

Mind and Matter.

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The Most Important Lesson Yet Taught by Modern Spiritualism.

Of all the vast and innumerable truths which have come to the earth through Modern Spiritualism, there is not one which transcends that which seems most unwelcome to Spiritualists. We allude to the fact demonstrated almost every day by the manifestations of spirits through spiritual mediums to mortals that there is no change in the spiritual, mental and moral attributes of man in his transition from physical to spirit life. The murderer, the pirate, the libertine, the miser, the tyrant, the cheat, the liar, the bigot, the slave, the seducer, the cruel, the unrighteous, and all who are criminal, ignorant and wicked remain for a longer or shorter time after what is called death, in precisely that condition of spirit, mind and morals which they were in, just previously to leaving their physical bodies.

However important and gratifying it is to know that the pure, the learned, the benevolent, the good, the great, the beneficent, who pass from the material to the spiritual, and then cheer up the absent, to which they have, by their virtues and labors, ascended; it is of vastly more importance, even if most disheartening, to know that the very opposite of those radiant hosts throng back to us for redemption or for woe, alike to them and to ourselves.

When will Spiritualists so master this lesson, that they can qualify themselves to arrest this flood of evil from the spirit world, and prevent it from longer desolating the earth? This lesson must be mastered before Spiritualism can become the beautiful, inviting and beneficent movement which many in their too partial zeal now imagine and claim it to be. That it is to become so we know—but oh! how vast the work that must be done, both by spirits and mortals before this result is fully attained.

How shall we master that essential lesson in human progression? By first learning the elements of which it is composed. How learn those elements? By bringing the two worlds together as closely as possible, and studying every phase of spirit and mortal life—by observing the influence which spirits exert upon others, and by observing the influence which various classes of spirits on various classes of mortals, and by properly weighing every fact, no matter how insignificant and seemingly trivial, which can help us to a correct policy of action.

There are many who are essential to the great work of enfranchisement and amelioration, which must become universal before we shall have made Modern Spiritualism the theology—the philosophy—the teaching of all coming ages? We answer that there is but one way, and that way has been pointed out and strictly followed by those beneficent spirits who have instituted it, as the one regenerating, vivifying and glorious hope of despairing humanity. The finger-board along that way, are the media through whom spirits of all types and conditions can manifest, in any way, their presence and make known their various and varied individual realizations and experiences both in their spirit and earthly lives. Every spirit has some lesson to impart that will do good or enable mortals to prevent evil. The latter as we have before said, is the more important advantage to be derived from spirit communion.

If mediums are so essential to the advancement of Spiritualism, what does wisdom, or common sense, even dictate? Does it not say, in its plainest tones, cherish, encourage, befriended, aid, defend and sympathize with those most essential intermediators between spirits and mortals; if weak, erring, untruthful, dishonest and immoral, do not crush them, do not turn from them, but seek in every way to lead them back to virtue; bear and forbear with them; show them that they have something higher, happier and better before them, if they are faithful to the light that comes through them of the after life. We do not ask you, dear friends, to overlook the wrongful acts of mediums, they must not be overlooked. He or she who would pursue the course, whether Spiritualist or anti-Spiritualist, is the worst enemy that any medium could have. Never lose sight of the fact that mediums are more susceptible than any other class of persons to the baleful influences of vicious spirits and are therefore less master of their actions, whether for good or ill. On that account be less ready to judge and censure them. If this very sensible policy is pursued, we are satisfied that it will not be long before there will be ten willing mediums where there is one to-day. Remember the popular prejudice which exists against these poor creatures, servants of humanity and do nothing that will increase that prejudice and arouse hatred against them.

We want hundreds of mediums where we have one to-day—yes, thousands. The work of the hour for those who desire to advance and elevate mankind is to devote every effort to widen the mediumistic channel between the two worlds. Organize to do this, if you can, but if you cannot then work for it individually. Every new medium that is developed brings us one step nearer to the time when spirits will meet, walk and talk with mortals, as do the latter, with each other, without let or hindrance.

It is useless, in the light of the great lesson under consideration for any one, whether investigator, medium, lecturer or Spiritualist, to talk about arresting the work of the spirit-world on the earth, until such time as Spiritualism becomes a thing of perfect beauty and delight. It will become so only when everything that is right, just, truthful and proper is to be found both in the spirit world and on the earth. If we wait until that time for Spiritualism to prevail, it will not be in this day and generation or for many years to come.

Modern Spiritualism, like every other good and blessing, has its crudities and imperfections. Let us recognize this fact, and set about making it as

desirable as possible. It never can be made so by shutting our eyes against it. Why not look it squarely in the face and act accordingly.

Modern Spiritualism is eminently practical in its methods of developing and applying truth, and says: "It is no visionary sentimentalism that I come to teach, but practical homely lessons of beneficence." It says as plainly as light itself: "Conform to the directions which I have given you and you cannot go astray. Those who control and direct my operations have traveled over the way that you are journeying, and they through my guidance can save you many a wayward step and fall." We invoke you, friends, to sit down and listen to this truly sage advice; and when we have rescued from the turmoil and confusion through which we are passing we will rise refreshed, encouraged and in a more amiable and harmonious mood to resume our onward course. We have tried jostling, pushing, pulling and bickering long enough; let us try what keeping step to the music from the spirit spheres will do to favor our progression.

Spiritualism says to us: "Spiritualists, remember that my enemies are legion. Their watchword—self; their banner, power, plunder and extended rule; their weapons, falsehood, detraction, persecution and injustice. Think not to prevail against them by the use of force. They are better trained in their use than yourselves. Choose ye, as your armor the shield of truth; bear with you the mantle of charity; let your haversack be stored with love; carry with you the lance of justice and fear nothing. We hear and we obey. Spiritualism—my teacher—my benefactor—my guide—I follow thee. Lead on."

"Some Important Distinctions."

In the *Religio-Philosophical Journal* of last week was an editorial with the above caption. It was called forth by a slip cut from a communication recently published in the *Banner of Light*, which was sent to the editor of the *Journal*, by "Devoted Spiritualist and a good friend" of the latter paper. The slip in question reads as follows:

"I cannot but think that some of those who conduct spiritual periodicals are somewhat of a great deal of the evil speaking and harsh judging which disgraces the spiritual world. It is not only a disgrace, but a calculated harm to ourselves, both as individuals and as a body, to those who are expected to profit by its teachings. If journalists would refrain from personal attacks and the use of contemptuous epithets in alluding to those who think on some points differently from themselves, and who are not less right in their honest opinions, on that account, and if they would refrain from publishing the names of useless personalities, much could be done in this way to amend an evil which is dragging us day by day down into the light, and into paths that lead to destruction."

We are free to confess that however far we may have appeared in our journalistic course to have not acted in accord with the suggestions contained in the above kindly admonition, we can heartily endorse every sentiment therein contained. A difference of opinion on any question of general interest can never justify "evil speaking and harsh judging" on the part of those who honestly differ in that respect. We cannot think any reasonable objection can be raised against the suggestions of the *Banner's* correspondent and the friend of the *Journal*, as therein set forth.

God knows how fervently we pray for the time when all cause for contention and strife will pass away. That time will never come until sincerity takes the place of duplicity, honesty the place of dishonesty, truth the place of falsehood, and the place of selfishness, and justice the place of injustice. Why cannot that time come? We believe it can and will come through the beneficent influence of enlightened Spiritualism at a period not remote as compared with the gradually fading past. It will be our study to do what we may to aid the coming of that time. But oh! the weeping, trying period that is of which this time must come.

Many who, when this country was being humiliated and oppressed by the unjust legislation of the British Parliament, which drove even moderate men to think of resistance, hearing the siren cry of "peace, peace," indignantly responded, "There is no peace." So we say to the deprecating friend of the *Journal*, in regard to the harshness and asperity which she deplores, that the cry of peace and love are not in place in time of actual war and when the very existence of struggling and inextinguishable truths is threatened. The trouble among those who conduct spiritual journals is not so much one of honest difference of opinion regarding the main truths of Modern Spiritualism, but is the result of a desire to promote personal interests as against the interests of all. This is the true secret of all the trouble, and the sponser it becomes well understood the sooner the patrons of these papers can apply the proper remedy, which is the personal consideration, disregard the interests and welfare of mankind, or who persistently do injustice and wrong to unoffending persons that are laboring to do their part in the great work of progress and social amelioration.

The editor of the *Journal* most uncharitably replies to his gentle censor thus:

"There are many people who oppose all attacks upon error and vice if made against the persons directly guilty. This arises sometimes from a general, unfeeling unwillingness to do anything that may possibly hurt them. Sometimes it arises from a desire to make the most often, from a sense of guilt. People guilty of an error or a crime usually defend themselves by the very crimes of which they are guilty, should be condemned in general and absolute terms, they object to any personal consideration, disregard the interests and welfare of mankind, or who persistently do injustice and wrong to unoffending persons that are laboring to do their part in the great work of progress and social amelioration."

Is this not a most unjust and uncourteous judgment of his kind, fair and gentle censor, on the part of the editor of the *Journal*? To insinuate so broadly that she was governed by a sense of guilt in making her peaceful suggestion, or that she feared to offend those guilty of wrong doing, is not warranted by the timely suggestion of the *Journal's* correspondent. The lady is not a gambler, an embezzler, a debauchee, nor is there anything in her suggestion that would lead any person to suppose that she was the defender or apologist of such immoral characters; and yet our brother of the *Journal* seeks to make her appear to be so. This is not right, brother. Even if you and yourself find it impossible to square our course in accordance with this lady's truly sisterly admonition, we need not misinterpret her motive for using her influence to "pour oil on the troubled waters." We truly sympathize with her in her desire for toleration of opinion in regard to all matters, in which all are interested. God bless her, for them, say we, and we will continue to trust that her peaceful suggestions will yet take root and grow, even in the aggressive and reckless nature of our brother, of the *Journal*.

That brother, evidently, realizes the appropriateness of that sisterly suggestion of kindness, or he would not devote a long editorial, in the attempt to misconstrue that suggestion, as he has done.

We cannot see, wherein his lady correspondent blamed him for his conduct, or for his position, and unequivocally, the broad distinction between honesty and rickety—virtue and vice—purity and impurity; "and yet be more than intimates that such is her purpose. We cannot see wherein she has blamed him for opposing and ex-

posing," regardless of sex, age, or position every medium whose life is impure, and whose practices are vicious and tricky, and yet our brother, of the *Journal* more than intimates that she does so. We cannot see that she "desires harmony at the expense or at the sacrifice of truth, honesty and purity," and yet, our editorial brother more than intimates this. We do not see that she, in any way, complains of the *Journal* for giving information as to the character of those who practice fraud and impositions and teach vicious and impure doctrines; and yet our brother more than intimates that she has done so. And this kind of misrepresentation of the views and suggestions of his lady friend and patron, our brother, of the *Journal*, considers consistent with truth, honesty, purity and virtue. It is of just such unfairness and misrepresentation that this lady complained. If she expected any other treatment from our brother of the *Journal*, she reckoned without her host. It is "of the nature of the beast," and if she has not yet learned that fact she is but a dull student of this variety of the *genus homo*.

We would in all fraternal kindness, suggest to our brother, the desirability of first determining the purity, honesty and virtue of journalists who make so much noise about those modest and retiring qualities, before concealing to them the prerogative that some of the claim, which is, to decide for others, what is pure, honest and virtuous. Human experience teaches that those who profess and rant the most about right action, are those who are the least likely to act consistently with their much talking. It is one of the prevailing hindrances to human progression that sound has come to be substituted for sense; professions for actions. Why not all practice more and profess less? If we would, the world would grow wiser and better rapidly. But let us see the position the *Journal* holds according to the views of its editor. He says:

"Our contest has not been, and is not so much with persons on account of opinions honestly held or expressed, as with those who, by evil practices and evil teachings, have made a name for themselves, and caused the cause we have so much at heart. We endeavor to cultivate charity and good will, and to teach it in the columns of the *Journal*, but our sense of charity is not broad enough to cover us, and at the same time either the trickster and false teachers who, in the name of Spiritualism, are imposing upon the world, or their supporters and apologists, it is impossible to enfold all honest Spiritualists and investigators, whether their opinions are like or different from ours."

"We are quite conscious that this course of the *Journal* has excited not a little opposition, and we are surprised at this. We expected it, and we ask our readers to be patient with us. We have tried to keep the cause we have so much at heart, and exposed to the public gaze, a pool of the most virulent corruption. We have stripped the mask from the face of a troop of the vilest imposters in the country. We have made their fraudulent claims, and their general inclination in the public to demand of them, that they should be able to do so, and in turn their own apologies and abettors, would suppress us, if they could. This was to be expected. We have made common cause with the deadliest enemies of Modern Spiritualism, in seeking to crush it; and to that end has prostituted the *Journal* in that work. He is fully identified with Dr. Henry T. Child, Wm. B. Zeller and Dr. White, the hired tools of the Young Men's Christian Association, in the betrayal of the justly loved and honored Robert Dale Owen; and in the wicked conspiracy to drive Mr. and Mrs. J. Nelson Holmes from the spiritual field as mediums; he is fully identified with Wm. O. Harrison, Helen Snyder, Philip Diesinger, and the Philadelphia Times, the hired tools of the Jesuit Order, in their conspiracy to destroy and imprison Mr. and Mrs. James A. Bliss, by the most detestable means that bigoted enemies of truth ever resorted to, to conceal it from popular attention; he is fully identified with Wm. B. Tice, John Oakley, R. B. West, and their Brooklyn associates, in their fruitless attempt to discredit Alfred James as a medium; he is fully identified with the same associates, in their attempt to turn the world against him, and this by methods as detestable and reprehensible as they were illegal; he was the head and front of the attempt to discredit Harry Bastian as a medium, without a shadow of excuse, much less any justification whatever; he recklessly sought to create public prejudice against Mrs. Cora V. Richmond, the most perfect and gifted inspirational medium at work in Spiritualism, for no other reason than that the spirit world, through her, condemned his injustice; he hunted poor Whiteford to a suicide's grave, a man whose genuine mediumship he did not dispute, when he was confronted with his lifeless body; he took advantage of the conspiracy that resulted in the death of S. S. Jones, by not seeking to vindicate that murdered man against the slander which the insane Dr. Pike and his weak wife were incited to fasten upon his memory, by his bigoted enemies; he did what he could to discredit Mr. Mott, of Memphis, Mo., as a medium, and has carried his work of detraction and misrepresentations of mediums to such a pass, that there are not a dozen mediums in the world that he dare name, as reliable and worthy of all confidence. In order that he may have the opportunity of doing something, even involuntarily, in behalf of mediums and the cause of Spiritualism, we defy him to name to his readers, a dozen mediums that he is willing to recommend as reliable. Here is your chance, brother, to do the fair thing to a very small extent. Let us see whether you are equal to the situation."

It is for this, brother, that we have opposed you. This is "the true cause of our opposition to your course." We are perfectly willing to concede that you "have stirred up, and exposed to the public gaze a pool of the most virulent corruption," but when we are to be made the exhibition you are made of yourself and your associates, we are rather disposed to thank you, on behalf of the public, that you have done your best to deceive.

In speaking of the mediums, whose ruin our brother labored so hard to accomplish, he says: "We have made their vocation unprofitable by exciting a general inclination in the public to demand of them fraud-proof tests. We struck them in their most vulnerable point—money-making." Is not this "the milk in the cocoa-nut," after all? "Money-making." What! our brother, has the demon of Mammon so taken possession of your soul, that you grudge mediums the pitiful patronage they receive in the way of pecuniary compensation, for their inestimable services in the cause of Spiritualism? We have no such sordid feelings as would make us grudge our brother the princely fortune he is building up from the profits of the *Journal*. We are poor, very poor, as compared with him; but we

are not poor enough to strike him in his most vulnerable point—money-making. We confess, however, frankly that we have sought by exciting a general inclination in the public to demand, of him, "fraud-proof tests." This conduct, "of the vilest impostors in the country," needs no "fraud-proof tests" more imperatively than the conduct of our brother. We have applied some tests of that character to his journalistic performances. Let us see how he comes out of them. No evasion, brother, or mute posturing will avail you. Either act or speak to the point, so that the public may know whether you are for or against Spiritualism—whether you are a friend or foe of truth.

A Word in Our Defence.

"Our brother of the *Religio-Philosophical Journal* and his correspondent, Dr. M. Howard, of Brooklyn, N. Y., have sought very hard to make it appear that we have done them both a grievous wrong. We certainly did not intend to do so, and therefore think it due to all concerned that we should state the facts.

In MIND AND MATTER, of March 29th, we published a letter, which was sent to us by Dr. Howard, as follows:

EDITORIAL FORGERY.

BROOKLYN, N. Y., March 23, 1879.
Jon. M. Roberts, Dear Sir—An article which appears over the signature of the editor of the *R. P. Journal* contains interpolations of a personal character, which I desire to disavow. Alterations are often made in contributions to the press, in accordance with a certain degree of editorial license, which is recognized as legitimate. But sometimes this license is exercised to the dissatisfaction of the contributor.

Having a profound conviction of the sincerity and honesty of purpose of the Messrs. Tice, in their relations to Spiritualism, as well as in their criticisms in journalism, and anxious in persecution and premeditated stupidity, but he has survived them all. The photographs are life-like, and those who desire to see them may consult the advertisement.

REMARKABLE OCCURRENCE AT A SEANCE—MATTER THROUGH MATTER.—On Sunday evening, April 20, one of the events at a seance given at the residence of Mr. Evans, No. 415 McIlwain street, is worth recording. There has been from time to time instances of solid substances or matter going through matter. But these events taking place in the dark, the *modus operandi* could not be seen, and every one in the circles was left to ponder upon the subject. No one, so far as we know, has explained the marvelous phenomenon. On the Sunday evening in question, the transition took place in the room suddenly lighted, so that the sitters could see each other. The instrument used was a centennial harp. This is a box made of hard wood, about twelve inches wide and sixteen inches long, and about two inches from top to bottom. One end is cut off, at an angle, to conform to the short and long steel wire strings, of which there are two octaves. The instrument was played upon at this seance by a spirit, who had a knowledge of music, and who expertly fingered the strings. It was taken from the place where it hung on the wall in one apartment of the cabinet, and after having been played on for some time it was, as it were, in the air, and an eye passed into the cabinet and it appeared at the wire grating over the door thereof. This grating is placed there to afford ventilation for the medium, who, upon this occasion, was Harry N. Evans. The instrument remained there several minutes, during which time it was played upon. The next moment the harp disappeared from view and passed through the partition, consisting of a double thickness of black cloth, and came out at the other end of the room. This transition was repeated. Though this occurred in the light, yet the members of the circle were as much as ever in the dark about it. There is no doubt of the fact, or result, being absolute proof, that the harp, as described, passed through the cabinet, and that it was not anything, but meditation on the wings of thought.

IN inserting this letter, we headed it "Editorial Forgery," not for a moment supposing that our readers would be so stupid as to think it was a part of the letter. We do not think they were; but Dr. Howard seems to think differently. This heading was intended as our comment on the use which our brother of the *Journal* made of Dr. Howard's request to our brother, to confess to the readers of this paper his interpolation, and exonerate the *Journal* from being our assailant. We would have had no occasion to have given offence to these honest friends. As it was, we would have had every reason to suppose them mutually concerned in the attack upon us, and treated them accordingly. Wishing to exonerate Dr. Howard from what he disavowed responsibility for, we used the letter of the latter, to place the saddle on the right horse. We supposed we had done so; but as Dr. Howard wants to divide the carrying of the saddle with our brother of the *Journal*, we have no objection, and we will regard them both as our assailants. The manner of our interpolation, and our desire to try the exact and fair-mindedness of this congenial twain any further. We have had enough of it to last us for a good while. Dr. Howard admits the forgery, but denies the evil intent of the forger. There the matter may rest. We are not hurt, and wish they were not.

M. HOWARD, M. D.

145 Vanderbilt Avenue.

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IN inserting this letter, we headed it "Editorial Forgery," not for a moment supposing that our readers would be so stupid as to think it was a part of the letter. We do not think they were; but Dr. Howard seems to think differently. This heading was intended as our comment on the use which our brother of the *Journal* made of Dr. Howard's request to our brother, to confess to the readers of this paper his interpolation, and exonerate the *Journal* from being our assailant. We would have had no occasion to have given offence to these honest friends. As it was, we would have had every reason to suppose them mutually concerned in the attack upon us, and treated them accordingly. Wishing to exonerate Dr. Howard from what he disavowed responsibility for, we used the letter of the latter, to place the saddle on the right horse. We supposed we had done so; but as Dr. Howard wants to divide the carrying of the saddle with our brother of the *Journal*, we have no objection, and we will regard them both as our assailants. The manner of our interpolation, and our desire to try the exact and fair-mindedness of this congenial twain any further. We have had enough of it to last us for a good while. Dr. Howard admits the forgery, but denies the evil intent of the forger. There the matter may rest. We are not hurt, and wish they were not.

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