

naked person with a cotton cloth saturated with alcohol, for he may have concealed in his nostrils under his nails, in his hair, or under his cuticle a thimbleful of drapery, masks, etc., that will swell to an enormous extent.

Clark told his story concerning the alleged attempt of Bowman and Gallagher to corrupt him; and upon his manifestly dishonest testimony, Judge Briggs held the two lawyers to answer the charge of having been guilty of the crime of bribery. There is every reason to believe that, had the jury found the defendant guilty, that one would have been the only case of *dishonestness* at the trial, and that the other *dishonestness* would have been to corrupt as dishonest and untruthful a man as ever disgraced a jury box. We do not hesitate to declare that the *Times* were fully informed of all it published, in the way of fact, in that connection, for several days before it manifested its simu-

Abrams went to Mr. Winner, who was the lessee of the hall and conducted the seances, and told him that he (Abrams) came on behalf of Mr. Bowditch, a man, as well as on his own account, to watch the proceedings of the conspirators, who intended to make a raid upon the circle that evening, and to arrest them if they should do violence to anyone. He said that in order to do this, he wanted to secrete himself in the hall, and said sincerely to Mr. Winner in the ear of it, so that he could know what was going on as it took place. Mr. Winner, supposing that Abrams was acting truthfully and in good faith, complied with this request. Abrams told Mr. Winner that one of his associates, J. H. Mowatt, of Chicago, had undertaken to bring about the expo-

As the true inwardness of the performances of *The Times* in this whole connection, is exemplified by its local contemporaries, we feel that we cannot do less than give their versions of this affair. The *Press* of the next morning said:

"A SENSATION FROILED."

"Spiritualists Outwitting their Enemies—A Clear Case of Diamond Cut Diamond—The Plan Projected to Capture the Spirits, and How it was Frustrated."

"Since the last trial of Bism, the so-called Spirit-

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The case was well supported by the truthful testimony of the witnesses for the defence.

Mrs. Jamieson has resumed her business as a test medium at her residence, 1435 Main street, in this city.

Public opinion rules the hour. Such acts of persecution of our mediums by the authorities adds 10, yea 100 fold to our cause, in new recruits to our ranks. The more persecutions heaped upon our sensitive ones, the more we gain in numbers and strength.

G. G. W. VAN HORN,  
Magnetic Healer, 538 Main St.

g-when you examine the medium, she starts  
routinize his mouth eyes ears and all the or  
his body work like

that the scriptures are as clear as day, nevertheless

rutinize his mouth, eyes, ears, and all the orifices of his body; soak him in a warm bath, rub his

of their sermons; while the Protestants, who say that the scriptures are as clear as day, nevertheless explain it always.—*The Bishop of Bellary.*

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26



## Mind and Matter.

PHILADELPHIA, SATURDAY, SEPT. 6, M. S., 32.  
Entered at the Post Office at Philadelphia,  
Pa., as second-class matter.

PUBLICATION OFFICE.  
Second Story, No. 715 Chestnut Street,  
Philadelphia.  
J. M. ROBERTS, PUBLISHER AND EDITOR.

For rates of Advertising and Terms of Sub-  
scription, &c., see advertising columns on 1st page.

## The Turning of the Tide.

This is a free country, but the pressure of public opinion on men of science seems to be greater in America than in Europe. With the exception of Prof. Hare, who was promptly denounced as crazy by his brethren, men of science in America have mostly been and they are now afraid even to examine the subject of Spiritualism. Dr. Hammond and Dr. Beard may rush in to make professional capital by denouncing that of which they have only a surface knowledge, but Agassiz refused to look into it, and there is probably not a professor in the United States who would dare to let the world know that he was seriously investigating the forbidden thing. It is to the point that this gospel is preached, and when the subject is broached in intellectual circles the question is virtually put: "Have any of the Pharisees believed on him?"

In Europe it is otherwise. Public opinion weighs heavily in England, but there are a few in that land of respectability who dare call their souls their own. Prof. Crookes, who has lately been raised to a seat in the Council of the Royal Society; Wallace, admittedly the peer of Darwin; and Varley, at the head of the science of applied electricity in Great Britain, have not been afraid to acknowledge their belief in the reality of the phenomena, while the two latter are avowed Spiritualists.

It is to Germany, however, that we must look for really serious thought. Material light comes from the East and intellectual illumination from the brain of Christendom. After grappling with the gigantic problem of the origin of the Christian Church, and disposing by dint of sheer historical criticism, of the pretensions of theology, the German professors are not the men to be scared by public opinion from looking at Spiritualism, turning it inside out and speaking their minds about it. This they have done, and the fact that they have done it can no longer be ignored by the men of science of America.

Accordingly, we find that while the fact is deplored, it is freely admitted in late numbers of the *North American Review* and the *Popular Science Monthly*. The editor of the latter says in the September number:

"In England Spiritualism has during recent years engaged the earnest attention of prominent scientific circles, has gained many converts of high scientific reputation and drawn forth the most important contributions to the literature of the subject which exist. The case in Germany is very similar. The principal centres of interest in the subject have been the universities, and, above all, the University of Leipzig, and the principal participants in the investigations have been eminent professors. The excitement recently has centred in the seances of Mr. Slade, who passed several months in Leipzig and Berlin after his return from England two or three years ago. The result of these seances has been the conversion to Spiritualism of several well-known scientists. Prof. J. H. Fichte, now in his eighty-third year, has also recently confessed his faith, pronouncing the Slade phenomena to be scientific facts. Prof. J. H. Fichte, now in his eighty-third year, has also recently confessed his faith, pronouncing the Slade phenomena to be scientific facts. Prof. J. H. Fichte, now in his eighty-third year, has also recently confessed his faith, pronouncing the Slade phenomena to be scientific facts."

This paper of the venerable Ulrich, who has been professor at Halle since 1834, and whose name carries weight in all philosophical questions, is about, we understand, to be translated. In the meantime, it has been replied to by Prof. Wandt, the principal lecturer on philosophy in the University of Leipzig, and the September number of the *Popular Science Monthly*, which denies admission to articles on the other side, contains a reply to it. And what does the reply amount to?

First, however, note his serious admission that "the reality of the phenomena is no longer to be doubted."

Second, that they are important. "Although we cannot determine how Mr. Slade performs his experiments, I agree with you that we may not, in this case, pass the field by as one foreign to us."

When it comes to offering a rational explanation all that Prof. Wandt has to suggest is that the phenomena taking place in the presence of Slade are well managed feats of jugglery! Reader, those who have given years of patient investigation, and hundreds, perhaps thousands of dollars to ascertain for themselves the facts of Spiritualism and their origin, the oracle has spoken. It is all sleight of hand! True, the Herr Professor does not know what he is talking about. He has, however, had one, or it may be two sittings with Slade and he is puzzled; but he contrives to fall back on the old woman's maxim that "what is impossible can't be, and never, never comes to pass." Hear him: "The laws of Nature, according to the prospect you open, are approaching a point where they shall be done away with. This is a mistake, as even Spiritualists know, and it shows that the Professor has not grasped the subject. The phenomena are all in accord with the laws of Nature, not in opposition to them."

After this luminous solution, this short and easy method with the Spiritualists, Prof. Wandt takes up the "real conclusion" of Ulrich: "The Spiritualistic phenomena, silly as they may be in detail, pass with you, by reason of the certainty which they give of another world as a new source of moral and religious conviction." In reply to this logical deduction what does the Professor say?

He objects, that according to Spiritualism: 1.—"Physically, the souls of our dead fall into the bondage of certain living men, the so-called mediums." Not so.

2.—"Intellectually, the souls fall into a condition which, so far as we can conclude, from the character of their writing upon slates, can only be described as lamentable." Not so. They are absolutely without sense." Not so.

3.—"The moral condition of the souls seems to be relatively the most favorable." [They show] a politeness which, in a ghost, is certainly deserving of acknowledgment." Pardon me if I seem to joke, and we shall not condescend, in addressing Spiritualists, to answer what, if it came from any less authority than a professor of philosophy, might truthfully be characterized as *boak*.

What is really worthy of note, is that the editor of the *Popular Science Monthly* should think it worth his while to translate and republish such feeble arguments as these. The article from which we quote, so far from disposing of Spiritualism, is really calculated to do good to the cause, because it will reach a class of readers to whom the literature of Spiritualism, extensive as it is, is as unknown as the contents of the Vedas, while the admissions and opinions are fatal to the theory that the subject is unworthy the attention of men of intellect.

The tide of opinion, in fact, has turned, and it is altogether likely that men of science in England and America will follow the lead of that in Germany, as they have in theology and other branches of knowledge. Take courage then, dear brother, in the faith of spirit return, for light is breaking on the world. "Night's candles are burnt out, and joyous Day stands up on the misty mountain top."

## An "Expert" on Spiritualism.

When the Emperor Constantine embraced Christianity the tone of the pagan philosophers towards the new religion underwent a change for the better, and to him who can read the signs of the times it is clear that a similar revolution is impending in our day. The recent conversion of the editors of the *Zeitschrift für Philosophie*, which stands at the head of the philosophical journals, not only of Germany, but of the world, to a belief in Spiritualism, has already induced the scientific press, in treating of that subject, to mend its manners. The learned continue to deplore the spread in high quarters of the pernicious doctrine, but they no longer touch their foreheads and shake their heads when a believer's name is mentioned. Even the newspapers have become more civil. The modern editor feels, for instance, that when this subject comes up it will no longer do to act on the brutal advice: "Hit him again—he's got no friends!"

A curious instance of the change we refer to may be found in an article entitled, "The Psychology of Spiritism," in the July number of the *North American Review*. The style of the writer is obscure and he seems to lack the ability to express his meaning in good English, but the drift of his essay is clear enough. It is that Spiritualism is a subject so difficult that it can only be understood by the few specialists who have devoted themselves to the study of nervous disorders. Not even men of science are qualified to pronounce an opinion on the subject.

"What, never?"

Well, hardly ever. There are a few exceptions, and Dr. George M. Beard is one of them. "Not out of the mouths of two or three witnesses, nor of two or three millions, unless they are experts, can any great fact in science be established." Unfortunately, the writer does not inform us how we are to tell an expert when we see him. Of course, he himself is one of the elect. To suppose otherwise would be as absurd as to suspect the Professor of Dogmatic Theology at Princeton, for example, of being a reprobate; but how about the other professors? "To read a list of the members of the French Academy, of the Royal Society and of all the learned organizations of Europe and America that have been bitten, maimed and prostrated by Spiritualism, would be like a roll-call after a series of battles." Just so. But then, you see, they are not experts.

As for the astounding phenomena to which so many casualties are due, this is what he says:

"During the past two years, have we not seen a bunching of the most extraordinary phenomena, to learn the rudiments of sleight of hand, to whom even the art of adroit deception, in any way, is yet to be taught—whose seances are as transparent as they are degrading—have we not seen Slade, in his campaign across Europe, making a breach in every citadel of learning that he has attacked and living his pathway with wounded men of science?"

Well, we have; but then, dear reader, these men were not experts. Your expert is a scarce fowl—a kind of black swan. *Non curis contingit adire Corinthis*. It is never given to a mere man of science—Dr. Beard has one good point, he never says *scientist*—to be an expert.

"What, never?"

Well, hardly ever. The saddest thing of all, though, is that when you catch an expert he will not tell you anything. Slade's seances may be transparent. Dr. Beard probably means that the very fact that his tricks are transparent, but, alas, our expert does not explain them. He reminds us of a student at Harvard, who was asked the other day the cause of the *aurora borealis*.

"I did know, but I have forgotten," was the answer.

"What a pity!" exclaimed the Professor. "The only man in the world who ever knew, and he has forgotten!" Dr. Beard is the only man in the world who knows how Slade's tricks are done, and he won't tell.

To say that the seances in question are transparent, is to say nothing, or rather it is to insult the intelligence of every man who has had a sitting with Dr. Slade. If the tricks are transparent, why not tell the world how they are performed? Signor Blizi's tricks are transparent, for we can at least figure how they are done; but it is well known that experts in sleight-of-hand pronounce the phenomena which take place in the presence of Dr. Slade to be inexplicable by them.

"Here again, however, Dr. Beard may say: 'They are not experts in neurology.' Suppose they are not. What is neurology? The science of nerves. But what does an expert in the science of nerves know, more than another, about the process by which, in broad daylight, writing comes on the inside of a double slate, with nobody touching it? As the boy says, 'The tongue!'"

It is a profoundly esoteric science, this of neurology, and it would never do to initiate the crowd. The experts in it are Sir Oracles, and when they open their mouths, you have to guess at their meaning.

"A new science, like that branch of the nervous system that relates to the trance, the involuntary life and that complex product of the brain that we call human testimony, does not reach the consciousness as science, but rather is degraded into some ad or apparatus to the delusion that it finds there, as in the telephone the waves of electricity are transformed into waves of air and reach the brain as sound."

This is as luminous, if we may be pardoned the expression, as mud. That a branch of the nervous system could be a science is a thing that we never should have suspected if we had not been told so by an expert. We have read the foregoing sentence over carefully several times, but we confess that, for the life of us, we cannot make head or tail of it. Reader, can you?

A like haziness, it must be admitted, runs through the whole of Dr. Beard's article, which, like Dr. Wandt's reply to Professor Ulrich, is chiefly valuable for the admissions it contains. Thus, for example: The writer pronounces the materializations which took place a few years ago at the home of the Eddys in Vermont, to be the best attested miracles of all human history; and he affirms that "for logical, well-trained, truth-loving minds, the only security against Spiritualism is in hiding or running away." Truly the world moves. It seems but the other day we were told that Spiritualists were all either fools or knaves, while now it is admitted that "if Sir Isaac Newton were alive, he would not unlikely be a convert to Spiritualism." Who, then, is secure? Alas! none but experts. And then they are so few!

Again: "The amount of human testimony in favor of Spiritualistic claims is a million-fold greater than that in favor of the theory of gravity?" What wild talk this is! One may be a decided Spiritualist, and yet not be ready to place the infant and mysterious sciences on the same solid basis as the truths of astronomy. Dr. Beard goes even farther

than the facts will warrant, and that, apparently, for the sake of magnifying his own calling as a specialist in diseases of the nerves. We could forgive him, however, for his braggadochio about experts, if he would only throw a little light on a subject so confessedly difficult as Spiritualism; but he does not. His article is a rambling, pretentious and ungrammatical tissue of assertions in which the only thing that is clear is that on the subject of which he treats he thinks very highly of the penetration of George M. Beard and very meanly of the opinion of other people. Still he is hardly the man to overthrow Bacon's well considered aphorism: "Expert men can execute and judge of particulars, one by one; but the general counsel, and the plots and marshalling of affairs come best from those that are learned."

## A Specimen Opponent of Spiritualism.

The *Evening Bulletin* of this city has from time to time attempted to give its readers some information on the subject of Modern Spiritualism. In this respect it has shown an appreciation of that great and most important movement which its "time-serving" anti-spiritualistic contemporaries are too stupid to emulate. In the issue of August 29th, the *Bulletin* contained an editorial article entitled "Spiritualism and its Triumphs," which we are happy to lay before our readers, as affording the most conclusive evidence of the inevitable victory over the hoary delusions and prejudices of the past, which awaits Spiritualism at no distant day. When its enemies can afford to make no statement in regard to it which approximates to truth, it is very certain that the hour of its ultimate and complete victory over error and misrepresentation is very near. But here is the article to which we allude:

## SPIRITUALISM AND ITS TRIUMPH.

The cause of Spiritualism, after making a good deal of headway in England, where two or three scientific men of some standing have been converted to it, has begun to make some gains in Germany, where Slade, the famous medium, has succeeded in persuading a number of learned professors and others that the phenomena exhibited by him have a supernatural origin. It is not a little odd that while Spiritualism wins such victories in Europe, it should continue to fall almost completely to make an impression on the minds of the men who it originated, upon any but the comparatively ignorant classes. Here and there it has found among educated and apparently well-balanced Americans, a believer, but the number of Spiritualists of this country are either persons who are intellectually incapable of forming a valuable opinion on any subject, or else they are educated men who have all the mental faculties in full development excepting the faculty of common sense. It is, of course, possible that the superstition which is paid to man-made Bibles, man-made priests and man-made God-houses, is doomed to be dispelled by the light of the phenomenal natural facts which departed human spirits are flooding the earth to-day.

The *Bulletin* man says: "The facts performed by H. Home and Slade are far more wonderful than any that are attempted by the principle mediums of this country." We are at a loss whether to attribute the untruthfulness of that assertion to ignorance or willful falsehood. If this narrow-minded editor knows anything about the subject, which he would have his readers to believe, he knows that neither Home nor Slade, nor any other spiritual medium, in Europe or this country, has in his or her power, by any means whatever, to successfully simulate spirit phenomena. They have never been and never will be successfully imitated by mortal agency. The man or woman or child has never been found who could explain the manner by which even the most insignificant spirit manifestation is produced. But so far from Home and Slade being extraordinary mediums for the production of spirit manifestations, there are hundreds of mediums in America to-day that are in no respect behind Home or Slade in their mediumship; and, through their mediumship, the most unquestionable spirit phenomena occur. Besides, Home and Slade are both American mediums, and both have served the spirit world in almost all parts of this country in the production of the same phenomena that this editor assigns for the growth, or, as he admits, "The Triumphs of Spiritualism in England and Germany." He must feel desperately pushed when he resorts to such unfounded assumptions to make out his case. It would be well for him, if he were minded, if he was fool enough to believe he was writing the truth. He continues:

"It has been our good fortune to have discovered in what manner some of the American mediums perform their most remarkable tricks." (How much that sounds like the support which the *Religionist* and *Spiritualist* have given to mediums and Spiritualism.) "and in one or two cases the proofs of fraud have been so complete as to carry conviction to the minds even of ardent believers in Spiritualism."

To which we say: name the mediums and give the facts on which you base that assertion, if you dare. That assertion has been a staple commodity with Col. Bundy, but he has never dared to offer such proof of its truth as would serve to warrant the condemnation of a worthless crew, much less to discredit a human being. The *Bulletin* man wants to help Col. Bundy and Prof. Buchanan and the Alliance Convention to purify Spiritualism. Their way to do that is to make it appear as odious as possible in the eyes of prejudiced persons. Spiritualism will not tolerate that treatment, whether it comes from open and avowed enemies, or from professed friends. Spiritualism is not impurity and needs no purifying; it is not folly, and needs no mortal tutelage; it is not irreligious, and needs no Christianizing, especially no such Christianizing as these modern Pharisees would give it.

The *Bulletin* man says:

"Poor old Robert Dale Owen, after sitting for months in front of Katie King, whom he confidently regarded as a visitor from another world, was compelled at last to admit that he had been the victim of a wicked imposition."

This editorial emulator of Col. Bundy did not know how near he was coming to the truth, or he never would have published that. Yes, truly, Robert Dale Owen was "compelled to admit he had been the victim of a wicked imposition," but who compelled him to make that admission, and who were the wicked impostors of whom he was the victim? Not Mr. and Mrs. Holmes, through whom the spirit form of "Katie King" manifested her spiritualism in the most conclusive manner; not one, but hundreds of them. Those impostors were the employees of William O. Leslie, alleged by him to be prominent and wealthy members of the Young Men's Christian Society; William O. Leslie, who bribed the poor, dishonest, untruthful woman, Eliza White, to assist him in desecrating Mr. and Mrs. Holmes and destroying Spiritualism; Eliza White, who sold herself to Leslie and his employers, to falsely pretend that she had personated "Katie King" and other spirit forms at the Holmes' seances, and to aid him in compelling Mr. Owen to admit that he had been the victim of a wicked delusion. Dr. Henry T. Child, the trusted friend and host of Mr. Owen, who, having associated himself with Eliza White in the perpetration of the photograph fraud, and being otherwise compromised by his associations with her, was compelled by Leslie at last to join them in compelling Mr. Owen, by the most false and fraudulent means, to doubt the evidence of his critically trained senses, and to ruin his reputation as an author and a man of common sense; yes, compelled him to become the inmate of an insane asylum and the victim of a premature death; and William W. Harding, the devout, Bible-publishing, Christian editor of the *Philadelphia Inquirer*, who descended

phenomena occurring in his presence, or through his mediumship, that those phenomena were the result of the action of disembodied human spirits and that they could be nothing else.

The *Bulletin* says: "It is not a little odd that while Spiritualism wins such victories in Europe, it should continue to fall almost completely to make an impression in this country in which it originated, upon any but the comparatively ignorant classes." This every person who is at all informed concerning Spiritualistic matters, in this country, knows to be most untrue. It is only the most intelligent, independent, fearless, thoughtful and discriminating classes of people who make up the millions of Spiritualists to be found in this country. The intellectual dolt; the time-serving self-worshippers; the cowardly cringers at the feet of Mammon; the mentally indolent and morally indifferent; and the blind and craven dependents on fashion and custom will be found to constitute the readers of the *Bulletin* for whose delatation the editor of that journal finds it a paying business to string together such positive falsehoods as those we are noticing.

Would any person but a fool and knave have written such a falsehood as the following. He says:

"As a rule, the Spiritualists of this country are either persons who are intellectually incapable of forming a valuable opinion upon any subject, or else they are educated men who have all the mental faculties in full development excepting the faculty of common sense."

We would like to ask this sapient editor how much common sense he displayed when he wrote that contradictory nonsense? Who ever heard of a man or woman, except this "truthful James" of the *Bulletin*, who, having "the mental faculties fully developed," was not the embodiment of common sense?

Again, this *Oracle of Spiritualistic information* says:

"It is, of course, possible that the superstition has not triumphed here because we have not been supplied with such evidence as Spiritualism has offered in Europe."

We assure the *Bulletin* man that Spiritualism is not "the superstition" he would have his ignorant readers believe it is. Spiritualism is the destroyer of all superstition. That is its great mission. The superstitious reverence which is paid to man-made Bibles, man-made priests and man-made God-houses, is doomed to be dispelled by the light of the phenomenal natural facts which departed human spirits are flooding the earth to-day.

The *Bulletin* man says:

"The facts performed by H. Home and Slade are far more wonderful than any that are attempted by the principle mediums of this country."

We are at a loss whether to attribute the untruthfulness of that assertion to ignorance or willful falsehood. If this narrow-minded editor knows anything about the subject, which he would have his readers to believe, he knows that neither Home nor Slade, nor any other spiritual medium, in Europe or this country, has in his or her power, by any means whatever, to successfully simulate spirit phenomena. They have never been and never will be successfully imitated by mortal agency. The man or woman or child has never been found who could explain the manner by which even the most insignificant spirit manifestation is produced. But so far from Home and Slade being extraordinary mediums for the production of spirit manifestations, there are hundreds of mediums in America to-day that are in no respect behind Home or Slade in their mediumship; and, through their mediumship, the most unquestionable spirit phenomena occur. Besides, Home and Slade are both American mediums, and both have served the spirit world in almost all parts of this country in the production of the same phenomena that this editor assigns for the growth, or, as he admits, "The Triumphs of Spiritualism in England and Germany." He must feel desperately pushed when he resorts to such unfounded assumptions to make out his case. It would be well for him, if he were minded, if he was fool enough to believe he was writing the truth. He continues:

"It has been our good fortune to have discovered in what manner some of the American mediums perform their most remarkable tricks." (How much that sounds like the support which the *Religionist* and *Spiritualist* have given to mediums and Spiritualism.) "and in one or two cases the proofs of fraud have been so complete as to carry conviction to the minds even of ardent believers in Spiritualism."

To which we say: name the mediums and give the facts on which you base that assertion, if you dare. That assertion has been a staple commodity with Col. Bundy, but he has never dared to offer such proof of its truth as would serve to warrant the condemnation of a worthless crew, much less to discredit a human being. The *Bulletin* man wants to help Col. Bundy and Prof. Buchanan and the Alliance Convention to purify Spiritualism. Their way to do that is to make it appear as odious as possible in the eyes of prejudiced persons. Spiritualism will not tolerate that treatment, whether it comes from open and avowed enemies, or from professed friends. Spiritualism is not impurity and needs no purifying; it is not folly, and needs no mortal tutelage; it is not irreligious, and needs no Christianizing, especially no such Christianizing as these modern Pharisees would give it.

The *Bulletin* man says:

"Poor old Robert Dale Owen, after sitting for months in front of Katie King, whom he confidently regarded as a visitor from another world, was compelled at last to admit that he had been the victim of a wicked imposition."

This editorial emulator of Col. Bundy did not know how near he was coming to the truth, or he never would have published that. Yes, truly, Robert Dale Owen was "compelled to admit he had been the victim of a wicked imposition," but who compelled him to make that admission, and who were the wicked impostors of whom he was the victim? Not Mr. and Mrs. Holmes, through whom the spirit form of "Katie King" manifested her spiritualism in the most conclusive manner; not one, but hundreds of them. Those impostors were the employees of William O. Leslie, alleged by him to be prominent and wealthy members of the Young Men's Christian Society; William O. Leslie, who bribed the poor, dishonest, untruthful woman, Eliza White, to assist him in desecrating Mr. and Mrs. Holmes and destroying Spiritualism; Eliza White, who sold herself to Leslie and his employers, to falsely pretend that she had personated "Katie King" and other spirit forms at the Holmes' seances, and to aid him in compelling Mr. Owen to admit that he had been the victim of a wicked delusion. Dr. Henry T. Child, the trusted friend and host of Mr. Owen, who, having associated himself with Eliza White in the perpetration of the photograph fraud, and being otherwise compromised by his associations with her, was compelled by Leslie at last to join them in compelling Mr. Owen, by the most false and fraudulent means, to doubt the evidence of his critically trained senses, and to ruin his reputation as an author and a man of common sense; yes, compelled him to become the inmate of an insane asylum and the victim of a premature death; and William W. Harding, the devout, Bible-publishing, Christian editor of the *Philadelphia Inquirer*, who descended

to the commission of the meanest and most dishonest acts to render the damnable plot successful. These were the deceivers and ruiners of Robert Dale Owen, as we will ere long prove beyond all question.

That poor excuse for editorial lying concerning mediums and Spiritualism will not serve these modern Annanases much longer. But we especially invite all professional Spiritualists, who imagine there is so much irrefragable and indisputable evidence in their mediumship, to come forward and make it tolerable, to read and weigh the following logical estimate of the value of the so-called "exposures" of mediums to the enemies of Spiritualism. The *Bulletin* man says:

"These exposures have had a very healthful effect in bringing Spiritualism into contempt, and it is noteworthy that for a year or two past the business of materializing spirits has not been followed to any great extent or with a large amount of enthusiasm."

Col. Bundy and his Spiritualistic (?) admirers and followers have been telling us for the past two years what immense advantages had accrued to Spiritualism from the "exposures" alluded to. The *Bulletin* man very rationally concludes that this exposing business that has been so lauded and encouraged by Col. Bundy and his class of Spiritualists, has had the "very healthful effect of bringing Spiritualism into contempt." That is the only effect such scoundrelly dishonesty and hypocrisy could have. There has not been a so-called exposure of Spiritualism medium anywhere that has not been the result of an amount of lying, fraud and deception on the part of the so-called "exposers" such as no medium could equal, much less surpass. It has come to be a question whether the diabolical spirits out of the body or those in the body have the most to do with this demonic folly. It must be stamped out of existence or Spiritualism can be nothing but a thing for contempt.

The *Bulletin* makes the most of Prof. Kiddle's undue trust in deceiving spirits. It is well for these contemptible impostors that the most of their temporary advantage, for it will not serve them long. That distinguished scholar will soon be a thorn in the side of the foes of Spiritualism, that will cause them a hurt they little dream of. Like all of us Prof. Kiddle has had to learn and has had to pay for learning.

The *Bulletin* man says: "Myriads of pretended utterance have come to us from the spirits of persons who were eminent upon earth; but without a single exception they have told us nothing that we did not already know, and, as a rule, they have been formulated in language which defied the rules of grammar and trampled on the laws of rhetoric."

Even this poor, ignorant, prejudiced editor has been forced to acknowledge that spirits have given "myriads of pretended utterances," and only takes exception to the bad grammar and imperfect rhetoric they use in giving their "pretended utterances." He did not dare to allege that those "pretended utterances" were not those pretended spirits—were the deceptive work of entranced and unconscious mediums. Nothing better illustrates the absoluteness of the truth of Spiritualism than the fact that its bitterest enemies cannot speak of it without a verbal acknowledgment that Spiritualism is the work of spirits and not the work of the poor misrepresented and hated mediums through whom the spirit world have operated to start the great spiritual movement.

The *Bulletin* man displays nothing but his consummate ignorance, or untruthfulness, when he says spirits have communicated nothing but what mankind knew before they delivered their "pretended utterances." By the by, what is a "pretended utterance?" by a spirit or mortal? Will this prodigy of grammar and rhetoric tell us?

Let us see whether they have told us anything not before known. They have told us that there is no death for the human spirit, and no grave ever enclosed one; they have told us that the change called death works no change in the human spirit, but that its individuality is continued without a break in its consciousness; they have told us that there is no vicarious offering that will relieve the human soul from its sins of omission and commission in the after or spirit life; they have told us that no one can rise and progress in spirituality through the efforts or merits of another, but that each one makes his own happiness or misery in the eternal life; they have told us that the theologies, governments, laws, and educational systems of earth are in many most important respects at variance with the true interests of the race, and not in harmony with the natural laws which relate to man as an immortal being; they have told us that the spirit world is weighed down and clogged in its mighty efforts to liberate and elevate earth's inhabitants, by the pride, ignorance, bigotry, and love of power, wealth and luxury which now prevails so largely in mankind; human affairs; they have told us how we may overcome the evils that render man's mortal life a continuous scene of discord, selfishness, and unrest; in a word, they have told us all that has been known of the spirit or after life.

That men possessing the cast of mind which seems to be the natural endowment of this poor, narrow-minded editor should be unable to appreciate the value of the information referred to is even more their misfortune than their fault. They are truly entitled to the commendation and pity of those whose good fortune it has been to know how to profit by the teachings of the spirit world.

## Editorial Briefs.

Mrs. M. M. Pratt, lecturer and spirit artist, will lecture at Groton and Georgetown, N. Y., on the 20th and 21st of September.

MR. JACOB B. BROWN, of Joplin, Mo., is authorized to solicit subscriptions for MIND AND MATTER and forward the same to this office. He will also keep a supply of papers at retail.

J. WILLIAM VAN NAMER, M. D., has postponed his proposed Western trip for the present, and can now be found at his new residence, 129 East Sixteenth street, New York City, by all desiring his services.

FRANK OTTERSON, 47 Third street, South Minneapolis, Minn., will act as our agent for that city, and supply dealers with MIND AND MATTER, and is authorized to receive and forward subscriptions for the same to this office.

MRS. C. B. BLISS will visit New York city the coming week and will be the guest of Dr. and Mrs. Jehl, No. 2076 East Sixty-second street. When and where she will give her materializing seances will be announced in next week's paper.

DR. SLADE is now in Oregon, where he will remain a short time, and then start eastward. He will stop, probably, at all the principal towns on the route, and give the people an opportunity of witnessing the various phases of his wonderful mediumship. Letters to him can be addressed to the Z. P. Journal office.

We have been sending our paper to a number of mediums, speakers and others, from whom we have heard nothing, and do not know whether they desire a continuance of not. Should we not hear from them? We shall take it for granted that they desire us to discontinue their paper.

On August 1st, John Gill, of Jefferson, Ohio, passed to spirit life. On the same day, at the same hour, Mr. Ripley, the test medium, was at the residence of Mrs. Shepard, Geneva, thirteen miles from Jefferson, and then and there said, "John Gill stands by my side, and my guides say that he passed away a little while ago." This occurred just fifteen minutes after his spirit had been set free.

The North Wisconsin Spiritual Conference will convene in Omro, Wisconsin, September 26, 27 and 28, 1890. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberals are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. William H. Lockwood, President. Dr. J. C. Phillips, Secretary.

The *Mirror of Progress*. We are in receipt of No. 9 of this journal, which is issued every Saturday, by Enoch and West, Editors and Publishers, Cincinnati, Mo. It is devoted to the dissemination of Philosophic Free Thought, and Scientific Knowledge, and give promise of being widely useful in the field of journalism to which it is devoted. We gladly place it upon our list of exchanges and recommend it to all liberal and progressive people.

FREETHINKERS NATIONAL CONVENTION.—The United States State Freethinkers Association had their Third Annual Convention at Chataqua Lake, September 17, 18, 19, 20 and 21. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are perfected for about one-half railroad fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance. H. L. Green, Secretary.

The meeting at Nesaminy Falls Grove last Sunday was very largely attended by earnest investigators, showing that the interest awakened at the late camp-meeting had not been diminished. Mrs. R. Shephard and Mrs. Cora L. V. Richmond addressed the meetings, which were held at 10:30 A. M. and 3:30 P. M. To Col. S. P. Kase, of Philadelphia, is due all the honor of projecting this meeting, he running all the risks financially. He proposes to hold one more meeting, the third Sunday in September, and give notice that Dr. T. B. Taylor would be one of the speakers on that occasion. It will pay every one to attend, whether Spiritualist or not.

G. G. W. VAN HORN, magnetic healer, and Mrs. Jamieson, test medium, of Kansas City, Mo., who have so recently triumphed over their persecutors in the courts of that city, will visit the Liberal and Spiritualist Camp-meeting at Bismark Grove, Kansas. Give them a warm reception, friends, for they deserve it for their bravery in defending their mediumship against the deliberate attempt, by the enemies of Spiritualism, to drag down the blessed gift of spiritual mediumship to a level with the charity of fortune telling. But for the fact that in Judge Finney, the State of Missouri was honored by a judicial officer of good sense and fearless courage, Mr. Van Horn and Mrs. Jamieson would not be permitted to exercise their mediumistic endowments in the city where they reside.

BROOKLYN SPIRITUAL CONFERENCE.—The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 388 Fulton street, every Saturday evening, at 7½ o'clock.—S. B. Nicols, chairman; Executive Committee—Judge J. P. Good, chairman; R. H. Martin, Secretary; J. L. Martin, Treasurer, Captain J. L. Martin.

Saturday evening, September 6th: Spirit Communion, an address by Henry Child, Esq., Superintendent New York City Public Schools.

September 13th: "The Inward Voice," an address by Dr. W. H. Atkinson, New York.

September 20th: "A Step Forward; Can We Take It?" an address by D. M. Cole, late deacon of Getsemane Baptist Church.

September 27th: Short three-minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.



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