirits to disseminate truth in regard to the immortal life.

There is one thought which I must express, then I will leave. Spiritualists do not understand that when mediums are subjected to unpleasant conditions, such conditions will either leave the effect of physical prostration or moral degradation upon them; that is, they will either be drawn from the paths of rectitude or the physical will become shattered, and they will pass to the spiritual world. One or the other of these results must follow as sure as night follows the day. If the medium is surrounded by pleasant conditions, has a home that is adapted to her wants, is harmonious and in sympathy with those associated with her, the moral forces will be strengthened, and she will find her mental nature stimulated and soaring upward, while the physical will be kept in such a condition that it may be made use of not only to herself but to the spiritual world, and she will be able to live a long and useful life, working for the angels, bestowing good wherever she moves. Therefore I say it is the duty of Spiritualists to see to it that their mediums are well conditioned and their home-life pleasant, for I do believe that those who prey upon the powers of the medium, who go to her or him for news from the spirit-world, constantly making demands upon the physical and spiritual system for their own advantage alone, will be held

responsible by-and-by for the condition such medium is found to be in.

[To the Chairman:] I wish my message to be sent to Mrs. Mary A. White, of Mount Nebo, Arkansas, which Mount is near Dardanelle. Be kind enough to announce me as Mrs. A. P. M. Davis, from Birmingham, Ala.

[We were ourselves acquainted by correspondence with Mrs. Davis, and regard this communication not only as genuine, but as wonderfully characteristic of her. Mrs. Davis was not only a good medium, but a noble woman, whose all too early removal from earth, was a sad loss to the cause of truth. Mrs. Davis was, as we have reason to believe, better informed, as to the vast import of Spiritualism, than nine hundred and ninety-nine out of a thousand of those who profess extensive knowledge upon that subject. She left two orphan boys of tender years behind her, who are even more gifted as mediums than was their noble hearted mother, who should be looked after and cared for by those who have the ability to aid and educate them. We would ask Mrs. White for any information she has respecting them.—Ed.]

Letter From Dr. W. L. Jack.

AUGUSTA, Ga., 2nd mo., 23, 1883.

DEAR FRIEND ROBERTS:—As the spring days are approaching, and nature with all its beauties is singing the songs of joy, with it all these go forth a glorious anthem of gratitude from many a soul toward the worlds of life eternal, for the great gift of MIND AND MATTER, which in truth cannot be consumed by the fire of all Hades creations, and the satanic influences of all its satellites.

A few weeks ago, while listening to quite an exciting and interesting conversation upon the life of the future, two prominent men (and of superior intellect) I heard one of them remark during the conversation, that until a few days before he had always been a confirmed Agnostic, but had now become a Spiritualist. "How is that sir?" asked one of the number. "Why sir," replied he, I had sent me, a paper, published in Philadelphia called MIND AND MATTER, in which was a communication from a spirit, whose name I so fully and completely recognized, and which so overcame me by its truthfulness and positive authenticity, that I was in fact, from that time, led to investigate the subject of Spiritism, and in so doing I found I was journeying in a new avenue of glorious light, that revealed to my senses a complete sight of not only the life of continuity, but the life of which he so little knew of in the body."

So you see the good work of your valuable paper and the work the spirit world is doing, through you and our good mediums who are so nobly aiding that world in receiving the word of life.

I write you this cheerfully and of my own accord, that the croakers may know that the fire-eaters of jealous Spiritualists (of which there are many in the ranks) may know that MIND AND MATTER and its editor, J. M. Roberts, cannot be destroyed by their hellish darts of sanctified poison, dipped in the pot of apparent cleanliness, which is mingled with their own filthy and imperfect natures.

What a pity there are such persons. Let us ever try to give them, as you ever have, the truth, the whole truth and nothing but the truth.

Go on, fight the great dragon, never surrender. The sun of truth is pouring its rays of light upon you. The minds of all true and noble souls are gathering laurels with which to crown you in eternity with triumph, and the matter which has so engrossed the world of truth will arise to glorious heights and mountains of everlasting joys, upon whose faces will be written in plain characters, that all may read who look thereon, of the work you have done, and its acceptance to those who live forever and forever.

Go forward is the watchword—we know of no retreat.

Faithfully thine,
W. L. JACK, M. D.,
of Haverhill, Mass.

[From the Banner of Light of Feb. 17, 1883.]

Mrs. James A. Bliss, the materializing medium, has removed to No. 30 East Newton Street, near the Conservatory of Music, (formerly the St. James Hotel,) this city. The increased attendance at her materializing circles has compelled her to obtain better and more commodious apartments. She will hold sittings every Sunday, Tuesday and Wednesday evening at 8 o'clock, and Saturday afternoons at 3 o'clock. We have been informed that the manifestations at her late sittings have been quite marvellous, and are attracting great attention.

[We are glad to know that Mrs. Bliss is being appreciated as she deserves to be, in Boston. She is a grand medium, and as faithful to her spirit supported mission as ever a medium was. No medium was ever made to endure a more bitter and cruel persecution, and none ever bore themselves with more true heroism and nobleness of soul than did she. No success that may attend her mediumistic labors will be equal to her deserving.—Ed.]

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.

Dr. J. Bonney, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

January 27th, M. S. 35.

JOHANN-JOACHIM WINCKELMANN,
(The Great German Antiquarian).

GOOD DAY, SIR:—In my life, in my investigation of the then prevailing religions, I found the sentiment, "There is but one God and Mahomet is his Prophet," re-echoed thousands of years before Mahomet was born; which goes to show that the fundamental principles of all religions rest upon two signs of the zodiac, Aries the Ram or Lamb, and Sagittarius the Archer. These two form the whole foundation of Modern Christianity. You may ask whence I deduce this conclusion. I will tell you. The Latin treatises written by Tertullian, which I read, made it plain to me that all Christianity was founded on a myth, and that myth was the Virgin of the zodiac, the Ceres, or Goddess of Corn, in the Greek mythology. And in all these things, as was well known in my day, the Eleusinian mysteries were at the bottom of them; and that even at that time they were five thousand years old. Ques. Let me understand you correctly. Ans. They antedated Christianity twenty-seven thousand years according to the evidence that came into my hands. There is no learned man at the present time, who has studied the ancient theological systems, but who knows that extant ancient writings antedate Christianity twelve thousand years, proving the incorrectness of Genesis, which is simply a traditional story handed down to moderns through the Jews. If you look abroad to-day, and you are anything of a physiologist, you can detect the facial resemblance of the Jews to the Semitic races. If you examine the Tamil language, you will find that it antedated Brahmanism by eight thousand five hundred years. Ques. Am I to understand that the Brahmins did not originate in India, and that they invaded it? Ans. They invaded India from Tibet. They crossed the Himalayas and drove the poor weak natives to Southern India, where you find the Tamil language to-day, which is older than the Sanscrit. They drove these poor Hindoo people to what is now known as Madras, and to Ceylon, where you will find their descendants, both priests and common people speaking the Tamil language. Some call it the *Tamul*; but they do not pronounce it correctly. It is *Tamil*. And it is, in India, the mother of all religions, that you are to seek for Catholicism, Methodism, Presbyterianism, Episcopalianism, and all the religions now known to Christendom. These various systems of Christianity were started under Tertullian. For reference, look at the Royal Library of Berlin, article Apollinarius, where the name Apollonius is discussed. All these things I knew, in my mortal life. While I proclaimed some of them, I was afraid to make others known. I did not want it known how deeply my studies went; for I lived in a day when there were persecutions, and I did not dare to state the whole results of my investigations, or the radical nature of my sentiments. Question.—Could you state what languages you were master of, and used in your investigations? Answer.—I was acquainted with the Arabic, the Samaritan, the Armenian, the Hebrew, the Greek and the Latin. Question.—Had you any knowledge, whatever, of the Egyptian? Answer.—And of the Egyptian, also. I mean the Coptic Egyptian—more of that than of some of the others. And by investigations into the literature of each of these languages, I found that the Bible is a combination of Greek, Chaldean, Cappadocian and other Oriental religions, and that the Zoroaster of the Persians and the Osiris of the Egyptians had contained all there is of modern Christianity. I knew this positively, but I did not dare to proclaim it, in my day. You will see frequent reference to me prior to 1768, about which time I passed away. I cannot give you fuller particulars now, for I do not desire to intrude upon the time of other spirits who are to follow me. Winckelmann.

[We take the following concerning Winckelmann from Chambers's Encyclopedia.—Ed.]

"Johann-Joachim Winckelmann, well known as the critical expounder and historian of ancient classical art, was born of poor parents in 1717, at Stendal, in Prussia. He very early showed an eager desire for knowledge, and being sent to the free school of the place, became so special a favorite with the rector of it, that he was taken into the rector's house as a companion, when age and blindness made some assistance necessary to him. After studying for a time in Berlin, he went, in 1738, to the University of Halle, where he remained two years engaged in the study of theology, which, however, he found so distasteful that, at the end of that time, he relinquished it, accepting a situation as a tutor in a private family at Osterburg. In 1743 he became a schoolmaster at Seehausen—a wretched position, from which he was rescued by the Count von Bunan, who employed him as secretary in his library at Nothenitz. Here he remained some years. Being in the vicinity of Dresden, he had frequent opportunities of inspecting the famous treasures of art accumulated there. He also made the acquaintance of some artists of eminence, among others, the well-known Oeser; and the enthusiasm thus awakened determined his future career. To the theory and history of art he now resolved to devote himself; and on being thrown into the society of the Pope's Nuncio, Cardinal Archinto, he was induced, after some hesitation, to become a Roman Catholic, on the promise of a pension being procured for him, to enable him to proceed to Rome. Thither he repaired in 1755, having previously published at Dresden a treatise entitled *Gedanken über die Nachahmung der Griech. Werke*, &c. (Reflections on the Imitation of the Antique, 1754). Of this work he issued, in 1756, a new and enlarged edition. At Rome he prosecuted his studies with the utmost ardor, and every facility was afforded him. In 1758 he visited Naples to examine the celebrated remains of Herculaneum, Pompeii, and Pæstum; and went also to Florence, for the purpose of cataloguing the famous collection of antique gems belonging to Baron de Stosch, a labor which occupied him for nine months. Soon after, Cardinal Albani appointed him his librarian, and the salary attached to this post, with the pension continued from Dresden, in itself a meagre pittance, enabled him to prosecute his studies in comfort. The first fruit of these, "Remarks on the Architecture of the Ancients," which was printed in Germany in 1762; and two years afterward, the great work of his life, on which he had long been engaged, the celebrated "History of Ancient Art,"

was issued from the press of Dresden. In 1767 a supplement to it was added. He also gave to the world the result of his researches at Herculaneum; and in 1768, his "Monumenti Antichi Inediti," an elaborate work, with plates.

"In 1768, Winckelmann, by this time famous throughout Europe, set out to visit Germany. His destination was Berlin; but on the way a strange yearning seized him for the Italy he had left; on his reaching Munich, it was no longer to be resisted; and he started thence on his return to Rome. He went by Vienna, where the most flattering attentions were paid him; proceeding thence to Trieste, where he came by his tragic end at the hands of a fellow-traveller, by name Francesco Argangeli, who murdered him in order to plunder his effects. In this he did not succeed, being scared almost in the act, and presently caught and executed.

"Winckelmann was the forerunner of a great movement; and his influence has been deeply felt in all the subsequent literature of the subject to which he devoted himself. Even at this day, when a good deal of it is regarded as obsolete, his great 'History' remains as a work not to be neglected by any one seriously concerning himself with the study of this branch of æsthetics. The most complete edition of Winckelmann's works is Fernow, Mayer, and Schulze's (8 vols. new ed. Leip. 1828.)"

[Such is the history of the man whose spirit purports to give that communication. If the communication is authentic and true, it discloses facts in relation to Winckelmann's studies, that he must have completely concealed from his Catholic patrons and dupes. The story told by the spirit is in no respect improbable, in view of the unquestionably vast attainments of Winckelmann in relation to European and Oriental antiquities. His distaste for Protestant theology and the indifference he manifested as to religious professions when he joined the Roman Catholic Church in order to study the art treasures of antiquity at Rome, suffice to show that he cared little or nothing about the then prevailing religions. The communication, in relation to the two signs of the Zodiac, Aries and Sagittarius, is not very clear. In Persia, where the teachings of Zoroaster prevailed, the Lamb, which substituted the Ram, or Ammou of the Egyptians, in the Zodiac was an object of especial reverence; and it is no doubt from the Zoroastrian Sun-worshippers that the Christian reverence for the same Zodiacal Lamb was derived. It was not until the seventh century that the Lamb was abandoned as the symbol of the Christian religion. And it was only abandoned then on account of the growing intelligence of the people, and the ecclesiastical necessity that arose to conceal the pagan origin and nature of the Christian superstition. In relation to the Zodiacal sign Sagittarius, the spirit would seem to refer to the fact that one method of crucifixion was to transfix condemned criminals by thrusting an arrow through the neck, and suspending the victim on two javelins, planted in the ground, on which the ends of the arrow rested. A preceding spirit had referred to that method of criminal execution as the origin of punishment by crucifixion.

The spirit refers to the Latin treatise of Tertullian, which makes it desirable that we should here state who Tertullian was. We take the following concerning him from Chambers's Encyclopedia:

"Tertullian, a Father of the church, and one of the earliest who used the Latin language in written compositions. In one passage, the genuineness of which there is no reason to doubt, he calls himself Septimius Tertullianus. The best manuscripts call him Quintus Septimius Florens Tertullianus. He was the son of a proconsular centurion—that is, a centurion who attended on the proconsul. He was born in Carthage. He was brought up a heathen, and from his own writings we learn that he was licentious in his conduct, and fond of the public shows. We know nothing more of his heathen life. Eusebius describes him as a man exceedingly well acquainted with the laws of the Romans, and his writings bear out the assertion. From this circumstance, some have identified him with a Tertullianus whose name occurs in the index of the Pandects, and have supposed he acted as an advocate; but the supposition is a mere conjecture. We know nothing of his conversion. He became a presbyter of the church, but whether he held his office in Rome or in Carthage, is a matter of dispute, and there is no data to determine the question. It is certain that he visited Rome, and was well acquainted with the affairs of the Roman Church. He also married, and as his wife was a Christian, it is supposed that his marriage took place after his conversion. After remaining a presbyter until he had reached middle age, he became a Montanist. Jerome attributes his adoption of Montanism to the insulting treatment which he received at the hands of the Roman clergy. But this is not likely an entirely accurate account of the matter. Jerome himself had been ill-treated by the Roman clergy, and was therefore inclined to blame them; and in the character and general tendency of Tertullian's opinions, we have ample explanation of his passing over to Montanism. He lived to a good old age, remaining a Montanist to the last. We have no clue to precise dates in the history of Tertullian. Jerome states that he flourished under Severus and Antoninus Caracalla. Allix places his birth at 145 or 150 A. D., and his death at about 220 A. D.; but these are conjectures. Tertullian was a man of strong and violent passions; he loved and hated with intensity. He possessed considerable culture, and was well versed in Roman law, in ancient philosophy, history and poetry. He was not deficient in philosophical power, but he was narrow, bigoted, and uncharitable. He shows no sympathy with Greek speculation or with freedom of human thought; and he shows little sympathy with the joys and pleasures of man, being strongly inclined to asceticism. We need not wonder, therefore, that he came to believe in the Paraclete of Montanus as the revealer of the perfection of Christianity, and that he adopted the Montanist opinions, that second marriages were adulteries, and that it was unlawful to flee in times of per-

secution, and wrong to receive the lapsed back into the communion of the church.

"His writings are numerous. Attempts have been made to divide them into those which were written before he became a Montanist, and those written after that event; but the attempts have failed; for in treating many subjects he would have no occasion to say a word in regard to the Paraclete, second marriages, or persecution.

"His works are interesting, throwing much light on the internal circumstances of the church, on the social questions which perplexed Christians, on the opinions of heretics, and on the development of doctrine. Of his theology Neander remarks: 'In Tertullian we find the first germ of that spirit which afterwards appeared with more refinement and purity in Augustine, as from Augustine the scholastic theology proceeded, and him also, the Reformation found its point of connection. Among the peculiar opinions which he held, may be mentioned his belief in the corporeality of the human soul.'"

Such was the man, to whose Latin treatise the spirit of Winckelmann refers. It is not clear to what treatise of Tertullian, the spirit refers; but it is none the less significant. Tertullian is called one of the Fathers of the Roman Catholic Christian Church. If a Father of that church, then the Roman Catholic Christian Church is of Phrygian and not of Judean Christianity, for he lived and died a Montanist, a sect that was as antagonistic to the Roman Catholic church and its teachings, as were Brahmanism, Buddhism, Magianism, or any of the theological sects of the east. The reader may desire to know who the Montanists were. We find them thus defined in the *American Cyclopædia*:

"Montanists, a sect of the second century, so-called after Montanus of Phrygia (in Asia Minor.) He is said to have been a priest of Cybele, and to have announced himself about 160 A. D., as a prophet, who was to carry Christianity forward to perfection. He taught a permanent extraordinary influence of the Paraclete, manifesting itself by prophetic ecstasies and visions, assigned to doctrines and rites a subordinate significance, and demanded the most rigid asceticism as a manifestation of internal purity. Besides the ordinary fasts, he prescribed annual and weekly ones, and declared second marriages and flight from persecution to be sins. He represented the millennium as very near at hand, and Pepuza in Phrygia as the place which would be its centre. His followers, who were also called Cataphryges and Pepuziani, found a zealous and gifted advocate in Tertullian, and included many prophetesses among whom Maximilla and Priscilla are especially celebrated. The members of the ruling church were designated by them as *psychici*, while they assumed themselves the name of *pneumatici*. They were opposed especially by the Alexandrian school, and condemned by several provincial councils. They were numerous in Mysia, Lydia, and Phrygia, where some towns, as Pepuza and Thyatira, were exclusively inhabited by them. Thence they spread into other parts of Asia Minor, especially into Cappadocia, Galatia and Cilicia. In Constantinople and Carthage also they were very numerous. The literature of the Modern Tübingen school represents Montanism as a reaction of Jewish Christianity against Paulinism.

Thus we are led to a strange discovery. Tertullian, one of the Latin Fathers of the Christian Church, was a Montanist, or a follower of Montanus, a priest of Cybele. As a priest of Cybele, Montanus was a heathen priest, Cybele was, according to Thomas's Biographical Dictionary: "A goddess of classic mythology, supposed to be a daughter of Uranus and Terra, (Ga), was distinguished by the appellation of 'Mother of the Gods,' or 'Great Mother.' She was the wife of Saturn, (Cronos), and mother of Jupiter and other principal gods. One of the chief places of her worship was Pessinus, a town of Gallatia, above which rose Mount Dindymus, whence her surname of Dindymene. She was also called 'Berecynthia,' or 'Berecynthia Mater,' (the 'Berecynthia Mother') from the hills of Berecynthus, where she had a temple. She is often represented as riding in a chariot drawn by lions, and always has a crown of towers on her head. Her priests were called Corybantes." The Corybantes were sometimes called Galli. "They celebrated the festivals of Cybele with orgiastic dances and loud cries, beating on timbrels, clashing cymbals, and cutting their flesh with knives." It was the doctrines and teachings of Montanus, one of these heathen priests, that Tertullian, one of the so-called earliest Latin Fathers of the Christian Church, advocated and taught, and without whose writings the claims to originality of the so-called Christian theology would be hopelessly obscure. The Christian Church would never have recognized its bitter and uncompromising opponent, Tertullian, as one of its Fathers, if it could have seen any way out of it. Tertullian began a heathen, continued a heathen, and died a heathen, and to claim him as a Christian, and his writings as Christian writings, shows the desperation of the advocates of Christianity in their efforts to conceal the heathen origin of their religion. Montanism, as the reader has seen, was not Christianity, and had nothing to do with Christianity. Montanus, as a priest of Cybele, was most probably a spiritual medium, who, like Swendenborg and other seers and teachers of spirit inspiration, thought he was in direct communication with the universal spirit or mind, whose inspired prophet and teacher he was. This conclusion is greatly warranted by the fact that some of the greatest lights of Montanism were prophetesses, in other words, spiritual mediums, for prophets and prophetesses in all ages were nothing more nor less than mediumistic sensitivities inspired or controlled by human spirits. The experiences of every day make this fact absolutely certain.

Now, it is well known that in Phrygia, the Zoroastrian Sun worship, or nature worship, had an ineradicable foothold, and was more or less blended and infused with, what is to-day known as spirit communion, at the time when Montanus set out to found his new sect, of which Tertullian, Maximilla, and Priscilla, were prominent Carthaginian mediumistic representatives. We have a right to infer that the antagonism between Montanism and the Alexandrian school, arose from the fact that the former were seeking to spread the knowledge of the truths of Spiritualism, of which they were possessed, while the latter was seeking to conceal those truths, in order that they might monopolize that knowledge, and make it the means of exalting themselves at the expense of the rest of humanity. But we must return to the communication. Tertullian understood the astro-theological and spirito-theological nature of Montanism, and no doubt clearly manifested that fact in some one or more of his writings. That Winckelmann should have discovered this fact, and been convinced by it, that Christianity was an Oriental astro-religion, is in the highest degree probable. It is certainly unquestionable that the Christian eucharistic ceremonial, is a literal copy of the heathen ceremonies observed in honor of Bacchus, the Phœnician and Grecian god of the vintage, and Ceres the goddess of Corn, when the wine or juice of the grape was drank in honor of the deified Sun, and the bread eaten in honor of Ceres, the Virgin mother of the Sun, who in the heathen mythology was supposed to preside over the harvests. Ceres was the Virgin of the Zodiac, and the feast of bread and wine took place at the time when the Sun, in his annual course, entered the Zodiacal sign Virgo, at the close of the rural year, in South Western Asia and Southern Europe, the countries in which mythology then flourished in its highest perfection.

The reference of the spirit to the Tamil language as being more ancient than the Sanscrit, is most remarkable. Equally so is his statement that the Sanscrit language is not indigenous to India proper. In relation to the Tamil language we take the following from Chambers's Encyclopedia:

"Tamil (more properly spelled *Tamir*, but erroneously written *Tamul*, and erroneously termed by the earlier Europeans 'the Malabar') is the name of the language earliest cultivated of all the idioms which the Rev. R. Caldwell designates as Davidian—this term comprising, according to him, besides the Tamil the Telegu; Canarase; Malayam, or Malayama; Tulu, or Tuluva; Todu, or Tuda, or Tuluva; Kota; Gond; and Khond, or Kond, or Ku. 'The Tamil language,' this learned author says, 'is spoken throughout the vast plains of the Carnatic, or country below the Ghauts, or from Pulicat to Cape Cormorin, and from the Ghauts, or central mountain range of Southern India, to the Bay of Bengal. It is also spoken in the southern portion of the Travancore country, on the western side of the Ghauts, from Cape Cormorin to the neighborhood of Trivandrum; and in the northern and northwestern parts of Ceylon, where Tamilians commenced to form settlements prior even to the Christian era, and from whence they have gradually thrust out the Singhalese. All through Ceylon the coolies in the coffee plantations are Tamilians; the majority of the money-making classes, even in Colombo, are Tamilians; and ere long the Tamilians will have excluded the Singhalese from almost every office of profit or trust in their own island. * * *

"The earliest history of the Tamil country is still involved in obscurity. From evidence afforded by the language, Dr. Caldwell has drawn a sketch that would tend to show that the un-Aryanized Tamilians had 'kings' who dwelt in 'fortified houses' and ruled over 'small districts of country'; that they had 'minstrels,' who recited songs at festivals; but that they were without 'hereditary priests,' without 'idols,' and ideas of 'heaven, hell, soul, or sin'; yet that they acknowledged the existence of God, whom they styled *Ko*, or *King*, and erected to his honor a temple which they called *Ko-el*, or God's house. Their chief worship, however, seems to have consisted in bloody sacrifices which they offered to 'the devil.' Dr. Caldwell further shows that they were acquainted with the ordinary metals, except zinc and tin, and with the planets known to the ancients, except Mercury and Saturn; that they had medicines, hamlets, towns, ships, and practiced the necessary arts of life, such as cotton-weaving and dyeing, though none of the arts of the higher class, as painting, sculpture, &c.; that they knew no astronomy, and were ignorant of philosophy and grammar. The earliest civilization of the Tamilians is traditionally attributed to the influence of successive colonies of Brahmans from Upper India; and the leader of the first colony is said to have been the Rishi or Saint Agastya, a personage who plays an important part in Brahmanical legends. He is called the first King of the Pandya Kingdom, which was situated near the southern extremity of the peninsula; and by the majority of orthodox Hindus he is believed to be still alive, though invisible to mortal eyes. His era is supposed to belong to the sixth century B. C.; though, like other Hindu dates, this date, too, cannot be fixed with any degree of certainty. Whether the Vedic worship was ever known in the Tamil country, may be matter of doubt; the worship introduced by the Brahmans seems, on the contrary, to have been that based on the incarnations of Vishnu and Siva, and therefore to belong to an advanced stage of Hinduism. * * *

"The oldest Tamil works are, however, those written, or claimed to have been written, by the Jainas; and it is a remarkable fact, that at any period of the Tamil literature few Brahmans have contributed anything to it that may be deemed worthy of preservation. The finest composition which Tamil possesses is the *Kuṛal* of Tiruvalluvar, 'a work consisting of 1300 distichs or poetical aphorisms, on almost every subject connected with morals and political economy.' Dr. Caldwell holds that it is not later than the ninth century after Christ."

We have given enough to show who the Tamil

[Continued on third page.]

(FOR MIND AND MATTER.)
TO JOSEY.

BY C. F. MESKIMEN.

Oh tell me not that friendship dies,
Oh tell me not that love can change,
Or hope depart beneath lowering skies;
Or care and toil true hearts estrange;
For love's never, never die,
Nor friendship fade, nor hope decay,
If rooted in sincerity:
Though eyes grow dim and locks grow gray.

Oh say not that affection's doom
Is to expire when cares assail,
As summer flowers, in early bloom,
Are withered by the northern gale;
For though the brightest flowers decay,
Or fade before the chilling blast,
In earth's soft bed their roots they stay,
And bloom again when winter's past.

True love will yet more constant be,
Even like the pine that braves the gale;
Rock rooted like the mountain tree,
And higher rise when storms assail;
Say not that love is like the wind,
Or fading flowers, or waning star;
For changeless, in the stable mind,
Our purest, best affections are.

Pittsburg, Pa.

LECTURE—THE STRUGGLES AND SUCCESS
OF SCIENCE.

BY C. FRED FARLIN, M. D.

DELIVERED IN ROCHESTER AND LOCKPORT, N. Y.,
AND PUBLISHED BY REQUEST.

Let us Honor the Sovereigns in the Realm of Intellect.

Without its quaint prejudices and prepossessing idealisms—without its foolish impulses and illogical likings—without its comic contradictions and emphatic suggestions—human nature would be a dull and stupid blunder. The worst type of man is he whose actions you can always predict. A man without an obvious weakness is always a dangerous character, and yet there are such men—men whose notion of heaven is that of a sort of translated Carlsruhe, with very straight streets converging to an accurate geometrical centre—cold as a jelly-fish, with no more human sympathy than a cat, moving as mechanically as a hydraulic engine. Such men pass through life in an orderly and precise manner, filling respectably the office in church or state to which they have been called, leaving the world in front of a fashionable funeral, and finally commemorated by a fine monument which does not mention their failings, for they never had any. These are the men whose criticism of scientific assumptions can not be depended upon, because the spirit which ought to approach carefully and cautiously a systematic definition of truth, is entirely lacking in them.

They do not see, because the men from whose lives their own are stereotyped did not see before them, how Intelligence molds itself in the rock, scintillates in the star, and rains down in crystal fountains of tears from the leaden clouds—how the brooks and rivers take up the rhythmical song, and with joyous faith go singing it all the long way to the mother sea—how the trees instinctively bow their heads while the rushing winds exhale the spicy perfumes gathered in foreign climes. The mountains keep watch over the sleeping valleys like patriarchal shepherds guarding their tender flocks; the bees, the birds, the insects, know how and when and where to make their houses; and great and small are busy with the peculiar wisdom of their natures. Everything embodies the answer to our inquisitive interest in its being; every thought imparts duration to the brain which it electrifies. If we partake mentally of the rock, it is of the Rock of Ages that shall give security to our feet. If we study the features of the star, we discover faith in its beaming. If we whisper to the sea, the mysteries of eternity come resounding through its mighty waters. The tree of life, the mountains of everlasting greatness, the bird, the bee, the flowers, all have their wonderful worlds of living knowledge; and when we put ourselves in sympathy with their unrevealed spirits and silent thoughts, when we observe the simplicity of their ordinary habits and the grandeur of their loftiest moods, together with the law of attraction which holds them concrete, then we create and encourage a telegraphic inter-communication of sympathy, by our appreciation of mental dependence and obligation. We stand at the door of the human temple, absorbing and receiving certain ideas and impressions from exterior life, and turning thought back to the inner temple of its nativity, we find the record of a corresponding world of wisdom, power, and beauty, created within us—an immortality of love, that universal need, has found a universal law of interchangeable life—The Science of Evolution.

The ancient and antiquated form of belief is the greatest stumbling block in the pathway of modern progress. It stands hoary with age and grim of feature, frowning upon every movement which is inaugurated for the discovery of new methods of accomplishing necessary reforms. It has its assumed holy times, and places, and persons; ordinances; ordainers, and rituals; rites and ceremonies; forms of credence which never change; confessions of faith as unalterable as the laws of the Medes and Persians; unchanging forms of administration; revered traditions, books and dogmas to which it clings with strenuous tenacity; it persists in regarding itself as the only "true religion" with a special revelation, reliable prophets, mighty miracles and incarnate saviours.

This "Spirit of Belief" divides and disintegrates society, resolves truth into a mere opinion, surrounds ancient ideas with a granite wall, and from fortifications of faith sounds the tocsin of fear, bidding its pliant creatures arm and ambush themselves against the advance of modern truth. By zealous foray and sectarian feud it multiplies prelates, priests and preachers, infelicities and infidelities, urges against human brotherhood and genial good fellowship the decrees which were better directed at existing evil, and exhausts in defenses against fidelity the power which should be, to appear consistent, employed in destroying infidelity and its defenders. It continually guards every approach, upon the one hand, against the advance of intelligence, and, upon the other, against the manifestations of generosity. This Ghost of Belief (and I call it a ghost because it is not founded upon a fact, but upon a supposition of an assumed fact) gives the world different denominations and churches each at variance with all the rest. If I ask of all of these to-day, what must I do to be saved? from a hundred dif-

ferent pulpits will come a hundred different answers, each assuming to prescribe the essential method which I must follow to secure enduring happiness hereafter. It exalts sect above soul, creed above conscience, and religion above reason. The scientific expressions of our day are, but the opening invocations in the new tongue which all time is learning to speak, by the inevitable expansion of every speculative idea and every practical relation into universal meaning.

The first fringes of April grass about our thresholds always seem the brightest of the year; and the earliest birds bring whole summers in their songs; yet they are but the heralds of a spring that is already stirring the roots of every sod. So this universality of scientific thought is but the underflow of all minds and hearts. It is the destruction of the edifice of evil—the construction of the edifice of good. It is the common sense of the century; its unconscious drift; its conscious power; the school of its schools, the master of its masters, the reformer of its reformers. And if it breaks the thread of dependence upon many cherished names and traditions, it is only that it may reveal deeper continuities that bind the movement of history to the whole possibility of living man.

Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire that arises in man when the animal wants slumber in satisfaction. Beneath things he seeks the law; he would know how the globe was forged and the stars hung, and would trace to their sources the springs of life; and then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes, the wish of wishes, that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces place and power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day; he works for those he never saw, nor ever can see; for a fame or a scant justice that can only come long after the clouds have rattled upon his coffin lid; he toils in the advance where it is cold and there is little cheer from men; where the stars are hid, and the stones are sharp, and the brambles thick; amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a high road. Into higher, grander spheres, Desire mounts, and the stars of Duty and Destiny rising in the Orient, continue to lead him toward the Occident of life.

When in the latter half of the last century, Alexander Von Humboldt startled the world with the declaration that the "Universe is governed by law," his agnostic proposition stirred the defenders of the superstitious faith like a thunderbolt out of a cloudless sky, or bombshell suddenly bursting over a camp of peace. Prior to that declaration, men had believed the planets in their orbits to be subject to the caprice of God, and spun by his omnipotent finger at the dictation of his will, with no more definite object or result, than the child displays in spinning his simple top. The heavens were a trackless waste, dotted with worlds in sad disorder, chaotic masses of nebulous atoms drifting helplessly in space, and fiery comets threatening to frustrate the divine harmony if any thing like order should result from the final weariness of the Infinite with his play. Plants were spoken into being to rest the Divine Eye wearied of the monotony of an otherwise uninteresting and undiversified landscape; and animals to prey upon, bite, and devour one another; while man was the consummation of Omnipotent stupidity, owing his rise in life to the accident of a fall, his knowledge to a mistake of ignorance, and his power to the weakness of the first woman. God, with no motive but to see what he could do, created a world out of nothing, peopled it with a race of nobodies, and left them no choice of destiny but chance; shut the glorious gates of opportunity in their faces, and gave them hate instead of hope, terror in place of tuition, and ignorance in lieu of innocence. Upon the tide of turbulence and jarring, discord of a race imbued with such belief, fell the proclamation of the mighty majesty of law, and the air grew at once vibrant with the many voices, questioning the assertion which proclaimed a possible solution of the problem of human destiny. In response to their queries, Hugh Miller stepped to the front with his "Testimony of the Rocks," Audubon with the "Revelation of the Birds," Huxley with the "Origin of Species," and "Man's Place in Nature," Tyndal with "Bioplasmic and Protoplasmic Truth," Darwin with the "Physiology of Plants and Worms," and Agassiz with "Reconstructed Fishes, Animals, and Prehistoric Men."

Dr. Young, a writer of note, in the eighteenth century, said, that "The universal diffusion of a taste for science appears to promise that as the number of its cultivators increases, new facts will continue to be discovered and old ones be better understood."

The brilliant career of Buffon had just closed, and Laplace, Cuvier and Davy were still living to fill the highways and byways of society with the life-giving fruits of their invigorating modes of thought.

Surrounded, as we are, by all the blessings science can bestow, and all the splendid promises which its enthusiasm can make, we must not forget the severe and desperate struggles through which it has passed. The cruel agony and torture which has visited the religious reformer—the poverty, contempt and despair which have made death more than welcome to so many of the sons of Genius whose immortality is our inheritance—the hard and unequal contest of those who have fought for human freedom, equality and right, are familiar to us all. Yet not one such trial alone, but all, and more, have fallen upon those who, in the name of Science, have tried to ameliorate the condition of mankind, and, by teaching pure Philosophy, exalt the moral standard of their age.

In 1674 an assembly of devout and superstitious Catholics, numbering some hundreds, were kneeling with bowed heads in a Spanish cathedral while its priests were engaged in the Elevation of the Host; a youth of twenty years alone stood erect, with folded arms, in the dim vestibule; while others blindly worshipped, his curious eye observed the swaying of two chandeliers suspended from the ceiling by golden chains, noting the precision of their motions and the difference in time between the vibrations caused by the differing length of chain; and then and there was born in his brain the idea of the pendulum, which,

applied in the clock, accurately measures time for us to-day. This youth afterward affirmed the revolution of the earth in its orbit, defined the Law of Falling Bodies, and became the father of the thermometer. On the day he stood erect in silent protest against the dictations of blind Faith, and added a useful discovery to the knowledge of the world, he was, unwittingly to himself, teaching vast and venerable Humanity to rise with Superstition's broken fetters, beneath its feet, and the laurel crown of Science upon its brow. Our hearts are moved with indignation and sorrow, as we behold the venerable Galileo driven from the pale of Christianity, denounced, tormented and forced to abjure, curse and recant the heresy of the revolution of the earth upon its axis, because he had worn out his great life in studying the glories of the heavens, and the earth.

It is difficult indeed for us to realize that against the theory that the earth is a terraqueous sphere, the whole power of the Church should have armed itself so late as the sixteenth century, and only the circumnavigation of the globe centuries later dispersed the ecclesiastical forces. We turn with shame from the ignominy heaped upon Copernicus while living, and the insults to his ashes when dead; from the imprisonment, torture and fiery death of Giordano Bruno, because they proclaimed the scientific truth that the earth and planets revolve around the sun.

We can scarcely believe that the first great anatomist was exiled by the lovers of sound learning from one of the most enlightened and pious courts of Europe; and we hasten to forget, that in our day, in the name of Religion, the best geologists—men of pure characters and exemplary lives and abiding faith—are denounced as atheists and infidels for having opened that volume, upon whose pages of adamant are written the successive chapters of evolution, and in whose sarcophagi of stone are entombed the first types of our race.

The philosophy of the world was for two thousand years occupied in the effort to lift man above this sublunary sphere, and render him indifferent to his own wants, necessities and comforts. The philosophy of to-day is meekly endeavoring to lower man into a study of his surroundings, and by applying his intellectual superiority upon the problems of the present, give assurance to mankind that the monuments of genius shall not decay, even though material grandeur shall perish from the earth and be buried under its accumulating dust.

When Roger Bacon, in 1254, commenced the study of mathematics, and impoverished himself and his friends in purchasing appliances for the pursuit of his investigations, he was unconsciously clearing the space which is occupied by the free school of the present. He was the great anticipator of science in an age when science was considered as the rankest heresy, and the fruits of philosophy were looked upon as magic. He conceived the telescope and knew the composition of gunpowder, but was not permitted to witness the splendid achievements of the one or the inestimable power of the other. In his old age he was traduced, maligned and imprisoned, and died after having lived just long enough to record "that the cause of the intellectual torpor of his age was due to the blind leaning of the people upon assumed authority."

Three centuries later, his great namesake, Sir Francis Bacon, founded the philosophy of inductive reasoning, kindled the enthusiasm of man in the interest of his fellow-man, and invited the peaceful mechanical arts and sciences to step into their proper niches in the superstructure of history. His modern followers are marshalling the forces of nature to combat the assumed authority of Superstition, and with keen analysis question the sources of inspiration, silencing their voices only where science veils her face, and sits dumb before the barred gates of the Unrevealed.

Before Francis Bacon's time, philosophy was looked upon as a species of mental exhilaration to be indulged in as a weary child engages in play. Since his time it has come to be the engrossing pursuit of him whose chosen business is the further betterment of the world.

Before the splendid achievements of mental illumination, the claims and career of the Church pale into insignificance. There is a long span in the bridge of experience between Bruno and Constantine, and a long one between Galileo and John Calvin. From Julian the Apostate to Robert G. Ingersoll the Liberator, marks a long era in the march of mind; but from Moses the Egyptian to John Stuart Mill, from Abraham to George Chalmers, and from Paul, the Apostle of the Gentiles, to Herbert Spencer the Socialist, marks a longer. Let us attempt to grasp it, and we are carried to dim cathedral aisles from which the sunlight of reason and of nature are alike excluded, and thence by slow gradations to the present hour, with its imperative calls to that service of humanity which will not be deferred.

Go if you will, on Sunday, to any modern church, and listen to the old, old story of the Cross, but do not forget that the cross has always adorned the hilt of every Christian commander's sword. As you listen to the voluntary of its pealing organ, do not forget the cries wrung from the pierced and broken victims of the Spanish Inquisition; as you view its communion table supplied with bread and wine, do not forget the poor Piedmontese, once walled up in the caves of their fair Italian valley and killed by slow starvation, for the love of God; as you catch the glimmer of the sunlight, rifted through its mullioned windows of stained glass, do not forget the scarlet glow of tongues of flame once kindled by the Trinitarian torch, to write and hiss about the feet of a martyred Unitarian Servetus at the stake; as your eye is arrested by the rope depending from its bell, remember those other ropes of the seventeenth century rendered ghastly by human burdens suspended at the cry of "Witchcraft." Let not the Protestant's psalms, the bishop's mitre, or the nun's cloister, lull us into forgetfulness of Salem, Cotton Mather, and the Massachusetts colony; these things belonged to the era of Faith.

But the telescope which reveals new worlds beyond our own; the spectroscopy which exhibits their composition; the microscope which opens new worlds within our own; the steamboat, the locomotive, the telegraph, the telephone, the safety lamp, the suspension bridge, the electric light, the secular newspaper, the mariner's compass, the pendulum clock, the surgeon's ligature, anesthetics, stethoscope and fever thermometer; the mechanic's spirit level, square and plumb; the farmer's sulky plow, wheel cultivator and reaper; the housewife's sewing machine, the spinning wheel and loom; the photographer's camera, the aeronaut's balloon, and the diver's bell;—these things belong to the era of science.

To their discovery the Church can lay no claim; against their application she has always interposed her protest; and before their splendid achievements she is being slowly but surely driven to the wall against which she will batter her thickened skull, when through the self-sacrificing struggles of science, the greatest revolution of any age shall have been accomplished in the ultimate emancipation of mind.

Succeeding the Trinity of Faith—Father, Son and Holy Ghost—will come the Trinity of Man—Genius with radiant brow, Oratory with silver tongue, and Philanthropy with open hand. Succeeding the heaven of faith will come that heaven of practice—happy homes on earth. Man, instead of recoiling in fear from the yawning jaws of a literal hell, will stand with enraptured vision and outstretched arm of faith in his own transcendent abilities, welcoming the future and every issue that it brings.

Instead of worshipping an unknown God, men will then work for the accomplishing of well known good. Instead of trying to evade an impossible Devil, they will seek to uproot all ancient evil. We shall hear less of "Christ and Him Crucified," and see more of charity and it exemplified; less of prayer, and more of purity and peace; less of baptism, and more of beauty; less of Moses, and more of manners; less of Aaron, and more of art; less of Jacob, and more of justice; less of Paul, and more of philosophy; less of Matthew, Mark, Luke and John, and more of Richard, Henry, George and Tom; less of Genesis, and more of generation; less of Revelation, and more of Revolution; far less of death, and much more of duty; less of deity, and more of dignity.

When a beautiful strong soul rises like sunlight, or flashes with the noise of thunder upon the world, and the world is forced into a consciousness of its presence, how many gazing with awe or listening in astonishment, are ready to cry, "What miracle is this?" In crises of nations or societies, when men and women, unmarked in the crowd, with unflinching loyalty to the highest bidding of their souls, have stepped fearlessly forth to be leaders in the cause of right, or martyrs for its sake, no wonder the world has often thought they were led by some sudden inspiration or fanatic zeal.

But he who studies well the lives of such, learning what he can of the silent life within, will see that ever circumstance in their lives has seemed designed to fit them for just such places; and so calm an assurance have they of their fitness, that they recognize their work as soon as it is ready, and feeling the responsibility, yet take it without fear.

The child who places in the ground a seed, knows nothing whatever of the change it undergoes, before his eye is gladdened and greeted by the opening leaf. He cannot understand the struggling of the life within, the bursting here and there of its prison walls, the farther groping in the darkness, the yearning and climbing after light which it feels must be above, till at last it breathes the pure air and is blessed by the glad sunshine. As little do the many know of the struggling, the rending of bonds, the groping and yearning toward the Infinite of those souls who, in the sunlight of truth, accept without fear the work of the reformer.

What blessed toil was theirs, who, years ago, in spite of scorn and persecution, with conscience only for their guide, commenced the work of banishing from the land its sorest evils. And though the sight was long denied their earthly vision, with prophetic eyes they saw the grand wedding of Might with Right, which has since been sealed and solemnized with precious blood, and to which, on the 3d day of November, 1869, a free people shouted a glad amen.

By no sudden spasm does the acorn become a beautiful tree, with extended arms of foliage sheltering the weary traveler from sun and storm; or the tiny seed become a perfect flower, changing into fragrance all the air around. Nor, when every true soul is trembling before the almost certain death of social and political purity, is it by any miracle that some great soul, armed with truth, stands ready to strike down the common foe. The germ of life must be in the acorn and the seed, and then, by light and darkness, heat and cold, sunshine and storm, will the tree and flowers come forth.

The love of right must be in the soul, and then by all the discipline of life, its temptation and struggle, its joy and sorrow, its disappointment and success, will it be fitted for its work. The sensitive, shrinking boy, chilled by the fear of punishment, yet scorning to conceal a wrong by falsehood, is the true promise of the moral hero whose burning words will never cease to move the hearts of men.

The soul grows from within, gathering strength from the exercise which loyalty to truth requires of it, and which goes on with no loud protestations, but often silently; so when a nation in its extremity asks, "What man shall lead us?" the years make answer, and a Kentucky farmer's son, an Illinois tanner's son, or an Ohio widow's son, steps to the front, a proof and a prophecy that corruption must cease in high places, and that finally upon the country's standard, beside the word "Peace" will be written "Purity."

For brave men of emancipated mind to-day, we are indebted to Confucius and Socrates, as well as to Bright and Mill; and we whose minds revel in the fruits of the achievements of them all, should never forget that Seneca, Plato and Cicero made Huxley, Tyndal and Darwin possible.

To the promulgation of that pure philosophy and practical science, which is the spirit that drives our age, let us consecrate ourselves anew; assured that he who adds an item of truth to the temple of the world's reflected wisdom, adds to himself immortality, by leaving behind him a name fragrant with the odors of admiring gratitude, and which, like rays of morning sunlight piercing a clouded dawn, will become a link of illuminated thought, binding in electric sympathy all hearts to his, their common friend. So shall the coldness of creeds of separation vanish like morning mist, and fused in the crucible of human brotherhood, the purpose of mankind shall be to exemplify that beautiful sentiment, "There is but one country—The World; and but one nation—The Human Race!"

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.