

# Mind



# Matter.

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For Mind and Matter.

## HEART WEARY.

BY HORACE M. RICHARDS.

I am weary, I am weary of my stay,  
Take, O! take me from this earth away,  
Lead, O! lead me towards the light,  
Away from darkness, gloom, and night,

There is a sweeter home I know,  
And I pray you let me go.  
Buoy me with thy pinions strong,  
Till I find my spirit home.

Leave, O! leave me, nevermore—  
Guide me to that happier shore,  
Through the dark and turbid sea,  
Let me closely cling to thee.

On thy bosom let me rest,  
Ever in thy embrace pressed,  
As I leave this earth behind,  
Hold me closer, closer bind.

Springfield, O.

Victor Hugo—George Sand—Conservative Spirit-  
ualists and Drawing Music—The Catholic  
and Protestant Churches.

BY JAY CHAAPEL.

AMSTERDAM, N. Y., April 28, M. S. 33.

We are surrounded by the living dead,  
Men whose whole lives seem purposes and vain;  
They're bubbles in the air, larks' and the grain,  
Mere walking flesh-piles, without heart or brain.  
They're dead as those on whose old graves we tread,  
Long years companioned with the flesh-fat worm;  
To show they're men, they're nothing but the form.  
They are not worth their daily meat and bread.  
The marvels of creation move them not;  
As well preach God unto a fleshless skull.  
Surrounded by the grand and beautiful,  
They're cold as icy stone of mossy rot.  
Their life's a dream, a festering in the sun;  
Snatched from this working earth, who'd miss them?  
None!

—Shelley.

"I weep for the dead and I salute the immortal.  
I have loved; I have admired her; I have venerated her; to-day, in the presence of the august serenity of death, I contemplate her. I felicitate her, because what she has done is good. I remember that one day I wrote to her, 'I thank you for being so great a soul.' Have we lost her? No; these lofty figures disappear, but they do not vanish. Far from it. One can almost say that they are realized. By becoming invisible under one form they become visible in another. A sublime transfiguration! The human form is occultation. It masks the real and divine usage, which is the idea. George Sand was an idea. She escaped from the flesh, and behold she is free; she is dead, and behold she is living."

So spoke Victor Hugo in his famous eulogy over the lifeless body of George Sand, and though it has no particular reference to what I wish to say this morning, yet it contains so many pearls of thought that every one ought to wear in their bosom, that I deem it a fit introduction to my letter. What transcendental ecstasy we are placed in when contemplating the immensity of the universe, and the great and tender hearts that have throbbled so unceasingly to benefit humanity, all along the past to the present time. Though we may never have seen them, still we hold daily communion with them, and seem to touch their interior lives through some beautiful law, not yet fully comprehended, and they respond back, thrilling and impressing us with their own superior thoughts. This is not only true in connection with those who have taken leave of this life, but it is also true in many instances between sensitive and magnetic persons living on this earth, though they may be separated by thousands of miles. thought is an attribute of the spirit and makes an impression on our senses; but I can see nothing mysterious or supernatural in all this. Neither can I when a table is suspended in the air without any visible support. You say it is contrary to the law of gravitation, and therefore it is marvelous. Yes it is, to the generally known law, but you have not read to the other end of the chapter yet. You are in too much haste. Neither has nature spoken her last word and probably will not for some time to come. We often think ourselves of too much importance and forget entirely that others far superior in knowledge are to follow us, and that achievements in science and art, of which we have not the faintest visions are to come with them.

If our grandparents had been told a hundred years ago by some advanced mind that they proposed to transmit a message around the earth and receive an answer in a few minutes, they would have pronounced him or her a fool and a fit subject for the lunatic asylum. Had they have done it they would then have been thought under the special orders of the devil, for in those days the devil monopolized all the good and useful things, and their imaginary God had but little power with "Old Splitfoot." Had some one proposed to Sir William Johnson and his co-worker, the bloody Indian Chief Brant, who held such prowess in the early settlement of this beautiful valley, the bare possibility of the Erie Canal, with its hundreds of boats, the great New York Central Railway, with its four tracks of steel rails and hundreds of cars passing over them along the sinuous course of the Mohawk river, and the numerous manufactories of this town, packed in confusion along the banks of the roaring, rocky Chuctenunda or Chuct-to-na-na-da (Twin Sisters), they would, with all their physical bravery, have fled from their presence as from the apparition of their persecuted and murdered victims. Their minds could not conceive of such progress, therefore they pronounced it impossible. With the same reasoning and greater short sightedness, a Universalist minister and an Allopathy M. D., with their

mouths full of tobacco, said "impossible," to me in the cars the other day, when I told them that intelligent and instructive communications had been written for me, in my presence on a locked slate I had bought an hour before, and which the medium had never touched or been within three feet of. When these public teachers know nothing of, nor will spend any time to investigate newly discovered forces and phenomena; it is an easy and cheap way for these gentlemen (?) to say "impossible!" Their college professors did not teach anything of the kind, consequently it cannot be true, and all those who have spent years of precious time in investigating scientific facts which overturn old rusty mildewed systems in religion, medicine and law, are fools, fanatics and deceived dupes.

Right here I must say a word about a class of Spiritualists, that I do not doubt are good and sincere people, but whom I think labor under a very grave error. It is that class who still are following in the old beaten track of the orthodox churches uttering the stereotyped phrases of our new religion, "our grand work," "our blessed evangel," and at their meetings Sunday after Sunday, before and after the lecture, take up time in singing hymns with words of little sense, if not positively false, to such doleful, tiresome and stupefying tunes as Boylston and Coronation, and then, as desert, close with the Doxology. Can any one conceive of anything in the shape of music more silly and sickening to place before an intelligent audience? Have you every noticed the weary, painful expression on the countenances of the audience while waiting for those agonizing tunes of a past age to end? They remind me of a person who, having suffered all night with an aching tooth, is about to have the dentist pull it, and is extremely anxious to have the painful operation over. What a change comes over them when the lady or gentleman at the piano strikes up one of Mozart's waltzes, or a ballad with some life and spirit in both words and music. Their eyes glow with a tender, animated light; beaming smiles glide over their faces, and they walk to their respective homes with buoyant steps, thinking the world is not made up of drones and long faces. Those old drawing, spiritless tunes are fit companions for orthodox sermons about the blood of Jesus, the cross and the forgiveness of sins; but not for men and women who are Liberals and Spiritualists, who look to nature and her laws for their guide, instead of to idle forms and ceremonies and imaginary gods.

If Spiritualism teaches anything, or means anything, it teaches us to think and reason for ourselves, and to earnestly investigate all things, and not to drink in at one draught as true every message that happens to tickle our fancy because it comes from our good old grandmothers, who perhaps had little knowledge here and who have been so circumstanced as to have acquired but little in the other life. Spiritualism did not come to sweep away simply one pile of rubbish that infests and retards the advancement of the race, but it came to sweep away all the piles wherever found and under whatever name, be it ever so popular and respectable. Those good, kind Spiritualists make a dead halt when once out from under the portals of the old church with their silly rights and blasphemous prayers. When they have once taken a good bath of free thought, and torn loose from the superstition and degradation attached to the popular creeds of the day, they believe the millennium is at hand; forgetting or being entirely ignorant of the immense piles of rubbish yet existing in medicine, in our courts of law, in our present system of finance, in our prisons, in our insane asylums, and in our unjust marriage laws, which ignore nearly every right a single woman has, and which make every intelligent father tremble for the happiness of his daughter.

Some of our good friends, Mr. Editor, think you are an extremist because you attach so much importance to the inequities of Catholic spirits in and out of the body. Perhaps you are; but I think not. The same class of minds that criticize and misrepresent you, thought Garrison and John Brown attached too much importance to the inequities of the slave power in the South and their dirt-eating excusers in the North, and called them extremists and derided them daily. Yet the great world moved on all the same, though our little world of the United States came near losing what little freedom we had through these halting conservative men and women, who were standing in the shadow of the Protestant and Catholic churches, and who were always ready to do homage to a minister and ignore the natural rights of a black man or a woman. The crimes of the Catholic church to-day could not be written in hundreds of volumes, and the Protestant church follows directly in her wake and even outstrips her in many particulars.

In Cromwell's time the Dissenters were burned as heretics and the Baptists as traitors. Both were coupled together and drawn to the fires at Smithfield. Annie Askew whose life was so full of romance, and who was so remarkable for her beauty, virtue, and talent, perished along with thousands of others at the hands of the Catholic despots. Her elder sister was betrothed to an heir of Lincoln named Kyme. She died and Annie was forced to marry him. She was of the reformed faith, he of the Catholic; and on discovering her heresy, turned her out of door. She with true greatness refused to return, and sued him for support. He had her arrested as a heretic, charging her with saying "God dwelt not in temples made with hands." She was acquitted; but the Church, true to her infernal instincts, had

her again arrested. At last, worn down with persecutions and the prolonged examinations, and being condemned to be burnt, she appealed to the king and Chancellor Wriothesley for a pardon. It was of no use; their hearts were invulnerable. She was tortured on a rack to make her accuse others of like opinion. With true heroism she uttered no word, but with calm resignation defied the tyrants. Again Lord Rich and Wriothesley racked her with their own impious hands—taking off their saintly gowns to do it more effectually. She never groaned, but at last fainted.

The torture went on till darkness set in when the fire was kindled to make the scene more hideous. Conscious of the great injustice of her murderers clothed in priestly robes, a triumphant smile stole over her fair face as she expired that balmy evening in July, 1546. The darkest act remains to be told; an old lady of Kent, one Joan Beacher, a warm friend of Anne's was arrested, tried, and condemned to be burned alive for a mere quibble in regard to the exact nature of Christ's body. The King, Edward the Sixth, not yet fourteen years old, shuddered at the thought of signing the death warrant of this kind old lady, but Cranmer true to the church, came to the rescue, and in the name of the Lord, terrified the innocent boy with the fears of a burning hell, and he at last signed in tears and anguish.

When Protestant Elizabeth came on the throne the picture did not brighten. It grew darker if possible. When she wanted to carry a point she ordered the clergy to preach its praises before hand—preparing the public mind in advance. This she called "tuning the pulpit." The pulpits have been tuned from that day to this, and a very expensive tuning it is. What a pitiful and agonizing story, the toleration of the churches make in the last three hundred years! The base and foul murder of Mary Queen of Scots is enough to brand the church with eternal infamy, but they were guilty of even worse than that. They had an English Inquisition, and the rack was their common pastime, all in the name of Jesus. They inflicted a fine of \$3,250 per annum for not attending the state church. It was death for a Catholic priest to enter the kingdom, death to harbor one, death to say mass, death to hear it, death to deny the Queen's supremacy, and those who had no money to pay to support the church, were publicly whipped, and had their ears bored with red hot irons, then they passed an act banishing for life every one not worth £20 who refused to attend the Queen's church. This was not all. A Mrs. Ward, for having helped a priest to escape from prison, (he having said mass,) was imprisoned, flogged, racked, hanged, ripped up, and quartered. A lady of the name of Clithero, of York, relieved some Catholic priests, and for this was placed upon her back upon sharp stones, and a door with many hundred pounds weight laid upon her, slowly crushing her to death. Even her children who wept over the fate of their mother, were taken and flogged for crying. Notwithstanding all these facts which the Catholic and Protestant leaders in the churches have been guilty of in the past, and who still manifest the same intolerant and infernal spirit, we find many persons of note among the Spiritualists who seem possessed of an inordinate desire to become leaders, and who try to ape the churches in solemn prayers, and popular but senseless forms, thinking thereby to call around them a more popular and larger following. I call on the Spiritualists of America to keep clear of every emanation coming from the churches, of all forms, ceremonies, creeds, prayers, doleful psalm singing and Sunday observances, and to learn that death is not a foe, and to cease the senseless jargon and solemn rites at funerals. We want to get rid of the fear of the grave, of Jesus and God, and to learn that we cannot get rid of the penalty attached to broken natural laws.

## Resolutions on D. M. Bennett.

ALLIANCE, May 10th, 1880.

At a meeting of a few of the Liberals of our town, the following preamble and resolutions were after a lively discussion and somewhat prolonged consideration, unanimously adopted.

WHEREAS, We consider the late most unjust imprisonment of D. M. Bennett, as an unmistakable menace to our liberties, and the failure of the President to be moved to clemency by the great number of petitions for pardon, when there was no actual offense, proves that church and state are combined against the exercise of these rights guaranteed by the constitution, first of which are life, liberty, and the pursuit of happiness, by those who dare to think and speak for themselves on all subjects; therefore

Resolved, That we agree with the Attorney General that Mr. Bennett was guilty of no crime, but that he was convicted and punished solely because he was the exponent of liberal principles, and publisher of an infidel paper.

Resolved, That as the church is in the position of an enemy, and the old political parties have proved themselves powerless to protect us, that we commend to the consideration of our friends, the propriety of organizing for mutual defence, under a new party banner.

Resolved, That we welcome back to home and friends, and to the editorial chair, that veteran of Free Thought, D. M. Bennett, and hope he may never again fall into the jaws of that bloodhound of the church Anthony Comstock.

Resolved, That copies of these resolutions be sent to the Truth Seeker, MIND AND MATTER and the Investigator.

G. W. THORNTON, President.  
MRS. E. CAMPBELL, Secretary.

## A New Spiritualist Society in the Southern Section Of the City.

The first of a series of meetings was held at 2½ p. m., Sunday, May 9th, 1880, at the house of Alfred James, 716 Wharton street, with Thos. Phillips, President, to lay the foundation for a spiritual society in the southern part of this city. The meeting was opened by an invocation from Spirit William Paley, Archdeacon of Carlisle, England. Speeches were made in favor of the movement by Messrs. Trippe, Deutsch, Phillips, and others. Spirit John Chambers took control of the medium and addressed them as follows:

### SPIRITUAL PHILOSOPHY VS. PHENOMENA.

What has spiritual philosophy to offer you? This is what you must consider upon; it teaches you that what you receive is valueless unless it is demonstrated. Philosophy is the husks of the wheat. How many within the sound of my voice here to-day but what has been fed on philosophy all their lives until they have finally reached the phenomena which is the kernel of the nut? It is true, trance speakers, influenced by spirits, may give you great, grand glorious thoughts. They may teach you to live off in the spiritual future—they may teach you to be philosophers; but what is this in reality? It is no matter, in a philosophical way, whether the future is great, grand and promises eternal happiness, or not, the real duty of the spirit that is now in mortal form is to improve this mortal; live a noble mortal life and your spirit life cannot fail of being glorious; and the man or woman who teaches you how to do this—who demonstrates to you, your real duties as a man or woman, goes far ahead of these transcendental philosophers about a future life. This transcendental talk is like the table-spread with all the richest viands you may desire; but like the beggar Lazarus, you can never sit at this table until the humble medium gives to you the facts, and demonstrates to you the realities of a life beyond the grave. One single word, one single text wafted across the bridge or chasm called death, is of more value to you—more than a philosophy as bright as the sun. It is facts, and them alone, that will confound your enemies. We have oceans of belief on this planet; but belief and philosophy die before the age of demonstration. And when you hear these voices from the spirit-land, whether they come from a medium's own tongue, whether they are written on enclosed states, or whether they come in materialized form, there is a basis that your skeptics dare not dispute—something tangible to rest your future life upon. I would say in our little gathering to-day that I, in my mortal life, was prejudiced against what you now witness—and this alone through fear of the loss of my popularity. But I would say here, as a spirit, before that great infinite power, of which I have but a faint conception, I wish I had done this in my mortal life—[with great emphasis]—championed truth and not belief! Some will say, "Why do the great, the learned come into this humble home?" Because none but the humble will receive the truth. Poverty has ever walked hand in hand with the brightest intellects; and in all ages. The sages who have written, the warriors who have bled, have been humble, even in the hour of their greatest mental and physical trials. In conclusion I would say this: that religion that is based upon the fatherhood of God and the brotherhood of man, is the one that reaches nearest to the spirit of the Infinite.

Spirit JOHN CHAMBERS, D. D., in all humility.

Resolutions were then adopted (the trance having left the medium), which were read Sunday, May 16th. In conclusion, Mr. James was again entranced and the following given:

Planets have matured, waned and died, since I entered spirit-life. What is age to a spirit? Nothing! Wisdom is its final outgrowth. He or she is truly wise who moulds their circumstances, not for days or years of mortal-life, but so as to impress them upon all eternity, that, like the sun, their thoughts may return like ministering angels, to comfort the afflicted and suffering—bringing truth out of error. Banish impurity and substitute purity. Reform all the evils of the social relations and readjust humanity, so they shall live to make this mortal-life a paradise. This ought to be the aim of all mortals; this will be the finality of matter; and the man and woman who puts their shoulder to the wheel in the humblest way and helps forward this grand result, are the true saviours of their age and generation. I taught philosophy and astrology upon the ancient plains of Chaldea. I was but a man impressed by the names (spirits) of my ancestors, and taught far wiser than I really knew; and by foolish mortals defied after death and for years, yea centuries, after my mortal death, sat enshrined in the temple of ancient Babylon, and if men had paid one-half of the attention to my teachings that they paid to duplicating my mortal body, this world would have been far happier to-day. May the Infinite spirit give to you all just what your spirits desire.

CRITE OF CHALDEA.

(Called the Chaldean Christ.)

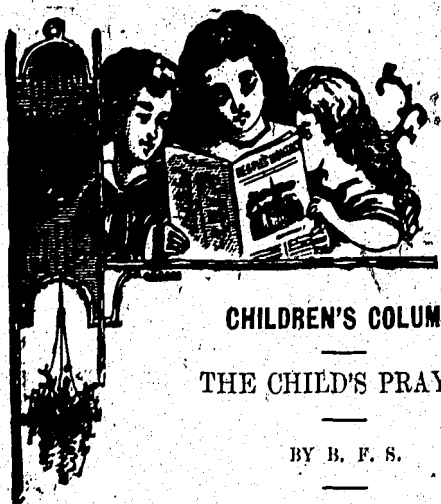
Twenty-two hundred years before your so-called Jesus Christ—this spirit, promising to enlighten us further at some future time, then left; and Thos. Phillips then arose and put a motion, that was unanimously adopted, that this society give the preference to local talent, as he believed that Philadelphia can furnish as fine trance speakers as can be had outside its limits.

The meeting then adjourned.

Mrs. ALFRED JAMES,

Secretary, pro. tem.





# CHILDREN'S COLUMN. THE CHILD'S PRAYER.

BY B. F. S.

Now kiss me good-night, mother,  
And lay me in my bed;  
Please tuck the blankets closely,  
Around my sleepy head.  
May angels all around me,  
Their tireless vigils keep;  
May they watch me without ceasing,  
As I lay me down to sleep.  
May they ever keep and guard me,  
In the daily walks of life;  
Be ever near to guide me,  
Through this world of sin and strife.  
And when this life is over,  
Gathered in their arms of love;  
May their presence guide me upward,  
To my home in heaven above.

## Chatter-box and Chatter-bag.

BY A. P. C.

Doubtless you all know what a chatter-box is, but are any of you acquainted with a chatter-bag? I do not think the word is in the dictionary, and yet the article exists. Perhaps you would like to hear how it came to be invented.

Once upon a time a young lady, whom we will call Miss Matilda, entered upon her duties as teacher in a large school. There were about fifty girls in her department, and she had to be somewhat of a disciplinarian to keep them all in order. But things, on the whole, went quietly, until one morning a pleasant-faced old lady appeared, and introduced as a new pupil her granddaughter Anna Maria Spilkins.

Anna Maria was eleven years of age. She was a graceful little person, with large round blue eyes, rosy cheeks, and a quantity of short, curly, golden hair. Her face was very bright; she had the appearance of being uncommonly clever. But she was eminently a chatter-box.

This fact soon made itself felt. Miss Matilda had scarcely placed her at a desk, and bowed Madam Grandma out of the school-room, when the chattering commenced. Anna Maria leaned over and whispered something to the girl on her right hand, then something to the one on the left, then a word to the one in front of her, then a word to the one behind her. Miss Matilda looked at her gently, then gently reprovingly, then reprovingly, then sternly, and all the glances were totally lost on Anna Maria. Miss Matilda benevolently thought, "Perhaps this child has never been to school before."

"Anna Maria," she said, in a serious tone. "What, ma'am?" said Anna Maria, looking up with perfect innocence in her clear blue eyes.

"Did you ever attend school before?"

"Oh, dear, yes! Why I went when I was only three years old. First I went to Mrs. McToole's, and then I went to Miss Smith's, and then I went to Mr. Brown's, and then—"

"There, that will do," exclaimed Miss Matilda. "You can tell me the rest some other time. What I wish to know now is, were you allowed to talk as much as you pleased in those schools?"

"Well, I don't know as I was," replied Anna Maria, looking down, and blushing a little.

"The rule here," continued Miss Matilda, "is silence. I hope, my dear, that you will never speak except when it is absolutely necessary."

"Yes, ma'am," said Anna Maria, in a subdued tone, after which she closed her lips very tightly.

Miss Matilda called up the first class in geography, and proceeded to hear the lesson. In about five minutes her keen ear became conscious of a faint whispering sound. She glanced quickly in the direction of Anna Maria; evidently it was her little tongue that was wagging. But it was wagging very gently, and its wagging was addressed to one of the best girls in school. Miss Matilda thought, "Perhaps she is asking some necessary questions: I will not be severe with her the first day." So she said nothing. But in five minutes more the whisper had risen to quite a buzz, and Miss Matilda detected distinctly the words, "White, with three flourishes, and a new pink sash."

"Anna Maria!" she exclaimed.

"What, ma'am?"

"Did I not tell you that you were not to speak unless it was absolutely necessary?"

"Oh, dear, yes! I beg your pardon, teacher, I forgot all about it."

"Well, my dear, I trust you will be perfectly quiet now."

"Yes, ma'am," said Anna Maria, very meekly. She closed her lips tightly again, and was quiet for about five minutes.

Miss Matilda thought, "To-morrow, when she has her lessons to recite, it will be different."

But Miss Matilda was mistaken; to-morrow, when she had lessons to recite, it was exactly the same.

Chatter, chatter, chatter, Anna Maria kept it up day after day, from one end of the week to the other. The industrious girls were seriously annoyed by it. To the idle pupils it was a new excuse for idleness; to the silly ones, a new excuse for giggling. And punishment seemed to make no impression on Anna Maria. Again and again she was ordered to stand up in the corner. She went meekly and stood there, and in two minutes was chattering with the girl who sat nearest to her. She was told to stay in after school a quarter of an hour; half an hour; an hour; an hour and a half. She never put her head down on the desk and cried, as some of the girls did when they were kept in; she staid her time out quite cheerfully, and chattered with all her fellow-culprits. Miss Matilda thought, this child is simply distracting.

Then she made a rule that Anna Maria was not to speak to any person in the school excepting her teacher. And what was the result? At all hours of the day, in the midst of the most important business, Miss Matilda would be interrupted with talk similar to the following:

"Oh, teacher, may I speak to you one minute?"

"Certainly. What is it?"

"I just want to tell you about my cousin Susie's new doll. You ought to see it; it is perfectly

splendid!—wax face and hands and feet, and real hair, and—"

"Anna Maria, have I not told you repeatedly that you were not to speak about anything except what was absolutely necessary? Now do you think that such conversation is necessary?"

Anna Maria hung her head a little, and then she said, in a sort of apologetic way "Well, teacher, it may not seem so, but really it is necessary for me. You see, I get thinking about something, and I can't stop thinking about it until I have told it to somebody else."

"Well, and when you have relieved your mind in this manner, at the expense of peace and quiet to the whole school, what then?"

"Oh, then I think about something else."

"Yes, and then you wish to chatter about that?"

"But really, teacher, I can't help it. I always was so. Grandma says I talk more than all the rest of the family put together. In fact, the family have to be quiet because I talk so much. I always did, you know. It is one of those things that can't be altered."

"Ah," said Miss Matilda, a little dryly, "I was not aware of that. Thank you for the information. I am sorry you did not tell me before."

One bright December afternoon, when school was about to be dismissed, Miss Matilda arose and said:

"Girls, I have decided that this class is to receive a present—something which will be useful and agreeable to you all. As this article (which I will not at present name) requires some very neat sewing, I have further decided that Miss Anna Maria Spilkins, whom I heard mentioned as an excellent needle-woman, shall have the honor of making it."

The girls applauded, and Anna Maria looked very proud.

"Anna Maria," continued Miss Matilda, "do you think your grandmother has a nice piece of calico at home, about a yard and a half long, which she could let us have?"

"Oh dear yes," replied Anna Maria. "Why, she has lots. Last winter she made a pathwork quilt, and she went down to New York and bought everything new for it. Aunt Jemima thought she could have used some things that were in the house, but she thought she couldn't—and you never saw the like! One yard of this, and two yards of that, and three yards of the other—enough to make half a dozen quilts—and every bit of it perfectly lovely. Oh, there is one piece that is just splendid! It is pink, with flowers of every color you can think of all over it. It is so right you can hardly look at it."

"That would be the very thing. Do you think she will let us have it?"

"Oh, I guess so. I'll talk her into it; you depend on me for that."

"Very well. And to-morrow you will bring with you the calico, a yard and a half of alpaca braid to match, and your sewing materials."

"Yes, ma'am."

"Also, a large brass-headed nail and a hammer."

"Why, what is that for?"

"You will see when the time comes. And you will be excused from your lessons in the last hour on Thursday and Friday, so that you can do this piece of sewing in school."

"Thank you, ma'am."

Anna Maria was delighted. She felt herself a very important personage; besides, she had something new about which to chatter. Some of the other girls, however, were quite sulky over the affair. "I don't see why one of us couldn't do it," said one. "Miss Matilda is dreadfully partial," said another. "Yes, she lets Anna Maria Spilkins do anything she likes," said a third. But all were equally curious about it. "I do wonder what it can be?" was heard on all sides.

The next morning Anna Maria arrived, bundle in hand. With great pride she spread out its contents. The girls were fairly dazzled with the beauty of the pink calico. In the afternoon, at the beginning of the last school hour, Miss Matilda said:

"Anna Maria, have you brought the things we spoke of yesterday?"

"Yes, ma'am," said Anna Maria, stepping up to the desk.

Miss Matilda examined them with satisfaction. "Now, Anna Maria, take that brass-headed nail in your left hand, and the hammer in your right."

"Yes, ma'am."

"Do you notice that bar of wood along the wall, about five feet from the floor?"

"Yes, ma'am."

"Now measure carefully, and find the spot exactly over the middle of your desk; then drive the nail in."

Anna Maria obeyed. The hammering resounded strangely through the quiet school-room. When this piece of work was over, Miss Matilda folded down the pink calico, and marked down two long seams to be run and felled. Anna Maria took the sewing to her seat, and stitched away complacently, while the other girls fretted and growled over "that horrid grammar lesson." When school was over, she brought the work to Miss Matilda, who put it away carefully in her desk.

"Ah, teacher, do tell us what it is!" some of the girls exclaimed.

"I think you will see to-morrow," Miss Matilda answered, quietly.

The next afternoon Anna Maria resumed her work.

"I do believe it is going to be a bag," whispered one of the girls, who was watching her.

"Why, yes, so it is," said another. "But what can it be for?"

"Do you think Miss Matilda could mean to have a Christmas grab-bag for us?" asked a third.

"I don't know why she should," said a fourth; "I don't see that we have been so awfully good as all that."

But a bag undoubtedly it was. Half an hour before school was over, Anna Maria had finished the string-case, and run the piece of pink alpaca braid through it. The work was done. She walked to the desk triumphantly, and presented it to her teacher. Miss Matilda examined it, commended the sewing, and then handed it back to her.

"And now, Anna Maria," she asked, "do you know what this bag is for?"

"No, ma'am."

"Have you no idea?"

"No, ma'am."

"It is to put your head in! In future I shall never reprove you for talking. You may talk as much and as often as you please, but all you say must go into this bag. When it is quite full of talk, draw the string tight, so that not one word escapes, and bring it to me. Then I will empty the chatter out of the window, where it will disturb no one, and return you the bag, to be refilled whenever you choose."

A wild shout of laughter rang through the school-room. Anna Maria turned crimson, and dropped the bag. She would have been glad if the floor had opened and swallowed her. She could make no answer—for once in her life she was dumb.

"Pick up the bag, Anna Maria," said Miss Matilda, "and hang it on the nail above your desk."

Very slowly and unwillingly the little girl obeyed. She took her seat, and then, for the first time since she came to school, put her head down on her desk and cried. Miss Matilda took no notice; she merely called the second class in grammar, and resumed the lessons.

When school was over, and all the other girls had gone, Anna Maria lifted her head, and exclaimed, "Oh, teacher, teacher, I can't stand it! Do let me take that hateful bag away!"

"No, my dear," said Miss Matilda, gently. "For three months you have disturbed the entire school with your perpetual chatter, and now for three months that bag is to hang over your desk. If by the end of that time you have learned to control your tongue, the bag shall be removed—not otherwise."

But it was strange to see how the three months changed her. Miss Matilda never again needed to say one word to her about talking; one glance at the bag was more efficacious than a dozen scoldings had been formerly.

Moreover, when her grandmother met her teacher, she said:

"Oh, Miss Matilda, how Anna Maria has improved of late! She used to be such a terrible chatter-box; we sent her to school when she was only three years old, because we could not endure the noise of her tongue; but now she is growing so pleasant and sensible that we all enjoy her company!"—*Harper's Young People.*

## EDITORIAL BRIEFS.

READ the article entitled "A Remarkable Test through Mrs. E. S. Powell," by Joseph Wood, on the eighth page.

MRS. NETTIE PEASE FOX will occupy the rostrum at the Mediums' Camp-meeting, at Creedmoor Park, from July 16th to July 23d.

SEANCES are being held at the house of Mrs. Thomas Mathews, No. 531 Butler street, this city, and remarkable tests are being given. Mrs. Mathews is a reliable medium.

MRS. JENNIE MOLONY will have charge of the news-stand at the Mediums' Camp-meeting, at Creedmoor Park, this season, and will receive subscriptions for MIND AND MATTER and other Spiritual publications.

JESSE SHEPPARD, the wonderful musical medium, has signified his intention to be present at the Mediums' Camp Meeting to be held at Creedmoor Park this summer, and informs us that he intends to hold musical seances while there.

By reference to our advertising columns the reader will find that Dr. Dumont C. Dake, the well known magnetic healer, has removed his office to No. 147 Clinton street, Brooklyn, N. Y. Dr. Dake has a first-class reputation as a magnetic physician.

WE neglected in the last week's issue of this paper to call attention to the beautiful poem entitled "Music," by Mrs. Addie H. Whittier, which appeared in that number; but we would now advise our readers to look over their files and find it. It will be found worthy of a careful perusal.

WE have received several letters from our advertisers informing us that MIND AND MATTER as an advertising medium cannot be excelled. We have special rates for those who desire to insert their advertisements by the year which we will furnish to all who may desire such information.

THE poem entitled "New Year's Greeting to MIND AND MATTER," by Mrs. E. P. Thorndyke, to be found on the eighth page of this paper, is the finest production of the kind we have ever met with in our experience. We would especially commend it to the attention of all our readers.

DR. HARRY C. GORDON has recovered his health sufficient to resume his seances; he has had some wonderful demonstrations and materializations at his opening seances, and now invites his friends and all interested to attend his circles, Monday, Wednesday and Friday evenings, at 8 o'clock, at 691 North Thirteenth street, Philadelphia.

TO MEDIUMS.—Pembroke, Genesee Co., N. Y., May 10th, 1880.—Dear MIND AND MATTER: Will you please permit me to say to mediums throughout the United States that I have a proposition to make to them by which they can benefit themselves and humanity, and would like to hear from all. I will send particulars by mail. Address, inclosing stamp for reply, J. Wm. Van Namee, M. D., Pembroke, Genesee Co., N. Y.

SINCE the first day of February, M. S. 32, Mr. James A. Bliss has sent out over six thousand sheets of Blackfoot's magnetized paper. He is now preparing to send out "Magnetized Planets," to aid investigators in developing writing mediumship. Full particulars will be given in the near future in the columns of MIND AND MATTER. Mr. Bliss works hard to keep up with the demand upon his time and is deserving of the success he is meeting with.

"THE Spirit World of Beauty." A beautiful inspirational spiritual song, received through the mediumship of Mrs. Mary A. Lamb, a trance medium of this city. Music adapted and arranged to a pretty German melody by Richard Culver. Published for the Co-operative Association of Spiritualists of Philadelphia, Pa. Price 25 cents; for sale at this office. In view of the scarcity of good spiritual songs, we would recommend our readers to send for this one.

WE would call the attention of our readers to the Resolutions of the First Association of Spiritualists of Chicago, Ill., to be found on the eighth page, condemning the R.-P. Journal of that city. It should be very gratifying to all who are friendly to mediums to know that this Association are determined to stand by their medium and protect her from the base assault of that journal. The rebuke so properly administered in his own city should learn John C. Bundy that his future efforts to discredit mediums will all prove futile.

OWING to business engagements in New York and Brooklyn, W. Harry Powell, the wonderful slate-writing medium, of this city, has been compelled to postpone his trip to Buffalo until June 1. Notwithstanding the recent weak attempt of W. W. Currier, of Haverhill, Mass., to injure Mr. Powell by his malicious attack in the R.-P. Journal, he is meeting with grand success in those cities by

convincing skeptics of his wonderful gifts. At present Mr. Powell is located at 61 Irving place, New York City.

TO CORRESPONDENTS.—It is with deep regret that we have to ask the forbearance of our numerous correspondents from all parts of this country and Europe, whose communications it has been quite impossible to pay proper attention to. For some months we have been trying to do the work of two. We have now procured more help and will be able hereafter to give more attention to our friends who write to us. We thank those who have felt themselves neglected for their patience and esteem, and feel grateful therefor; and, we trust, that in the future they will have no cause of complaint.

MEETING OF SPIRITUALISTS AND LIBERALISTS.—The second quarterly meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Sampson Hall, Charlotte, Eaton County, commencing on Friday evening, June 4th, and closing Sunday evening, June 6th. Rev. Chas. A. Andrus, Flushing; J. H. Burnham, Saginaw City; Bishop A. Beals, Jamestown, N. Y., have been engaged as speakers. Other speakers are also invited to be present. Bishop A. Beals, the inspirational singer, will furnish music for the occasion. Local Committee of Arrangements—J. M. Haslett, Mrs. Samuel Coulter, Mrs. J. C. Harmon, of Charlotte. An invitation is extended to all interested in the cause to attend. L. S. Burdick, President; Miss J. R. Lane, Secretary.

THE spirit friends, through the mediumship of Mrs. E. S. Powell, of this city, prophesy that the Mediums' Camp-meeting, to be held at Creedmoor Park, this Summer, will be a great success. The management of that meeting know that unless they have the co-operation of their spirit friends all their labors will be in vain and they have consequently opened their doors very wide to the angel host and simply act under their guidance. They (the management) intend that mediumship shall have its proper support and patronage at their Camp-meeting, and that it shall be put in the front to convince the many thousand skeptics who will visit the meeting. This is a move in the right direction and has our deepest sympathy.

THE manifestations in the presence of Mrs. Jas. A. Bliss, last Wednesday evening, were wonderful; from twenty to twenty-five form materializations, male and female, presented themselves at the cabinet—many of them appearing out in the room; among them were recognized by the audience Capt. Davis, Dr. Sleeper, Katie Rublee, Lucille Weston, Helen Weston, Blue Flower, Dr. Mexikoff, Old Mrs. Smith, Lizzie Hatch, and many others. All the forms were positive materializations, and not one of them bore the least resemblance to the medium. Blue Flower was especially strong; coming out of the cabinet directly to the audience, entertaining them with her playful jokes. The faithful guides of Mrs. Bliss have fully vindicated her mediumship by their persistent efforts to present the facts that occur at every seance she holds. She will, until further notice, hold a seance at this office every Wednesday evening at 8 o'clock.

## Spiritualism in California.

FERNDALE, Humboldt Co., Cal., April 11, 1880.

Editor Mind and Matter:

Your paper reached us a few days since, and we were much pleased to have an opportunity to greet its advent. Send as premium "The Dawning Light."

The Spiritualists in this portion of the county celebrated the thirty-second anniversary of the advent of Modern Spiritualism at the residence of L. H. Mitchell. There were a large number of friends present from not only the mundane side of life, but also the spiritual, as proven by evidence in abundance. There were splendid addresses listened to by interested hearers. We enjoyed a splendid collation prepared by the ladies. It seemed no creature comfort could have been lacking. After one of the most enjoyable afternoons I have seen, all repaired at an early hour of the evening to Herrick's Hall, where we were met by a large number of young ladies and gentlemen, where all enjoyed themselves, dancing to their hearts' content. The instrumental and vocal music during the afternoon was elegant; that furnished (music) during the evening for dancing was number one. This is the first anniversary of this kind ever held in this county, and it gave so much happiness to the recipients that we are determined to keep them up in the future. We all feel that much good has been done.

Yours for truth and progress,  
O. B. PAYN, M. D.

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

WE, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No waitin' for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

## A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

D. C. Dean, Pontiac, Mich., writes: "Most assuredly I rejoice that you take a decided stand for truth and Spiritualism; in fact, you are the only editor who does thus take a decided stand, and instead of others doing so they publish something that will please their readers so as to sell their papers, as it were, stand on the fence and not take the decided stand you dare to take."



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

WILLIAM PALEY.

GOOD DAY, SIR:—If half my mental powers, while in the mortal state, had been given to the service of truth, instead of trying to reconcile the so-called Scriptures therewith, I should have accomplished more of good than I did. It is time that historical religions should die, and a religion be permitted to be built up, the sole purpose of which, should be the enlightenment of all mankind. No matter how many of those lofty spired edifices that lift their peaks towards the heavens may fall, let us have the reign of truth. In all my researches concerning the ancient religions and customs, placed in book form, and relating to the evidences of Christianity (still extant), I sought to reconcile them with that which was not true. Erroneous belief is ever established with the worst results; because it warps the judgment of the brightest intellect to make everything it reads subserve its own purposes. I am sad to-day; not because my mortal belief has not been realized as true, for if I alone had to suffer I would count it as nothing. But I feel sad for the thousands that heard me speak, in the mortal life and the thousands, aye, millions, held back by the erroneous doctrines of to-day. But away in the spirit-life there is a band of archangels whose purpose it is to elevate every mortal and spirit, and who will see that the fiat of the Infinite is carried out and that the reign of error ends. Then the sun of Truth rising above the cloud of ignorance will reclaim humanity and make those denaigués who so loudly proclaim the doctrine of a vicarious atonement fall down and beg for a real salvation. Salvation comes from no God nor Saviour. It only comes when the hungering spirit boldly acknowledges and seeks Truth. There is not a shadow of evidence extant to-day that can prove that such a man as Jesus ever existed. I challenge the world to disprove this statement. Christians, when you are so weak historically, you are not as weak as you will be as spirits. You must finally renounce your present belief or you cannot hope to reach true happiness in the spirit-life. Oh! what would I not give if, I could be once more in mortal form! I hope the day will come when upon the rostrum my materialized spirit may speak the truths that I now know. There are others here who lived further back in the past than I did and who will be able to give you facts relating to the times in which they lived. I thank you for this privilege. Sign me,

WM. PALEY,  
Archdeacon of Carlisle.

[William Paley was one of the most acute of English thinkers, and one of the clearest of English writers. He was born at Peterborough, in July 1743. He received his early education under his father at Giggleswick grammar school in Yorkshire. In his sixteenth year he went to Cambridge, and was admitted a sizar at Christ's College. He took his bachelor's degree, January 1763, and for nearly three years afterwards, was assistant in a school at Greenwich. In June 1766, he was elected to a fellowship of Christ's College, which took him back to the University, where he became one of the tutors of his college. There he delivered lectures on moral philosophy and divinity. After lying ten years as college tutor, Paley resigned his tutorship and married. In 1775, he was presented to the rectory of Masgrove in Westmoreland; to which were soon afterwards added the vicarage of Dalston in Cumberland, and the living of Appleby in Westmoreland. In 1782, he was made archdeacon of Carlisle, and about the same time exchanged the living of Appleby for a stall in that cathedral. His income was then considerable. In 1785 he published in 4 to. his first considerable work, the *Moral and Political Philosophy*. In 1790 he published his *Horæ Pædagogicæ*. In May 1791 he lost his wife, who left him with eight children—four sons and four daughters. He remained a widower four years, and then married Miss Dobson, a lady of Carlisle, long known to him and much esteemed. In 1794 appeared his work on the *Evidences of Christianity*. In 1800 Paley was attacked by the complaint that ultimately proved mortal, although not until after some years of much suffering. His last, and in many respects greatest work, his *Natural Theology* was prosecuted and in great part written, during the intervals between the paroxysms of that painful disease. He died May 25th, 1805.—Collected from the *Encyclopædia Britannica*.

Such was the man from whose spirit, the foregoing communication purports to come. Would it not be well for some of the zealous Christian admirers of the teachings of Paley to heed his illuminated spirit warning.—Ed.]

PLINY THE YOUNGER.

SIR:—Time is nothing to a spirit. We never grow old; but we are cramped by our mortal conditions. I was appointed to the position of consul or procurator of Bythinia and Pontus about the last part of the first century of the Christian era, by Trajan of Rome; and as I am an important witness in the settlement of the dispute concerning the reality of Jesus Christ, I come here to-day, by the invitation of a Persian sage, Aronamur. (The latter is the controlling guide of Mr. James' inspirational communications.) One of the greatest proofs that the Christians bring forward to establish the historical existence of Jesus, is my letter to Trajan. I did write such a letter but the name Christian was not to be found in it. That word is a forgery. The word I used was *Essenes*, not Christians. The cause of my inquiry into the nature and customs of the sect calling themselves *Essenes* was, they were what you moderns call Communists, and Trajan wanted to know whether they interfered with the rights of other people. I found them a very quiet and inoffensive class of people, holding everything in common; and I so reported to the Emperor. I had no knowledge whatever of the so-called Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness I affirm that what I have stated here is the positive and absolute truth. I have fulfilled my mission.

Sign me,

PLINY THE YOUNGER.

[If that communication is genuine, then the disputed points as to the letter of Pliny to Trajan are clearly explained and set at rest. That it is genuine I confidently believe. The letter to Trajan was by Pliny, but made no reference to a sect called Christians, but to the sect of the *Essenes*, from whom the Christian priesthood borrowed much of what they claim was divine and infallible truth. The *Essenes* were not Christians, having existed as a sect long before the alleged birth of their god-man.

Pliny the Younger was born at Como, a municipal town of Italy, where his father held an honorable rank. His education was directed with the greatest care. He became one of the most distinguished legal advocates of his age. He bore himself with fearless independence during the reign of Domitian, when others were forced to succumb to that tyrannical ruler. Under the reigns of Nerva and Trajan he was prefect of the treasury, consul, and governor of Bythinia and Pontus, coadjutor of the Emilian way, and finally Augustus. His administration in Bythinia was worthy of Trajan, whom he there represented. When he encountered important difficulties, he referred them to the Emperor; and an affectionate interchange of views was preserved between these two great men. The letter that Pliny wrote in favor of the Christians is justly famous and attests his enlightened tolerance. The virtues of the procurator, induced, it is said, some of the sectaries of the new religion to count him among them and to give him a place in their *diptyques* in confounding him by a pious error with a *Secundus* whose name was there inscribed. [It would be well for the Christian priesthood if that was the least of their pious errors in relation to Pliny and his letter to Trajan.] "Pliny, on his return to Rome, divided his time between public affairs and the enjoyments of private life, passing most of his time in a beautiful country-house, situated on the borders of the Lake of Como, that he describes in detail and which yet exists under the name of *Plandana*. Pliny died about the year A. D. 103, in his fifty-first year." So says a writer in the *Biographie Universelle*. We will give a portion of the famous letter in question as taken from the *Biblical, Theological and Ecclesiastical Encyclopedia*, of McClintock and Strong. The writer of the sketch of Pliny says:

"Of his writings, the letter addressed to the Emperor Trajan in the year 107 is considered one of the most important documents remaining of early Christian history, and therefore we transcribe here some portion of it. After mentioning the difficulty of his own situation and his perplexity in what manner to proceed against men charged with no other crime than the name of Christian, the writer proceeds as follows:

"Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians but had left them—some three years ago, some longer, and one or more above twenty years. They all worshipped your image and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this—that they were wont to meet together on a stated day before it was light and sing among themselves alternately a hymn to Christ, as to God, and bind themselves by an oath not to the conviction of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder; but they had forbidden since the publication of my edict, by which, according to your commands, I prohibited assemblies. After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers; but I have discovered nothing besides a bad and excessive superstition. Suspend, therefore, all judicial proceedings, I have recourse to you for advice, for it has appeared to me matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering, for many of all ages and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country; nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples which were almost forsaken begin to be more frequented; and the sacred solemnities, after a long interval, are revived. Victims likewise are everywhere bought up, whereas for a time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed if pardon was granted to those who repent."

The encyclopedia writer adds: "So few and uncertain are the records left to guide our inquiries through the obscure period which immediately followed the conclusion of the labors of the apostles, that the above testimony to the numbers and virtues of our forefathers in faith becomes indeed valuable."

[Who can read that letter attributed to Pliny and believe that he, the friend and pro-consul of the beneficent and gentle Trajan, ever wrote it. From beginning to end it bears the marks of the pious errors of the Christian priesthood, who sought to find or produce some plausible historical evidence that Jesus had an existence at some time and in some place. But they have manifested greater desperation of ever being able to produce such evidence; in seeking to make Pliny a witness for them, than we supposed possible. These pretended Christians of Bythinia and Pontus, Pliny is made to tell us, worshipped the image of Trajan and the statues of the Gods and that the *Temples* of the pagan Romans which had been almost forsaken began to be more frequented; that the sacred pagan solemnities, after a long interval, had revived; that victims for sacrifice were bought up, whereas for a time there were few purchasers. What kind of Christians were those?

In the light of the above communication of the spirit of Pliny and the internal evidence of fraud and forgery in the letter attributed to Pliny, we may conclude beyond all doubt or question that the letter was a pious fraud of a most unpardonable character. It is no wonder that independent investigators of Christian evidences have regarded it as spurious. Pliny says he did write a letter to Trajan reporting the result of his investigation of the practices of a religious sect of communists calling themselves *Essenes*, made at the request of the Roman Emperor Trajan; and that he found them a quiet, inoffensive people. That this is certain the historical character of the *Essenes* will show. And out of these few facts the spurious letter was manufactured. Is there any limit to the baseness of the founders of the Christian religion? We have failed to reach it yet, far as we have gone.

Who were the *Essenes*? "They were a Jewish sect [not a Christian sect] of mystic-ascetics, which combined foreign elements, especially Oriental and Greek, with Jewish doctrines, and with certain peculiar views and practices of their own. They rejected most of the Jewish sacrifices, and made their fellowship an exclusive one. The cardinal doctrine of this sect was the sacredness of the inspired law of God. To this they adhered

with such tenacity that they were led thereby to pay the greatest homage to Moses the law-giver, and to consider blasphemy of his name a capital offence. They believed, to obey, diligently the commandments of the Lord, to lead a pure and holy life, to mortify the flesh and the lusts thereof, and to be meek and lowly in spirit, would bring them in closer communion with the Creator and make them the temples of the Holy Ghost, when they would be able to prophecy and perform miracles, and, like Elias, be ultimately the forerunners of the Messiah. \* \* \* Their manner of life and practices were most simple and self-denying. They chiefly occupied themselves with tilling the ground, tending the flocks, rearing bees, and making the articles of food, and dress required by the community, as well as with healing the sick and studying the mysteries of nature and revelation. Whatever they possessed was deposited in the general treasury, of which there were appointed by the whole fraternity several managers, who supplied therefrom the wants of every one, so that they had all things in common; hence there were no distinctions amongst them of rich and poor, or masters and servants. They reprobated slavery and war, and would not even manufacture martial instruments. They rose before the sun, and did not talk about any worldly matters till they had all assembled together and offered up their national prayer for the renewal of the light of day," &c., &c.

Space will not permit us to quote further from this article on the *Essenes*; but who can fail to see, from what we have given, that the letter of Pliny to Trajan related to them and not to any Christian sect. Thus we have at once the confirmation of Pliny's communication, and the most positive proof that Christian writers fraudulently interpolated such additional matters and made such alterations in Pliny's letter as they thought would serve their purpose; but a most bungling fist they made of their fraud, as we have by the help of Pliny shown.

Applied to the mystico-ascetics, the *Essenes*, the letter of Pliny becomes most appropriate and intelligible, but, as applied to the Christian sect, wholly irrelevant and absurd. But, in the light of the explanation contained in the foregoing communication, the true import of Pliny's letter becomes clear; and that as late as the beginning of the second century, A. D., no such person as Jesus Christ was known, and no such people as Christians had ever been heard of. Thus do facts pile up to show the magnitude of the religious fraud that under the title of Christianity has been practiced upon the civilized world. In view of such spiritual developments as the above, if it is asked, "Of what use is Spiritualism?" we in turn ask, "Of what use is truth?"—Ed.]

HASSAN SATRAH.

SAID:—As a mortal I thought that if the Jewish religion was a good thing, that there could not be too much of it. So I, combining the Jewish and Mohammedan with certain ideas peculiar to myself, set up a monastery on Mount Lebanon, Syria. I was accused by my contemporaries of being a bandit, with the cognomen of "The Old Man of the Mountain." But the fact was that I wished to form a religious association where we could discuss all controverted points without hindrance or molestation. As the country was very poor, we levied contributions on all who fell into our power, but I never willingly injured a poor man. I did take from the superfluities of the rich. I understood very nearly all the magical incantations of the East, as a magician, as a Gnostic, as a Gymnosophist, and my clairvoyant powers, in the mortal state, were of such a character that my enemies claimed I had a demon. Implicit obedience to my spirit control was one of the principles of my government. If I ordered one of my followers to pass from the mortal to the immortal, there was no hesitation whatever. "Why?" you may ask. Because, through my mediumship, all my followers were satisfied that the sooner they got rid of the mortal encumbrance, the better for them. In fact the future life was always open to demonstration in my camp. If you would have brave soldiers, let them become acquainted with Spiritualism, and they will have no fear of death. The basis of all the facts about spirits that I have given you was this: Certain people have, in all ages, been so constituted as to satisfy any honest person thoroughly about the facts of spirit-life; and to-day this faculty of mediumship has advanced to that point when it is divested of all the mystery thrown around it by the Eastern thaumaturgists. In my day awe and superstition were used for personal ends. To-day the roadway between the two worlds is wide open. In my day emperors, kings and grandees gave untold treasures freely for what you now receive; and yet there are more than enough modern fools now living who cannot appreciate this great boon of the Infinite. I was known when here as Hassan Satrah, sometimes called "The Satan of the Lebanons" through the malice of my enemies. I flourished in the latter part of the 11th century.

[We find the following account of this fanatic under the heading "Assassins," in the *Encyclopædia of Biblical, Theological and Ecclesiastical Literature*:

"The founder of the Assassins, Hassan ben-Sabbah el-Homani, of Persian descent, was born about the middle of the eleventh century, studied at Nishapur under the celebrated Mowasek, and had subsequently obtained from Ismaelite *dais*, or religious leaders, a partial insight into their secret doctrines, and a partial consecration to the rank of *dai*. But on betaking himself to the sacred lodge at Cairo, he quarreled with the sect and was doomed to banishment. He succeeded, however, in making his escape from the ship, and reached the Syrian coast, after which he returned to Persia, everywhere collecting adherents, with the view of founding, upon the Ismaelite model, a secret order of his own, a species of organized society which would be a terror to his most powerful neighbors. The internal constitution of the order, which had some resemblance to the orders of Christian knighthood, was as follows: First, as supreme and absolute ruler, came the Sheikh-al-jabal, the Prince or Old Man of the Mountain. His vicegerents in Jebel, Kuhlstan and Syria were the three *Dai-ul-kebir*, or grand priors of the order. Next came the *dais* and *refks*, which last were not, however, initiated, like the former, into every stage of the secret doctrines, and had no authority as teachers. To the uninitiated belonged first of all, the *fedais* or *fedais*—i. e., the devoted; a band of resolute youths, the ever ready and blindly obedient executioners of the Old Man of Mountain. Before he assigned to them their bloody tasks, he used to have them thrown into a state of ecstasy by the intoxicating influence of the hashish (the hemp-plant), which circumstance led to the order being called Hashishim, or hemp-eaters. The word was changed by Europeans into

*Assassins*, and transplanted into the languages of the West with the signification of murderers. The *Lasiks*, or novices, formed the sixth division of the order, and the laborers and mechanics the seventh. Upon these the most rigid observance of the Koran was enjoined; while the initiated, on the contrary, looked upon all positive religion as null. The catechism of the order, placed by Hassan in the hands of his *dais*, consisted of seven parts, of which the second treated, among other things, of worming themselves into the confidence of men. It is easy to conceive the terror which so unscrupulous a sect must have inspired. Several princes secretly paid tribute to the Old Man of the Mountain. Hassan, who died at the age of 70 (1125 A. D.), appointed as his successor Kia-Busurg-Omid."

In view of the fact that neither the medium nor himself ever heard of such a person as Hassan, the Old Man of the Mountain, the wonderful concordance between his communication and his history can only be explained by the fact that the spirit of Hassan, or some spirit thoroughly acquainted with his history, gave that communication. Why the name Hassan Satrah was given instead of Hassan ben-Sabbah, we have no means of knowing. We give the facts as they came to us. We here again see the power which spiritual mediums exerted through their mediumistic powers. We are coming more and more to realize the fact that spirit influences for good or ill, have in all ages largely if not wholly controlled the actions of men, classes of men and whole peoples. Those who have come from spirit-life to testify to their mundane mediumship all concur in attributing their influence over their fellow beings to the influence exerted upon them by spirits that controlled them and moved them to action.

ELIZABETH BUCHAN.

GOOD DAY, SIR:—Another religious fanatic who did not understand her gifts correctly. From my childhood I had visions and dreamed dreams. When I grew to womanhood I got the fanatical idea in my head that I was the woman spoken of in the Book of Revelation; and because the gift of prophecy was on me, I was thought, by my followers to be what I claimed to be in my mortal life. I was an ignorant, fanatical medium, influenced by spirits who did all they could to lead me from the path of truth. All this took place about 1780, in Glasgow, Scotland. My followers were finally exterminated, although they held to a good deal of truth, by the Scotch Presbyterian Church. I passed to spirit-life to find out just what I was, and that was, that I was merely a spirit medium. I thank you that you have given me a chance to come back here to set myself right mortally; so that the people can read what I have said and be wiser than I was.

MRS. BUCHAN,  
Of the Buchanites.

[We find the following brief account of Mrs. Buchan in the *Biographie Universelle*. Her name was not given in full, the Indian guide said, because the next spirit crowded her from the control.

"Elizabeth Buchan was the daughter of an inn-keeper. She was born in 1738, at Pitmy-Cay, in the North of Scotland. At the age of 21 she went to Glasgow, and made the acquaintance of an artisan named Robert Buchan, whom she married. She then abandoned the Episcopal faith, in which she was born, to embrace the religion of her husband, who was a member of the sect called *Burgher-Seceders*; but in 1779 became the leader of a peculiar sect, called the sect of the Buchanites, and drew to her opinions the minister of Irvine, Hugh White, and other ecclesiastics. She continued to make proselytes up to the time when, in 1790, the populace of Irvine surrounded the house of the minister and broke all the glass in it. This forced Mrs. Buchan to go to and establish herself on a farm in the neighborhood of Thornhill, where she was accompanied by forty-eight of her followers. Their doctrine was very singular. They pretended that the end of the world was near—that none of them would be put into the ground, but that they would immediately hear the sound of the last trumpet, the signal for the death of all the wicked, who would rest one thousand years in a state of unconsciousness while the Buchanites, with blessed forms would be borne away in the heavens to see God face to face and would return again to the earth, accompanied by Jesus, who would there govern them for one thousand years, the Devil, until then chained, would be freed from his shackles, and would come at the head of his resuscitated wicked ones, to attack the Buchanites, who, led by Jesus, would put them to flight. These sectaries never married and seemed to discard the pleasures of the senses. They had no common property, and lived as one family, laboring little and without compensation. Elizabeth Buchan died in 1791. The number of her proselytes were then quite diminished and her sect probably no longer exists."

Here we have another instance of the evil arising from a want of a correct knowledge of the laws relating to spirit intercourse with mortals. When will such facts as these open the eyes of the teachers of the people to the ruinous effects of ignorance in relation to the spiritual nature and operation of human thought and action?—Ed.]

ALEXANDER BAIN.

GOOD MORNING:—All kinds of testimony on a subject of such vital importance as spirit return, is valuable. Men have in all ages been moulded and adjusted by the surroundings of the time in which they lived. The atoms and molecules of matter that are combined in a single individual in this mortal life, will never again be duplicated in the mortal or spirit-life. Therefore, every mortal and every spirit will bring forward just what this material and spiritual matter has made them. These form every human being, and the outgoing of the minds of all, will in the end combine and make up the great volume of all truth. The period when this will be reached, depends upon the progress of mental development, in the mortal state. From what I have said you cannot help but see the importance of having a proper mortal basis, for it is this, and this only, that can speedily constitute an enlightened spirit. If half the time that is spent by mortals in the study of a dead theology was utilized in the study of chemistry—material chemistry first, and spiritual chemistry as a finality, and in bringing about an adjustment of mankind to the laws of chemistry; it would bring each unenlightened mortal into the pure spiritual light—would dispel the clouds of error—and the royal sunlight of truth shining upon this world truly spiritualized, would usher in that day when each individual will a priest or priestess unto themselves. The ways of truth are absolute.

[Continued on the Sixth Page.]



## MIND AND MATTER.

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### ANOTHER MATERIALIZING MEDIUM ASSAILED THROUGH THE "R.-P. JOURNAL."

Col. Bundy, in the last week's *Journal*, says: "An unenviable phase of Mrs. Crindle's materializing manifestations is related in another column. Mr. Whitney, who furnishes the statement, is vouched for by Mrs. Emma Hardinge-Britten and others, as a gentleman of good standing, with a reputation for truth and fairness."

Now, we know nothing about this man, James G. Whitney, more than is contained in his statement, referred to by Col. Bundy, and in the above editorial of the latter; but we incline, from what is therein disclosed, to believe that Mrs. Crindle has been the victim of a plot wherein Mr. Whitney and his endorser, Mrs. Britten, were mutually concerned. It is a well-known fact that Mrs. Britten, both publicly and privately, has done all she could to discredit the thoroughly tested and well established mediumship of Mrs. Crindle, and that she was greatly chagrined that no one who had ever witnessed Mrs. Crindle's manifestations of spirit control, in the least heeded her attempts to injure that well known medium. It is therefore quite natural that Mrs. Britten, who has rendered herself notorious by seeking to discredit phenomenal Spiritualism, should make common cause with Mr. Whitney. Her endorsement of the fairness and truthfulness of the latter is enough to convict Mr. W. of being a most unfair and untruthful man. But we have no reason to rest the case against him there. Hear his story and then judge. Here it is:

"The voice called 'Gruff' was then heard through the horn, asking questions and giving answers as usual. The instruments were again sounded, but did not come about my head as before. After a bit I noticed a form temporarily obscure a crack in the outside door (leading to the hall), through which a struggling ray of light entered. Mrs. C. asked, 'Is that you, Inez?' After replying, the 'ghost' moved around behind us, occasionally patting our heads and shoulders. Soon getting more familiar, shook hands with us, allowed us to pass our hands over her arms, shoulders and waist. I noticed that the hands were rough and the arms bony, not at all like what I had conceived of a spirit, and when she bent over to converse, which she did in whispers, it became evident that the 'spirit' possessed an offensive breath. These and other matters so unlike what we picture of heavenly things convinced me that the 'spirit' was yet in earthly garb, who had taken advantage of the dim of the instruments to enter this room through one or the other of the doors behind us. Not until then had I any idea of striking a light or making any exposition, but the fraud was so palpable and disgusting, that I felt strongly impressed to disclose it to my friends. I stated I was not convinced and requested that the 'spirit' would give us some test of its spiritual nature, when Mrs. C. spoke up, saying I had no right to ask such things and if she had known I was such a skeptic, she would not have permitted us to enter, etc. The 'ghost' did not agree with her in this, and quite an argument ensued between them in regard to me, the 'ghost' averring that I would be less skeptical on seeing more of their phenomena, etc. She, the 'spirit', then approached me, telling me that I should be present at the evening seance. They were much stronger—I would be better convinced, etc. Meanwhile I got a good ready and asked her to give me her hand once more. This she did, and quickly sliding my hand up until I got a good grip around her wrist, I felt my hand and rose up. There was no dematerializing or anything of the kind, and after the first wrench, to get away, finding it futile, she stood quietly. The woman was rather small in size, about thirty or thirty-five years of age. As near as I can judge, dressed, or rather undressed, in her white skirt, chemise and in stocking feet. Over her head was thrown a piece of transparent stuff, to represent a veil.

"Mrs. Crindle jumped to her feet the moment the light was struck, and made a strenuous attempt to blow it out; failing in this she ran and called Mr. McClelland and Dr. Clark to come in. The latter only responded putting his head in the door; but seeing the inability of attempting to cover up the fraud, made no further advance, nor opened his head to say a word. Meanwhile I held the impostor firmly by the wrist, in full view of all present, making my remarks on the enormity of the fraud, etc. No excuse was offered, no explanation was attempted; it would have been useless to have made either. The imposture was too apparent. They all looked like convicted frauds.

"It did not occur to me to do anything more. I had never before seen the woman, and therefore did not recognize her other parties in the room did however. I contented myself with closely noticing her form, figure and face, and think I could recognize her again. Throwing aside her arm, I passed out, calling upon the others to follow. While passing out, I observed Mrs. Crindle throw her arms over the 'spirit' and crowd her back into the corner for concealment. Two of our party did not come out. I learned afterwards that Mrs. C. intercepted them and begged them to remain a few minutes. Then going into a 'trance,' she earnestly intimated that they would say nothing about it. The controlling 'spirit' said also that she would not permit Mrs. Crindle to charge anything for the seance.

"I have furnished the above account of the leading incidents of our seance at Mrs. Crindle's, not for the purpose of imputing any slur on Spiritualism, for what is true cannot be injured by error! It is our duty to weed out falsehood and imposture, retaining only the good and true.

"The seances of this lady are still continued, while she flourishes on the coin of the credulous 'like a green bay tree.' This seance her confederates will probably continue to do, as long as she can find dupes to fill her rooms, or until the eye of the law rests upon her fraudulent action."

And this is the statement which Emma Hardinge Britten vouches the truth of, and Colonel Bundy publishes in the *R.-P. Journal* as a reliable, truthful accusation of Mrs. Crindle. If we show from the statement of the accuser that his accusation is self-evidently false, it will be impossible for Mrs. Britten and Col. Bundy to escape from sharing with Mr. Whitney his confessed infamy. But before doing this we want to ask Col. Bundy or E. V. Wilson or Lyman C. Howe or any other public advocate, of the course which Col. Bundy has been pursuing towards accused mediums; what justice or fairness he manifests in spreading before the public a string of such self-evident falsehoods, as that statement of Mr. Whitney, without first hearing what Mrs. Crindle may have to offer in her defence? The man who takes that

course is destitute of the faintest sense of justice, and is seeking to propagate falsehood, in relation to mediums, in order to sap the very foundation of Spiritualism, the physical evidences of its truth. We venture to say that Col. Bundy will take precious good care not to seek to discover the truth in this case, and that he dare not publish Mrs. Crindle's defence against the foul slander which he has published and endorsed without any evidence of its being true.

But to the statement of Mr. Whitney. We have given up precious space to allow him to tell his story in his own way. What is it? Substantially this: "On April 16th," he, W., "was invited to make one of a party of four to witness a private materializing seance at the house No. 939 Mission street, (San Francisco), by Mrs. Crindle, medium." Who invited him he does not say. We strongly conjecture that it was Emma Hardinge-Britten, as she has been so ready to publicly endorse him and his conduct. It is not at all likely that it was Mrs. Crindle nor either of the other three persons who made up the private party he was invited to join. We infer that the others were invited to join Mr. Whitney, as they seem to have had nothing actively to do with his dishonorable conduct. In the open light of day these three unnamed persons accompany Mr. Whitney to Mrs. Crindle's, where they are permitted to examine the premises, to see that there was no means provided for simulating spiritual manifestations.

If that examination was not thoroughly made, it was Mr. Whitney's own fault, and as events have proven, designedly so; for had Mr. W. examined those two doors, as he should and would have done had he wanted to report the truth concerning what should occur, he would never have had the unblushing hardihood to publish the falsehoods he has done, under the pretence of honesty and truth. Now, remember, Mrs. Crindle, consented to give this private seance, unprotected by a single friend, to four strangers in broad-day light in a darkened room, through the cracks around the doors of which, the light found its way into the room. Mr. Whitney does not pretend that there was any device by which any person could open either door of the room, and enter it without being perfectly apparent to himself and companions. He does not pretend that he or they, observed at any time while the manifestations were taking place, or before they began, that the uniform darkness of the room was changed, as it must have been if any person had opened either door to enter the room. Mr. Whitney does not pretend that there was any person in the room, excepting Mrs. Crindle, himself, and his three unnamed companions. Under these circumstances the seance was held, according to Mr. Whitney. The usual manifestations of spirit power which take place in the presence of Mrs. Crindle then followed. By the light through the crack in the door, Mr. Whitney saw a form pass between him and the door, and, soon after, he and the others were touched by the hands of that form and a female voice, not that of Mrs. Crindle, conversed with him in a whisper. Mr. Whitney says as she spoke to him, he realized that the form had an offensive breath—that her hands were rough, and her arms bony—and that then, for the first time, he thought of striking a match, and informing his friends what he had discovered. Now who is fool enough to believe that hypocritical falsehood? How came he to have that match? What kind of a match was it? He admits it was suited for his purpose, and any sensible person knows that an ordinary match would be but poorly adapted to make such an inspection as he pretends to have made. View that allegation as we may, it is indelibly stamped with falsehood. Mr. Whitney now insisted upon some more positive proof of the spiritual nature of the form that had been touching and whispering to him. Mrs. Crindle objected, says Mr. Whitney, but the 'ghost' warmly insisted on playing into Mr. Whitney's hands. She goes to Mr. Whitney and allows him to grasp her around her wrist. She makes little or no effort to release herself from his hold. She makes no outcry or complaint. Mr. Whitney strikes the match, when Mrs. Crindle makes a strenuous effort to blow it out; failing in this, she calls McClelland and Dr. Clark to come in. Who are McClelland and Dr. Clark? We are not told. Why were they within call? We are not told. Why? we would like to be informed. Mr. Whitney knowing how like a cowardly poltroon he had acted, doubtless hit upon that far-fetched ruse to show the heroism of his mean and contemptible conduct. Mr. Whitney tells us Dr. Clark responded to Mrs. Crindle's call and only put his head in the door. Mr. Whitney does not tell us whether, when Dr. Clark did so, his match was still burning. But he admits that enough light passed into that darkened room, to enable Dr. Clark, who must have been light-blinded on looking into it, to fully see the situation. The story about Dr. Clark and his alleged action or non-action, is wholly incredible, being inconsistent with any hypothesis of probability. Mr. Whitney says the form he held was that of a woman, thirty or thirty-five years of age, small in size, and that she was dressed in her white skirt, chemise and stockings. Mr. Whitney let out a fact there, that shows that the form he held was no mortal woman, but a materialized spirit. Had it been as he falsely alleges, a female accomplice of Mrs. Crindle, a white dress from head to foot would not have been worn by her. The light entering through the cracks of the doors would have afforded no

concealment of her materiality. A dark, and not a white dress, would undoubtedly have been used had deception been intended. But we ask Mr. Whitney and his endorsers, Mrs. Britten and Col. Bundy, to tell us how that woman, dressed all in white, was to enter the seance room in the light of day, without having been at once seen? That one fact of itself is enough to show that Mr. Whitney grasped and held a materialized spirit, and not a mortal form. Mr. Whitney says he did not recognize 'the woman,' other parties in the room did. Who were those other parties? Who did they say the woman was? What did they know about her? None of these natural questions have been answered. Why were they not answered?

We ask Mr. Whitney and his endorsers, why "It did not occur," to him, "to do anything more" than he did? Why limit his examination of the form which he held to the short space of time his match would burn? Why did he not strike another and another and another match, until he found beyond all doubt or question that the form whose wrist he grasped was not a spirit but a woman? Why did he not call upon his unnamed companions to throw open the windows of that room and make his inspection by the full light of day? Any one who wanted to know the truth and report it would have thought of that, and insisted on it the first thing. Why did not Mr. Whitney lead that passive and unresisting form out of the room into the open light? He would then have had some claim to be considered as an honest and truthful man. We can tell you, dear reader, why he did not. He well knew that the form he grasped was a materialized spirit, and that if he took it into the light or allowed the light of day to fall upon it, that it would vanish from sight, and thus the truth of spirit materialization through Mrs. Crindle would be demonstrated. We do not know anything about the identity of this man Whitney, but we venture the surmise that he is a Jesuit and impostor, whose business it is to lie down and hunt down truth as it is manifested in Modern Spiritualism. Where is his home? What is his ostensible calling? How does he live? With whom does he associate? How comes Mrs. Britten to know so much about him, that she is willing to stand as the endorser of his falsehoods? Who are the "others" whom Col. Bundy says endorses the truth of Whitney's statements? We want to know all about this villain that Mrs. Britten endorses and that Col. Bundy assists, to lie down truth.

Mr. Whitney tells us that having contented himself by his burning-match inspection of the form, he threw aside her arm—started for the door and called upon the others to follow. This, two of them did not do, for they remained in the room some time after Mr. Whitney and his pal had gone away. Mr. Whitney says, "While passing out, I observed Mrs. Crindle throw her arms over the 'spirit' and crowd her back into the corner for concealment." When Mr. Whitney penned that statement he no doubt thought that he was driving a nail into Mrs. Crindle's coffin. He little thought that he was stating a fact that proves beyond all question that what he then witnessed was the restoration of the spirit form to the natural substances from which it had been derived. If that form was a woman and had been identified by persons present, who knew her, as Mr. Whitney alleges, it would have been absurd for Mrs. Crindle to try and conceal her in the preposterous manner, he states. Two of those, whom Mr. Whitney says he was invited to join, remained, but what became of that form, none of them have dared to state. Had they done so, the fact would have been acknowledged that it disappeared as unaccountably as it appeared.

Mr. Whitney, with that dishonesty and meanness characteristic of spirit grabbers and medium expositors, seeks to make a point against Mrs. Crindle by saying: "No excuse was offered, no explanation was attempted." That fact of itself shows that it was not a woman he held. No woman would have been silent under those circumstances. Mrs. Crindle was undoubtedly entranced and under control, and the spirit was compelled to be passive by the operating spirit forces, in order to prevent injury to their medium, and as soon as they could effect the restoration of the matter composing the spirit form to its original sources, that form disappeared as do all spirit forms. That this restoration and disappearance did not take place almost instantly was doubtless owing to the absoluteness of the materialization and the danger to the medium of a too sudden restoration to her organism of the vital matter that had been drawn from it.

Had we a fair and truthful statement of the facts as they did occur at that seance, instead of the garbled and designedly false statement of Mr. Whitney, we could have no stronger proof of the reality of that materialization of a spirit and of the remarkable nature of Mrs. Crindle's mediumship. Hardly short of such proof is the statement of this brutal enemy of Mrs. Crindle.

Mr. Whitney admits this when he says: "The seances of this lady are still continued while she flourishes on the coin of the credulous 'like a green bay tree.'" Mrs. Crindle is a lady, is she? Then he is a vile slanderer of a lady. If Mrs. Crindle is the dishonest swindler he charges her with being, she is no lady, and is not entitled to be called so. We are glad to know that despite all that Mrs. Britten could say, and Mr. Whitney,

her crony, do to injure Mrs. Crindle, has been without avail; and that few could be found credulous enough to put any faith in their slanderous statements to injure the latter. A good deal more of that kind of incredulity is needed before expositors and slanderers of mediums will learn the folly and wickedness of their actions. Time will set all these things right, and nothing but truth, right and justice will prevail. All will sooner or later find their true level, and low down, in the spirit scale of being, will be those who war upon faithful mediums.

We most earnestly invite some one who can ascertain the true state of the facts, in relation to this attempt to injure Mrs. Crindle, to send them to us for publication in *MIND AND MATTER*. Especially who Mr. James G. Whitney is, and what relation he bears to Mrs. Britten and Col. Bundy, his endorsers.

### "DRAW THE LINES—WHO ARE OUR FRIENDS?"

Under the above head-line, Mr. E. V. Wilson, in the *R.-P. Journal* of last week, descends from his watch-tower and takes a hand in the struggle for the leadership of the spiritual movement. As a counter movement to the "new religion," "new movement," or whatever the thing is, in which Professors Brittan, Buchanan, Kiddle, and other prominent Spiritualists, are engaged in, New York and elsewhere, has started a Wilson movement, and is booming it along at a fearful rate. We have roared with laughter on witnessing an old fashioned Pennsylvania militia training, at seeing the medley of human character that was there displayed. Especially have we been convulsed at the complacent importance of the officer in command and the amusing airs he assumed. It is with feelings somewhat akin to that boisterous mirthfulness that we try to be serious in noticing Mr. Wilson's array of the forces of which he claims to be the recognized leader. The first he calls to his side is a woman. None other than Mrs. Emma Hardinge-Britten. Of her, Mr. Wilson says:

"Twenty years ago, and all along these years, she has been as firm as the rock of ages" (so much the worse for the rock of ages, say we) "in her advocacy of Spiritualism; courted no favor from Christians nor Materialists, and ever opposing fraud, free lust and hypocrisy, we count her a true Spiritualist."

Now let us see about that, Mr. Wilson. If we are not very much mistaken, Mrs. Britten did all she could to supplant Modern Spiritualism with, what she called, "Art Magic," the most fraudulent device that was ever invented to suppress true Spiritualism? Can Mr. Wilson or Mrs. Britten deny that? Did not Mrs. Britten write and publish a book which she falsely pretended was written by another, stating things in the name of that pretended person that never had an existence except in her brain, and which, if her authorship was avowed, would have had no weight as truthful information? We are prepared to show, from the internal evidence of that book, that such was the fact, and will do so if Mrs. Britten denies it. We therefore conclude that she has not, "ever opposed fraud and hypocrisy." On the "free lust" matter we know nothing. We do know, however, that Mrs. Britten has been a persistent and most malevolent opponent of phenomenal Spiritualism and all who favor and encourage it; and as phenomenal Spiritualism is the only Spiritualism that the spirit world have ever been able to impart to mortals, we take it that Mrs. Britten is not a true Spiritualist, whatever else she may be. Mrs. Britten has made it her especial business to traduce spiritual mediumship and to do all she could to create public distrust and enmity against mediums. That is not the work of a true Spiritualist. Mr. Wilson would have done well not to have made these strictures upon Mrs. Britten's public course a necessity in the interest of truth.

Mr. Wilson next calls to his support Mr. A. J. Davis, of whom he speaks thus: "Next come words of cheer from Bro. Davis—no Christian Spiritualism in him. We know just where to find him." Where that is, Mr. Wilson does not tell us, nor does he pretend to call himself a true Spiritualist. Had he done so we would have shown him that Mr. Davis repudiates his own manifest mediumship as well as that of other mediums.

The next one of those "who are our (Mr. Wilson's) friends," is Bro. G. B. Stebbins. Of him Mr. Wilson says: "No miscegenation for him. Spiritualism without the taint of Atheism or Christianity! We would like Mr. Wilson to tell us what kind of Spiritualism it is that is so tainted. Atheistical Spiritualism, we think, it would be impossible for Mr. Wilson or his Bro. Stebbins to find. We do not wonder he has nothing to do with nothing."

The next of Mr. Wilson's friends is W. C. Bowen of Brooklyn. Mr. Bowen recognizes the natural antagonism between Christianity and Spiritualism, and this constitutes him a friend of Mr. Wilson, who is never so happy as when he can give the Christian fraud a kick.

Of Mrs. Jacob Martin, of Cairo, Mr. Wilson says: "Those are fine words from the pen of Mrs. Jacob Martin, of Cairo, in praise of Col. Ingersoll, and worthy of her true woman's soul. We know just where to find Col. Ingersoll and those who admire him." We would say to these friends, "Take care; you are in danger of bringing about that miscegenation of Spiritualism with Atheism that Bro. Stebbins cannot stomach." It would be a sad thing should these true Spiritualists quarrel on the miscegenation question.

Of Fanny Allyn, Mr. Wilson says: "We are delighted with the 'Lamb's' [Fanny Allyn's] An-



anniversary poem. It is worthy of the little 'Lamb.' She is not a fraud, and the old 'Lion' likes her." We feel sorry for that "Little Lamb." The "Old Lion" may like her too well for her own good. We don't like this public love making between "Lions" and "Lambs." It is a repulsive entertainment.

Mr. Wilson gives Miss Susie Johnson over as lost to him. What a pity! Can you endure it, Miss Johnson?

Mr. Wilson is haunted with something. He says: "The phantom odor of Brooklyn is in perfect harmony with other wonderful phenomena occurring in that city of great faith and many churches." What kind of an odor is a "phantom odor?" We have never yet had the sniff of such an odor. We rather think Bro. Wilson is troubled with catarrh, and imagines he is smelling something in Brooklyn when the whole affair is in his own head.

Mr. Wilson alludes to the impaired health of Dr. A. B. Spinney and says: "Let every Spiritualist send forth thoughts freighted with true and loyal soul magnetism—full of warmth and love for the speedy restoration of our brother and helper, Dr. A. B. Spinney." While we cordially join with Mr. Wilson in that appeal to Spiritualists, we think Mr. Wilson should have had the manliness to tell those Spiritualists that Dr. A. B. Spinney was the very head and front of what Mr. Wilson untruthfully termed, the miscegenation between Spiritualism, and Atheism and Christianity. We do think Mr. Wilson would be more useful as a public teacher if he would think more and speak less.

Mr. Wilson claims to be the Grandfather of the Brooklyn Fraternity, presided over by Brother Nichols, and that the child of his first love is the Saturday Evening Conference, over which his beloved friend, Capt. Davis, presides. We advise those children and grandchildren of Mr. Wilson, in Brooklyn, to write to him, wherever he may be, and tell him what they know of that "phantom odor" that seems to be annoying him.

But what are we to think of the following left-handed commendation of Col. Bundy? Mr. Wilson says:

"Truly the *Religio-Philosophical Journal* has been full of good things of late. Your course is being understood, and the people are beginning to find that you are the friend of every true medium and Spiritualist. Continue in the good work, expose fraud, sustain the true."

Does that not plainly imply that until "of late" the *R.-P. Journal* has not "been full of good things?" We presume that the good things to which Mr. Wilson alludes were the assault upon the private characters of Mrs. Stewart and her friends Messrs. Pence, Hook and Conner; that on Miss Laura Morgan and her parents; that on Mrs. Severance; and that on Mrs. Richmond. Is this the "good work" that Mr. Wilson would have this slanderer of as prominent and faithful mediums as are to-day to be found anywhere, continue? If so any one may know just where to find E. V. Wilson, notwithstanding his loud professions of honesty. What would Mr. Wilson think of Col. Bundy, were he to proclaim through the *Journal* that Mr. Wilson was a mediumistic fraud and humbug, as he has been doing, wherever he could find any enemy of mediums base enough to charge them with fraud? We venture to say Mr. Wilson would sing another song for the edification of Col. Bundy. We have heard the charge made, many times, that Mr. Wilson practiced fraud as a public medium, but we have always indignantly spurned the slanderer. We shall feel less inclined in future to insist on the mediumistic integrity of a man who seeks to magnify his own merits by encouraging the detraction of mediums who are personally and mediumistically his equals, if not his superiors.

But we would like Mr. Wilson to inform the public how it was, that the people have been so long in beginning to find out that Col. Bundy is the friend of every true medium. We have over and over again asked Col. Bundy to name the true mediums that he is the friend of, and never has he been able to name one. You will not find in the *Journal* the address or advertisement of a single medium in Chicago, if we except Dr. D. P. Kayner, whose mediumistic integrity we know has been frequently impeached, whether rightfully or wrongfully, we know not, but, as we believe, wrongfully. Had Col. Bundy been the friend of all true mediums, as he has falsely pretended to be, why would not some of those true mediums have had some evidence of it in the *Journal*, and how could there have been any such long delay in beginning to find it out? But who are "the people" who are beginning to find out what has no existence? Are they Spiritualists, or the friends of mediums? Are they in favor of, or opposed to, phenomenal Spiritualism? We know that those who have sought in every way to oppose the work of the spirit friends of Spiritualism through their mediums, are to a man and woman in favor of the whole past course of the *Journal*, since it came under his control, through the most foul and accursed murder of its founder. But those people are not the friends of Spiritualism whatever they may be or profess to be. It has been Col. Bundy's repeated boast, that his course was approved by the sectarian and materialistic enemies of Spiritualism.

It is only two weeks since Col. Bundy, in an editorial, wrote as follows:

"Happily for us, we have turned the streams, not only of Christianity, but of general intelligence, into our channel, that we have plenty of water to keep the mill going."

We would think, if Mr. Wilson was the honest

opponent of the miscegenation of Spiritualism and Christianity, that he hypocritically professes to be, he would have some word of rebuke to administer, at this corrupt confession of that kind of miscegenation. But we would like to know what Col. Bundy could do that Mr. Wilson would have the honest manliness to condemn? Mr. Wilson is too much concerned to turn the water of Bundyism "into his channel and thus obtain enough to keep the mill going," to think of sincerity or consistency.

As if that was not manifesting enough contempt for Mr. Wilson, whose favorite occupation it is to denounce Christianity, and to pretend to be sincere in that determination, Col. Bundy said:

"We long since learned that we cannot grind our grist with the water that has passed, nor profitably spend our time in threshing old straw, consequently we do not spend our forces in denouncing the Bible, vilifying Christianity nor exploding old myths, which nobody has believed in the last quarter of a century."

If Col. Bundy did not intend that to apply to Mr. Wilson, we do not know to whom it could apply. Col. Bundy here plainly tells Mr. Wilson, that he is willing for money to miscegenate Spiritualism with Christianity, or with anything else that will bring water to grind his grist; and that all that he regards Spiritualism, is, so far as it can help him to grind his grist of selfishness and deceit; and yet Mr. Wilson has the effrontery to urge Col. Bundy to go on in his selfish and hypocritical course. Are not Mr. Wilson and Col. Bundy chips from the same block of hypocrisy and selfishness? Mr. Wilson's course, forces us to so conclude. We blush for them both. It is pitiful to know that Spiritualism must be loaded with such moral excrescences, as these selfish men have shown themselves to be. If anything we regard Col. Bundy as the better man of the two. There is a refreshing consistency and frankness about Col. Bundy that we seek in vain to find in Mr. Wilson. Such is Mr. Wilson, and such his friends. The more is the pity. There is ample room for amendment on the part of all of them. Such people are not the proper censors of other people's actions, and the sooner they go out of that business the better for them all, as well as for the promotion of truth.

#### "THE NEW RELIGION."

It will be remembered that, in a letter published in the *Banner of Light*, some weeks since, Dr. S. B. Brittan, "Editor-at-Large," announced that "The new religion was taking shape in New York." It will also be remembered that we very promptly called the attention of our readers to this portentous announcement, and called upon the too modest Doctor to tell us what "new religion" he referred to, and begged him to tell the public what "form" the "new religion" was taking. The "Editor-at-Large" with his vast qualifications for answering all knotty questions on the subject of Spiritualism, finds those two questions too much for his great mind and facile pen; and he remains as silent as the Egyptian Sphinx.

The following week, Mr. A. J. Davis, in a letter to the *R.-P. Journal*, announced that he had been told that "something of importance" was about to take place; and that Professors Brittan, Buchanan and Kiddle, and Messrs. A. E. Newton and Charles Partridge and others, concerned in the movement, were seeking "to give 'form' to that which for so long a time has been 'void.'" Again we called upon Dr. Brittan to state what it was that he and those associated with him were preparing to do. He remained silent, not daring to state, even in general terms, what the scheme was in which he was concerned. Dr. Brittan has learned enough to know that he is never so effective in nearing his ends as when he says nothing, and that, like the Irishman's parrot which happened to be an owl, although he said nothing, kept up a "devil of a thinking."

Dr. Buchanan, however, is not one of the silent kind, and being honest and earnest in all he undertakes, saw the unfortunate fix in which Dr. Brittan and Mr. Davis had placed the "new movement," and in a letter which we published May 8th, flatly contradicts Dr. Brittan and Mr. Davis. Alluding to our comments on Mr. Davis' announcement, Dr. Buchanan says:

"You have based your comments on Mr. Davis' remarks, which are far from correct. I can easily imagine how he has been misled. As to 'giving form' to what has been 'void,' and 'bringing order out of chaos' and as to 'non-progressive,' 'existing sentimental Christianity,' I cannot recognize the appropriateness of any such language in reference to the proposed society, nor do I think it would be recognized by the others who are interested."

"The proposed society is such as Spiritualists generally form or desire to form, and is distinguished only by what we think a more efficient plan for realizing its purposes, in bringing Spiritualists together, collecting spiritual literature and engaging in benevolent and reformatory labors for the general progress of society. I do not think the word 'Christian' has been even mentioned in the preliminary meetings."

If that is all the "something of importance" amounts to, we want to know why Dr. Brittan, the "Editor-at-Large" of the *Banner of Light*, should call it the "new religion." Which of these learned Christian Spiritualists are we to believe? If Dr. Brittan tells the truth this "movement," whatever it is, is intended to take the shape of a new religion; if it is only what Prof. Buchanan says it is, it cannot take the form of a "new religion." This difference, regarding the essential point, between these distinguished rivals for the leadership of the spiritual movement, shows the absurdity of the proposed movement, whatever it may be. We incline to believe that Prof. Buchanan has not been frank in making that general statement of the objects of the "new movement." We are led to suspect a want of frankness on the part of Prof. Buchanan, for the reason that he shows his conviction that a new version of Christianity, and a

new Christian movement is desirable if not a necessity. He said:

"The word (Christian) has been and is applied to the grand hierarchical system which has oppressed mankind for eight centuries, and it may be difficult to rectify a false meaning. But as the proper meaning of the word is the system of religion taught by Jesus Christ (who founded no church), and as that system of religion, or spiritual religion, is substantially identical with Modern Spiritualism, or the teachings of the highest spirits to-day, I maintain that our spiritual religion, in which enlightened Spiritualists concur, is the true Christianity, while the so-called Christianity of the church has been, ever since it became a political or hierarchical institution, the very antithesis of the religion of Jesus in its fundamental principles, and in its organized movements it has been a system of mental despotism. Its organization has grown into immense power, and holds it together to-day against the assaults of science. It is therefore a duty which Spiritualists owe to the truth to gain the power of union by forming societies and concentrating in harmonious action."

We have here a fair specimen of the kind of dogmatizing which Prof. Buchanan proposes to set up in place of the intolerable dogmatizing of the so-called Christian churches. The priesthood of those churches tell us that the true meaning of the word Christianity is the religious system embodied in their respective sectarian church organization. Prof. Buchanan, without a particle of reason, says that is a false meaning; and then, without any more reason, declares the true meaning of that word to be the system of religion taught by Jesus Christ, who founded no church. There is nothing truer than that, for the personification of human ideas is purely a myth. It is just as certain that Jesus Christ no more taught any system of religion than he founded a church. Dr. Buchanan's position is most illogical and unfounded. Nothing is more certain than that if Jesus ever taught any system of religion, he did found the so-called Christian church, for without that church there is no system of religion known as Christianity. In any way we may view the matter, Dr. Buchanan's position is untenable. The founders of the Christian system of religion were the forerunners of his Pontifical Highness, Leo XIII., no such God, man or myth as Jesus Christ ever having had anything to do with it. We have again and again called upon those who claim otherwise to show one particle of proof to the contrary. We insist, therefore, that the first thing in order for believers in the actual existence of Jesus, is to adduce some proof that he ever had such an existence. Until that is done all talk about what was taught by such a God, man or myth is out of order.

But what are we to think of the groundless assumption of Prof. Buchanan, that the "system of religion taught by Jesus Christ" was "that system of ancient Spiritualism" that is "substantially identical with Modern Spiritualism." Where is there a particle of evidence to support that dogmatic declaration? We insist upon one of two things, either that Prof. Buchanan shows some ground for that assertion, or that he will cease to try and turn back the spiritual movement eighteen hundred years, and again place it under the heels of the Christian priesthood. We know, as well as does Prof. Buchanan, that spiritual phenomena have occurred in every age of the world's history, but we also know that not until Katie Fox recognized the rapping of spirits March 31st, 1848, did the great fact of spirit communion between mortals and spirits become publicly known. If "that ancient Spiritualism" was identical with Modern Spiritualism, will Prof. B. explain how it was that Christians, whether in or out of the church, never discovered a trace of that identity for more than eighteen hundred years; or if they did recognize that fact, that they have so persistently sought to ignore or conceal it? To call Christianity, Spiritualism, is simply absurd. It would be vastly more consistent for Prof. Buchanan to call all the older religions systems Spiritualism than to apply that term to Christianity. Thousands of years before the origination of Christianity, the priesthods of China, India, Chaldea and Egypt had established and taught the underlying truths of Modern Spiritualism, which were spreading far and wide over the civilized world when Christianity was devised by the priestly enemies of human progress to arrest the spread of those momentous truths. Why not then talk of Brahmanizing Spiritualism? There would be some show of consistency in that; there is none in talking about Christianizing it.

We assure Prof. Buchanan that the time has come for something else than pedantry and dogmatism. Facts are the only foundation for useful knowledge, and Dr. B., as a professed devotee of exact science, would do well to carry his scientific methods into the consideration of spiritual affairs rather than the priestly methods of dogmatizing regardless of positive facts. Again we call upon Dr. B. to state what facts he has to warrant the many dogmatic assumptions he is promulgating as a substitute for truth. We assure him that we will give him all the space he desires to prove that either Jesus Christ or Christianity ever had any analogy to Modern Spiritualism or to modern spiritual mediumship. If Dr. Buchanan will not accept this offer, we want him to state why he will not avail himself of it. He will have an audience of more than 10,000 as intelligent minds as can be found in the world, and these in all parts of the country. If Prof. B. takes no notice of this offer, we will conclude it is not truth that he is seeking to inculcate. Should Prof. B. decline our offer, we leave it open for acceptance by Dr. Brittan, Prof. Kiddle, or any other person who claims that there is the least identity between Christianity and Modern Spiritualism. We want this question settled, and settled it must be before Spiritualism can move on without hindrance and obstruction.

#### AT THEIR OLD WORK.

John C. Bundy, William R. Tice and Thomas S. Tice are again trying to discredit Alfred James. The dodge they are resorting to for that purpose, is the same that proved so unavailing a little more than a year ago. Knowing that Mr. James would never again have anything to do with either of them, nor with any person that they would name, the Tices go through the pointless farce of making a proposition that they knew would not be accepted by any one, in order to make the public think that Mr. James is not an honest medium. This so-called proposition they send to Col. Bundy, who lays it before his readers, as a proposition made in good faith. Mr. James was foolish enough on four occasions to trust to the honesty of Wm. R. Tice, and in every instance this slanderer of mediums, demonstrated himself to be a most dishonest and untruthful dissembler and capable of any deceit and duplicity to make a point against him. That Wm. R. Tice or Thomas S. Tice, or any other person they would name would treat Mr. James or any other medium fairly and honestly, their whole conduct in the past denies. That they would pay the sum they pretend to offer, if it was ever so fairly won, no one who knows the past conduct of those men will believe. We do not believe that Mr. Hazard or Mr. James will feel called upon to take any notice of the Tices or their pretended offer. Any one who desires to know whether Mr. James is a medium, can do so by attending his seances and witnessing what there occurs.

Mr. James' mediumship has been thoroughly tested in public, over and over again, in our presence, and on several occasions under the most unfavorable conditions, and in every instance his guides were able to justify their medium. We know whereof we speak when we say that any honest and fair-minded person can have ample opportunity to convince themselves of the mediumship of Mr. James without any such preposterous and dishonest proposition as that published by the Tices in the *R.-P. Journal*. No friend of truth and fair dealing would expect Mr. James to put himself in the power of such notorious enemies of spiritual mediums, and such dishonest tricksters as they have both shown themselves to be. When these men atone to Mr. James, and their own consciences, and show works meet for repentance, on account of their iniquitous treatment of him in the past, it will be time enough for them to expect Spiritualists to regard them as worthy the respect or countenance of any honest medium, not before. Stand back, sirs, and cease your base efforts to discredit truth. Alfred James is an honest, true and faithful medium, and the world knows it, and nothing you can do can change that well known fact. Better select some more obscure and less known victim for your malice, if you expect to be successful in your abominable practices toward mediums.

#### LYMAN C. HOWE'S OPINION.

In a letter to Col. John C. Bundy, not intended for publication, but which Col. B. takes particular delight in publishing, Mr. Lyman C. Howe writes to him:

"Your example of self-abnegation not only gives you the lever of power, but it inspires the same feeling and tendency in others. From the first of your strong, brave and sometimes offensive assaults upon the shams and errors that have forced themselves upon your attention, I have felt the heroic spirit of honesty and self-forgetfulness animating every page of the *Journal*, and while differing in some things from your views and methods, I have ever felt an honest pride and serene gladness in the dauntless noble purposes and profound work of this great and timely intervention of the Spirit-world through the loyal mediumship of the *R.-P. Journal* and its able, dignified and cultured management in your hands."

Can Mr. Howe or any one else tell us what he means? We would be glad to have him or some one else answer the following questions: What "example of self-abnegation" has Col. Bundy ever given? What lever of power has he ever acquired in that or any other way? When did Col. Bundy make a "strong" or "brave" assault upon any person or thing? What shams and errors ever forced themselves upon Col. B.'s attention? What "heroic spirit of honesty and self-forgetfulness" has animated every page of the *Journal*? What dauntless noble purposes and profound work has the *Journal* ever accomplished under the management of Col. Bundy? To what timely intervention of the spirit-world, in constituting the *Journal* its loyal medium, does Mr. Howe refer? Can it be possible that he refers to the assassination of Mr. Jones to make way for Col. Bundy's control of the *Journal*? If not, what other intervention does he allude to? The spirit of Mr. Jones has over and over again returned through various media, in materialized form and otherwise, and has declared that his assassination was brought about by the enemies of Spiritualism, both on the earth and in spirit-life; and that Col. Bundy obtained the control of the *Journal* against his settled purpose to prevent that calamity to the cause of Spiritualism. If the *Journal* is the medium of the spirit-world, of what spirit-world is it the medium? In the spirit-world are many states and conditions of spirit-life. Some are good and some bad; some beneficent and some hurtful; some pure and some impure; some honest and some dishonest; some wise and some ignorant; some benevolent and some selfish; in fact, conditions of the spirit-world of every possible phase. To which department of this vast spirit-world is Col. Bundy loyal? If we are capable of judging from the "able, dignified and cultured management" of the *Journal*, by Col. Bundy, we would consider him, or it, the medium for that phase of spirit-life in which all the worst and few of the better spirit influences have sway. But for the fact that this is a private letter we would ask Mr. Howe whether that fulsome flattery of Col. B. was purely disinterested. It is just such letters as this of Mr. Howe that encourages Col. Bundy to persist in his efforts to degrade Spiritualism and slander and persecute mediums whose only offence is that they are faithful to those spirits who seek to use them for the propagation of truth. Oh! for that day when truth will have no longer to contend against the selfishness and jealousy which has become prevalent among those who constitute the Pharisaical class of public lecturers, whose bread and butter is involved in an exhibition of manly independence.



## PROF. HENRY KIDDLE vs. A. JACKSON DAVIS.

In the *R.-P. Journal* of last week, Prof. Kiddle takes Mr. Davis to task for having attempted to throw what light he could upon the project in which himself, Dr. Brittan, Prof. Buchanan and others are engaged, in New York. We think Mr. Davis did a most meritorious service to truth in directing the attention of Spiritualists to this clandestine movement to dominate Modern Spiritualism—a movement that, viewed in whatever light, can have no other result than to create division and dissension among Spiritualists, and impede the progress of truth. If Mr. Davis was not correctly informed in relation to the "new movement" it was the fault of Prof. Kiddle and those with whom he is scheming, none of them have dared to state publicly what they have been doing, or what they propose to do, as an association of Spiritualists. Why this secrecy if the aims and objects of that movement will bear the light? Will Prof. Kiddle be frank enough to tell us. Criticising Mr. Davis' statement Prof. Kiddle says:

"The gifted seer of this Spiritualistic age, in your issue of last week, undertakes to give an account of 'something of importance,' which he says he has been told, 'is transpiring' in New York. This important something he intimates is an attempt to 'give form' to Spiritualistic effort and teaching; and he mentions my name among the 'leading gentlemen' who are concerned in the movement. In this connection, he says: 'The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisguisedly towards existing sentimental Christianity,' and adds: 'You will now and always find me outside the party lines.' These remarks are scarcely coherent, when taken in connection with his previous allusion to the 'non-progressive who begin to enter under the wings of Christian Spiritualism.'

"Perhaps, he means that all thoughtful Spiritualists are beginning to acknowledge the unity of the teachings of the angels in Christ's time, and those that modern inspiration brings. Still I do not wish to suggest interpretation; but I wish the statement were a little more coherent."

"Mr. Davis might have written from actual knowledge, instead of rushing into print on mere rumor, if he had so pleased; and I must say it would seem to me more in consonance with the harmonious teachings of 'love and wisdom.'"

"The movement referred to, is entirely incipient and preliminary. As to leadership, which Mr. Davis seems to fear, he need not be anxious. The names he mentions constitutes a sufficient guarantee that no usurpation is attempted and no extreme views, progressive or non-progressive, are entertained. For myself I say nothing, being prepared to follow wherever the truth leads, and under any standard bearer."

In view of this Kiddlean impeachment of the honesty and truthfulness of "The gifted seer of this Spiritualistic age," we tender our would-be-censors and critics, the use of our columns to protest against these Christian Spiritualistic personalities towards the "gifted seer." We would protest against it, but they would doubtless charge us with insincerity, although we do not think Mr. Davis deserved such treatment at the hands of Prof. Kiddle. Prof. Buchanan did not feel warranted in intimating that Mr. Davis had spoken untruthfully when he said "he had been told" what he published; nor did he intimate that Mr. Davis had willfully misrepresented the "new movement." Prof. Buchanan frankly said: "I can easily imagine how he has been misled." We therefore, think that it is in very bad taste, to say the least, for Prof. Kiddle to charge Mr. Davis with a violation of the "harmonious teachings of love and wisdom," in what he wrote about "The movement referred to."

That "movement" says Prof. Kiddle, "is entirely incipient and preliminary." That is all that Prof. Kiddle dared to state regarding it. May we not properly ask; incipient of what? preliminary to what? Is it not about time, if "The movement referred to" is intended or calculated to effect Modern Spiritualism, that some of those connected with it gave Spiritualists some intelligible information concerning it? We think so, at least, and as one Spiritualist we insist that this movement, conducted in the secret manner it has been, is such as will not stand the test of public scrutiny. Mr. Davis has no doubt been correctly informed as to the true inwardness of the scheme, and therefore, this unkind attempt of Prof. Kiddle to put him in the wrong. Why does not Prof. Kiddle tell what it was that Mr. Davis could have learned about the "movement" if he had wanted to, that was inconsistent with what "he rushed into print" to state? Is there not a lack of that fairness and directness of action, in Prof. Kiddle's course, in this matter, that Spiritualists had a right not to look for, from him?

However, Prof. Kiddle discloses more about "the movement referred to," than he intended. He admits it is to have a leadership and standard bearer. That is enough to show "the nature of the beast" under examination. Who is to be the leader and who the followers. Where is this leader to lead? What is to be the standard of this mysterious "movement," and who is to have the monopoly of bearing it? Do tell us something about it. We begin to think that the whole affair is an attempt to galvanize a little life into the antiquated fossil of "Know Nothingism," under the modified designation of *Say Nothingism*. Prof. Kiddle will hardly blame us for this inference, for has he not told us, "For myself I say nothing, being prepared to follow under any standard bearer." Not only does Prof. Kiddle say nothing for himself, but he says nothing for any one else connected with "the movement referred to"—the new religion, as Dr. Brittan, the *Banner of Light* Editor-at-large, calls it: May we not reasonably infer that Dr. Brittan, the *Banner* Editor-at-large, is the leader of "the association" (as Prof. Buchanan calls it) of mums, who either cannot or will not tell any one what they are about. We most emphatically protest against this say nothing scheme, in which Prof. Kiddle admits he is involved. We suggest to these distinguished say nothings that they will act wisely if they become very promptly do nothings in the matter they have in hand. That will be the shortest way out of the slough

into which they have fallen, and in which they are now floundering.

But, is it not as inconsistent as invidious, for Prof. Kiddle to taunt Mr. Davis in the following manner? He says:

"Let me ask, cannot Spiritualists unite as such without carping at side issues? Have they not enough of the harmonious philosophy to agree to disagree on all other issues? They certainly do not need to learn that no man, be he seer or not, has arrived at the same of wisdom."

Why does Prof. Kiddle taunt Mr. Davis with his lack of wisdom, in view of his own most foolish manifestation of Spiritual wisdom, when he published a book that called down upon Spiritualism more ridicule than has all the voluminous writings of Mr. Davis? But what does Prof. Kiddle mean about Spiritualists carping at side issues? What side issues? Who is carping? What have side issues to do with Spiritualists or Spiritualism? Why will this professed say nothing keep writing words that mean nothing? Can he tell us? We have an idea that those so-called side issues are very much like very direct and important internal issues which involve the complete destruction of all unity and harmony among Spiritualists; and because we have that idea we insist on having something said by these say-nothings, that has some intelligible meaning.

"After all these irrelevant personalities towards Mr. Davis, Prof. Kiddle says:

"Mr. Davis is right in keeping 'outside of the party lines' but must be kept aloof from the drift of all the thoughtful workers in the cause with which he is identified? Let us have unity even in diversity," &c.

"Mr. Davis is right in keeping outside of" what party lines? We know of no party line except that which is being drawn sharply between the friends and enemies of Spiritualism, to which Prof. K. could refer. If Mr. Davis is outside of that line, he is one of the enemy; if he is on the inside of it, he is not on the outside of it. That is about as near saying nothing as a man could come to say anything. But who are "all the thoughtful workers in the cause with which he is identified?" That cause is the Harmonical Philosophy, which Mr. Davis claims is paramount to Modern Spiritualism, and not within the lines of the latter. Can it be that Prof. Kiddle contemplates that the say nothing movement is to swallow up the Harmonical Philosophy as well as Modern Spiritualism? If words mean anything, that would seem to be Prof. Kiddle's idea of the scope of the say-nothing scheme. We know Prof. Kiddle's wonderful credulity, as manifested in the publication which gave him his prominence as a Spiritualist; but he has overdone the matter when he imagined that Mr. Davis could be wheedled into becoming a say-nothing. We have seen so much of the folly of saying to much that is foolish, and doing too little that is right, that we want to steer clear of both evils. If we fall into either error we hope our friends will admonish and our enemies coerce us to avoid it in the future.

We cannot close without commending the good sense displayed by Mr. Davis in peremptorily refusing to go inside the party line of the say-nothings. With such an interminable talker as Mr. Davis, in competition with those distinguished say-nothings, Professors Brittan, Buchanan and Kiddle, what earthly chance would he have for becoming the big toad in the "new religion." Mr. Davis is consistent in insisting on having harmony where he is, and that he knows would be impossible with such rivalry for leadership, as exists in "the movement referred to." Stick to it, Mr. Davis; better monopolize that one plank of refuge, the Harmonical Philosophy, than go down on the say-nothing craft into oblivion.

## NELLA WESTON SPEAKS HER MIND.

Nella Weston, as secretary of some society in Stafford, Conn., not named by her, alludes to us in the following gentle and lady-like terms: We know nothing of this polite and courteous dame, other than her attempt to misrepresent us, presents, but judging from what she goes out of her way to say of us, we infer that she is a worthy coadjutor of the rest of our slanderers. Referring to us and our paper, she writes to Col. Bundy:

"Such discussions and criticisms as Brother Peebles and Tuttle carry on are interesting and profitable; but the coarse, bitter style that one of our newspapers manifest each week, is shameful in the extreme, exhibiting a great deal more of matter than of mind, more of gross materialism than a refined and elevating Spiritualism."

And this was written to the man, who, only the week before, had made most uncalled for brutal and cowardly assaults of a personal character upon Mrs. Severance and Mrs. Richmond. We have never yet assailed the private character or conduct of any person; but we have and will criticize the public acts of all persons, with that freedom and candor which truth, justice and right demand of us. We know that is not the usual course of time serving hypocrites, of which there seems to be such a superabundant supply among those Spiritualists who are always prating about "refined and elevating Spiritualism," and whose occupation and delight it is to defame and misrepresent those who are in the forefront of battle upholding the cause of Spiritualism.

We think Nella Weston would be more appropriately engaged in faithfully discharging her duties, than to be seeking to interfere with the performance of ours. But as she seems to have not enough to do that is truthful, we propose to give her something else to do by resenting what we cannot but regard as her unladylike impertinence. We have fortunately met with but few instances where women have so far unsexed themselves as to seek to insult us; but we propose to have it understood that we know how to assert our claims to respectful treatment.

We neither ask nor desire the approbation of

such female sycophants as Nella Weston is, for we know that we have the sympathy and approbation of every true-hearted and sincere woman who is interested in the spreading of spiritual truth. We have many hundreds of letters from such noble women, cheering us on to grapple with and throttle those who are seeking to drag Spiritualism down in the mire of selfishness and personal ambition. Not only are we cheered on by such noble women here, but we are blest and imbued with strength and courage by the gentle spirits, kindred and strangers, who are ever present with us, bidding us to stand firm in the position which they have assigned us. With such approbation as this, we can afford to incur the ill will and misrepresentations of all the Nella Westons who may seek to annoy us. It is such petty manifestations of spite as the one in question that shows us that we are right, and that our blows at hypocrisy and selfishness are being felt in the right quarter.

"Let the galled jade wince,  
Our withers are unwrung."

## WM. EMMETTE COLEMAN.

In a weak, illogical and perfectly absurd article which appeared in the last number of the *R.-P. Journal*, Wm. Emmette Coleman, the most inconsonable liar that ever put pen to paper to speak of himself or any body else, refers to himself in the following terms. Speaking of Mr. Mendenhall, he says:

"One in fellowship with the system of thought advocated so vigorously and recklessly by the octogenarian sage of Vauluse and the rampaging, shoulder-hitting Philadelphia 'Wind and Water' editor."

This is purely a piece of far-fetched blackguardism that is beneath contempt, and we would not notice it at all were it not to set Mr. Hazzard and Mr. Mendenhall straight so far as holding fellowship with us in any system of thought. Those gentlemen, so far as we know, have no fellowship in any common system of thought, and therefore this mean and characteristic personal allusion to ourselves has not the poor excuse of relevancy. Mr. Coleman only shows how deeply he feels the force of our blows for truth. The time will come, Wm. Emmette Coleman, when in spirit-life you will have to face and ponder over the volumes of lies which have largely constituted your literary life-work. Poor devil, we pity you. You and those you are in sympathy with, in your efforts to lie down the truth, may writhe and wriggle, but we shall continue to apply the lash of truth to your backs until you can be made to appreciate truth and honesty.

## DISHONORABLE IN THE EXTREME.

Our readers will remember that in our issue of May 8th, inst., we published the following most ungentlemanly assault of Col. John C. Bundy upon Mrs. Juliet H. Severance, of Milwaukee, Wis. It was an editorial in the *R.-P. Journal* of the 1st inst.:

"CHECK.—If there are some very desirable traits of character that are wanting in Mrs. Juliet H. Severance, of Wisconsin, she has impudence enough to supply a whole community. She desires her name placed in the list of lecturers as published in the *Journal* and an editorial note advising Spiritualists and Liberalists to employ her. When we have entirely lost all sense of decency and desire to inflict this unsavory free-lover upon the liberal public, we will comply with her request. In the meantime we advise Spiritualists and Liberalists to let her severely alone."

View that cowardly and most malevolent personal attack upon Mrs. Severance as we may, it is impossible for any right-minded person to fail to condemn it as most disgraceful and inexcusable. But when it is known that it is based upon a most malicious lie, language is inadequate to properly characterize it. We have received a letter from Mrs. Severance in which she says it is positively false that she requested Col. Bundy to recommend her editorially to Spiritualists and Liberalists as a lecturer. And this is the man that men and women calling themselves Spiritualists are hissing on in his course of falsehood and slander. Again we tender to Mrs. Severance the use of our columns to nail the falsehood on the brow of her base assailant.

## Letter From A. L. Hatch.

NEW YORK, May 10, 1880.

To the Editor of *Mind and Matter*—

MIND AND MATTER once again comes to the defence of right, and a denouncement of skulking malevolence; even though harbored in the house of supposed friends. My wife and I sincerely thank you for your well-timed and truthful remarks in reference to the libelous article in *Celestial City*, of May 1, signed "Spiritualist." I leave him and his associates in your hands, to receive their just rewards—rather deserts. What siren song that serpent, called Spiritualist, could have sung, to have psychologized the young editors to admit such an article into its columns, is more than most of their friends can understand. After reading the article I felt we should be relieved from receiving the like again, so sent them the following letter:

NEW YORK, May 3, 1880.

Editors *Celestial City*.—Wishing to avoid the perusal of scurrilous and libelous articles, Mrs. Hatch and I desire your paper stopped—no more mailed to either of our addresses. Any editor who will allow his own articles traduced—his best friends declared supporters of fraud and chicanery; beside placing the president and speaker of a society, which is trying to promulgate the beautiful doctrine of our spirit friend's return, as aiders and abettors of such deception, is not a journal worthy of our perusal.

A. L. HATCH.

I find that many of our best and ablest Spiritualists accord with the views expressed in the issue of MIND AND MATTER of May 8th.

Yours very truly,

A. L. HATCH.

Mrs. Joanna McGee, of Denver, Col., forwarding subscribers, writes: "Your package of papers came to hand in due time, which I was thankful to receive, and I gave them to friend and foe, and it has made a great difference to hear the other side attempt to discredit Miss Morgan as a medium. I will do all I can for your paper."

[Continued from the Third Page.]

They may be stayed for a time but they cannot be permanently obstructed. Belief must die, and demonstration live—the one is the shadow—the other the substance; and although fools may scoff and jeer at the spiritual phenomena because they are not more positive it will make no difference. That they are not so is their fault not ours.

"Sir, I was considered somewhat of a light on these subjects, but I find in spirit-life that I know comparatively nothing of the endless combinations of matter, and less in relation to spirit capabilities. I was known when here as Alexandria Bain, at one time professor of theology and philosophy in the University of Glasgow, Scotland."

[Alexander Bain, was a Scottish philosopher. He was born in 1818. He was educated at Marischal College, and was teacher of moral and natural philosophy there 1841-45, professor at the Andersonian University, 1845-46, assistant secretary of the metropolitan sanitary commissioners, 1847-48, and of the general board of health 1848-50, examiner in logic and moral philosophy at the University of London, 1857-62, examiner in moral science for the India civil service, 1858-60 and 1863, and professor of logic and English literature in the University of Aberdeen, 1860-64. In the latter year he again became examiner in the University of London. He became a contributor to the *Westminster Review* in 1840, wrote for the *Cyclopaedia*, and other publications of the Messrs. Chambers, including text books on various sciences for their school series.—*American Encyclopedia*.]

We have no means of knowing whether Professor Bain was ever professor of theology and philosophy in the University of Glasgow, or that he is in spirit-life. If still in the earthly form he would be only sixty-two years of age. We would be glad to be informed upon those points.—Ed.]

Sarah F. Houghton, Darien, Walworth Co., Wis., writes: "I notice my time for MIND AND MATTER expires May 8th; I herewith send one dollar for its continuance, and by the time that runs out I shall remit again. I have long wished to find some publication that promulgates Spiritualism as taught me by spirit friends, but have failed until MIND AND MATTER was presented to me. I had nearly concluded that spirits in the body would wrest it from spirits out of the body, and then farewell to humanity for the next hundred years at least. But I see a little light in Philadelphia, and I pray God and all holy spirits to assist in blowing it into a beacon light, through the instrumentality of MIND AND MATTER, that it may be seen by every eye, and its revivifying influences felt and realized by every human being on this planet. Go on, Bro. Roberts, the law of recompense is sure."

Robt. M. Hinchcliff, Cartersville, Ill., writes: "I like your paper very much, for it is the only one I know of that will stand by the mediums in time of trouble. May your work be long and well."

## PHILADELPHIA SPIRITUAL MEETINGS.

**THE CO-OPERATIVE SPIRITUALISTS** of Philadelphia, hold free conference meetings every Sunday afternoon at 2:30, and evening at 7:30, at the Assembly Buildings Hall, S. W. Cor. Tenth and Chestnut streets. The public are cordially invited to attend.

**THE KEYSTONE ASSOCIATION OF SPIRITUALISTS**, will hold a Conference every Sunday afternoon at 2½ o'clock, at the Hall corner of Spring Garden and Eighth Street. Everybody welcome.

**THE FIRST ASSOCIATION OF SPIRITUALISTS**—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10½ a. m. and 7½ p. m.

**FIRST SPIRITUAL CHURCH** of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

**THOMPSON STREET CHURCH** Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

## SPIRITUAL MEETINGS IN NEW YORK CITY.

**THE SECOND SOCIETY OF SPIRITUALISTS**, of New York City, hold regular meetings every Sunday morning at 10:45; Afternoon at 2:45, and Evening at 7:45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 10th St., N. Y. City.

## PHILADELPHIA MEDIUMS.

**Miss H. Lane**, Clairvoyant and Electro Magnetist. Healer, has removed from 1181 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) (Successful treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.)

**Mrs. Mary A. Lamb**, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

**Dr. Roxilana T. Rex**, Healing and Test Medium, 446 York Avenue. Developing circle Tuesday evenings.

**Dr. Henry C. Gordon**, Materializing and Slate Writing Medium, 691 N. 13th st. Select sittings every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 2 o'clock. Private sittings daily for Slate Writing tests and communications.

**Mr. and Mrs. T. J. Ambrosini**, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

**Alfred James**, Trance and Test Medium and medium for materialization. Private sittings daily at 710 Wharton St. Materialization sittings on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

**Mrs. E. S. Powell**, Business and test medium, 250½ North Ninth Street, Philadelphia. Office hours, 9 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

**W. H. Shriners and Morris Humphries**, Phenomenal mediums of different phases of manifestations, can be seen at their new hall, 240 South Fifth street, Philadelphia. Every evening at 8 o'clock. Saturday excepted.

**Mrs. Ruth Graham**, Trance and Clairvoyant Test Medium, from Baltimore, 241 South Sixth Street, Philadelphia. Sittings from 9 A. M. to 4 P. M. Entrance in basement.

**Mrs. N. L. Finson**, Electro Physician, Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

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

**Mrs. Katie B. Robinson**, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

**Mrs. L. S. Coleman**, Cures Rheumatism, Neuralgia, and all other diseases by Magneto and Electric treatment, at 1019 Ogden street, Philadelphia.

**Mrs. Mary J. Millard**, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

**Mrs. Carrie Crowley**, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1631 South Seventeenth Street.

**Mrs. Sarah A. Anthony**, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

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

**Mrs. George**—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

**Mrs. Thomas Mathews**, 331 Butler street, North Philadelphia. Developing circle every Friday evening.

**Mrs. Annie Phy**, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

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

**Miss Marks**, Trance, Test and Business Medium, 240 Lombard Street.

**Mrs. Mary Ball**, Clairvoyant, 1110 Carpenter street. Sittings daily.

**Test Clairvoyant**, Mrs. Loomis, 1372 Ridge Av. Sittings daily.



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This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



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CAMP MEETINGS.

MEDIUMS CAMP MEETING.

The Mediums and Mediums' friends of Pennsylvania, will  
hold a Camp Meeting under the auspices of the Co-operative  
Association of Spiritualists of Philadelphia at

CREEDMOOR PARK GROVE.

situated about 6 miles above Philadelphia, on the banks of  
the Delaware River, commencing July 9th, and ending  
August 1st. Prominent speakers have been engaged to  
occupy the rostrum, notable among them are Dr. R. O.  
Flower, Mrs. Nettie Pease Fox, Mrs. Katie B. Robinson, and  
many others. Mediums for all phases of spiritual manifes-  
tation will be upon the ground and hold seances nightly for  
materialization, Physical, Trance, and Clairvoyant tests,  
among those that have announced their intention to be  
present are Wm. H. Eddy, Mr. and Mrs. James A. Bliss, Dr.  
Harry Gordon, Keeler and Rothmel, Jesse Sheppard, Mrs.  
E. Palmer, Alfred James, W. Harry Powell, Mrs. S. A.  
Anthony and many others. Such an array of mediumistic  
talent is seldom gathered together. For particulars as to  
charges for tent, boarding, &c., apply to Mrs. Dr. E. S. Craig,  
Secretary, or Mr. James A. Bliss, 713 Sanson St. Phila., Pa.  
Mediums and Speakers who may wish to visit this Camp  
Meeting from a distance will be heartily welcomed by the  
Association.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia,  
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