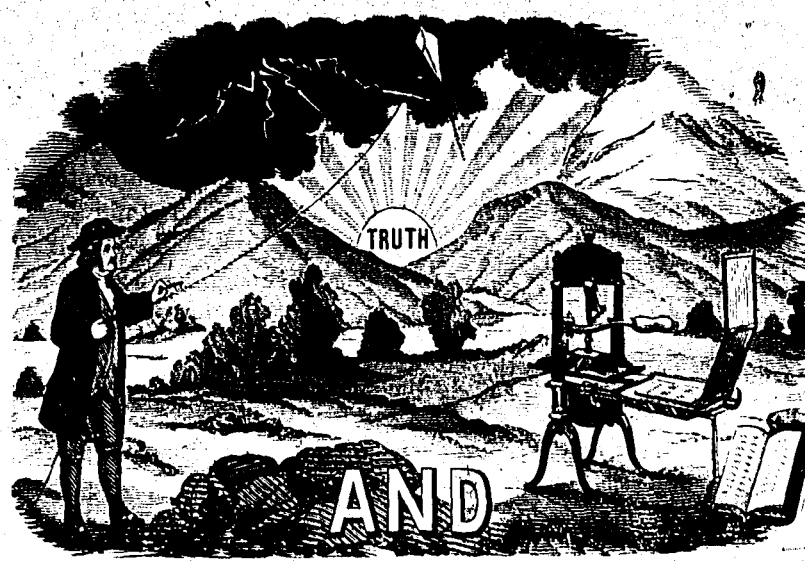


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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NO. 30.

For Mind and Matter.

WORDS OF CHEER.

BY HORACE M. RICHARDS.

We bid thee God-speed on thy way,
And bravely life's burden to bear,
For the dawning light of a coming day
Will lift from thy heart its care.

Thy night hath been lonely and drear,
And thy soul hath been clad in gloom,
But the rising sun will surely appear,
And blossoms of hope again will bloom.

The ebb and the flood of life's sea,
Like the surging of ocean's tide,
Bringeth at last a rest to thee,
When thou reachest the other side.

But ere thou guest "over the river,"
Thy Master hath work to do;
For though a most glorious giver,
He asketh something of you.

There are wounded hearts to heal,
And some of them thou canst cure;
And the more thou dost for others weal,
The more thy soul grows pure.

Then bravely bear with thy load,
And strength shall be given to thee,
Till at last thou'lt reach a better abode
Beyond life's troublous sea.

Physical Phenomena.—The Cataleptic Condition.—Its Effect on Mind and Body.

Catalepsy has generally, but improperly, been considered a disease; the descriptions given of it by medical writers do not vary materially, and when a person is "suddenly seized," as is usually the case, the senses and powers of voluntary motion are as suddenly suspended; so that the patient remains fixed in the position in which he happens to be at the moment of seizure, and the limbs commonly retain any position into which they may be placed by external force, while the action of the heart, lungs and other vital functions continue to be performed with but little or no change, and after a duration which varies from a few minutes to hours, or in some cases even for days, the paroxysm suddenly declines, and the patient awakens as from a sleep, with the restoration of all the functions of the body.

During the paroxysm the patient neither feels, receives impressions from external objects, nor retains any recollection of what happened during the fit. These symptoms constitute what is called "a perfect paroxysm," yet many of these symptoms vary in different individuals, and a want of knowledge in regard to its true nature, has led many physicians to suppose that there was a transposition of the senses to the pit of the stomach and other points. Many cases have been recorded by medical authors in which this transposition of the senses is said to have existed, but which really only appeared to do so, because the powers of the patient, to use them at any point, were not understood, and we ascribe all the seeming results which were exhibited in the experiments which were made to prove that the senses were translated to the pit of the stomach, to the fact that the physicians who were engaged in them only directed the attention of the patient to that locality. Their patients could have answered the same questions, etc., just as well if they had diverted their attention to any other part of their bodies, if the effort upon the part of the subject to do so had been made.

We have frequently witnessed the same apparent transposition effected by the will of those who were in a stativolic or somnambulant condition, and if those who are subject to catalepsy were taught the true nature of the condition and their powers in it, they could convert a great annoyance into a blessing that would enable them to escape many of the ills that their want of knowledge is heir to. But to give the reader an idea of how the experiments upon cataleptic patients were conducted, we will state a case in point. The following is an extract of the case of Mademoiselle Malanin by Dr. Durand of Caen: "On October 12, a few days after her first access of somnambulism, I found the patient in a state of catalepsy. Having placed my hand on the epigastric region, I noticed that her countenance became expressive of pain. I then placed my lips on the pit of her stomach and asked her several questions. To my astonishment she answered correctly, for although I had read most of the histories of the kind recorded in different works, I did not believe one of them. During the first examination I made numerous experiments, which led me to believe that there was a transposition of the five senses to the stomach." But further, he goes on to say: "During the cataleptic state, the muscles presented three different conditions. Sometimes they were all relaxed, and the limbs could be placed in any position, which they retained, however fatiguing the position might be; at other times all the muscles were in a state of rigid contraction; at other times they were relaxed, and the limb fell down when raised from the body."

These conditions of the muscles we have also frequently seen in persons who were in a stativolic condition, and are natural to this state when the mind of the patient is not placed upon them, and can be assumed by them at pleasure, viz: If the arm be raised and they do not have their mind expressly upon it, it will remain in that position, simply because it is as easy for them to have it in that position as in any other, and if their attention be called to it, and the question is asked, "Why do you hold your arm in that position?" they will tell you, with the utmost candor, that they did not know that it was raised; and if they do not, by an express act of their will change the position, it will remain there for an indefinite period, no matter how awkward it may seem.

The doctor also stated "that there was no sensibility in any part of the body, except over the pit of the stomach, the palms of the hands, and the soles of the feet," simply because her mind was only diverted to those parts—and it is also very evident that in these experiments the patient believes, or was made to believe, that certain results would follow the experiments made—and if she had known her powers, she could have felt or not, heard or not, or seen or not, as she pleased, or have thrown herself out of the condition in an instant, independent of any one.

It is a great misfortune that the condition of catalepsy has not been heretofore more thoroughly investigated by the medical faculty, as much human misery might have been prevented if they had learned the true nature of the condition, and the natural powers of those who fell into it; for instead of its being a disease, they would soon have found that it was the only true and natural remedy placed by the creator within the reach of every one; and that it is simply a phenomenon natural to the somnambulist, whether naturally or artificially induced. Stativolence is the same condition, induced by the will of the subject, and all those who enter this condition can produce the cataleptic or insensible condition in any part of the body at will; and by so doing render it free from irritation, inflammation pain or spasm as long as the body or any part of it is kept in the condition. The relief and good, resulting from this power to the human family cannot be estimated; and as stativolence is the only science that can develop this remedy, it should be taught in establishments instituted by government for the benefit of the army and navy, and by individual means for the relief of suffering humanity. The field is as important as it is large. Who will aid the cause?—W. B. Folgerstock, in *Lancaster (Pa.) Intelligencer*.

Who Are the Leaders?

It seems that some of the New York Spiritual fraternity are busily engaged in the old struggle, as to who shall be greatest in the new movement, and are foolishly applying to it the methods prevalent in the political circles of that famous city. By your leave I would like to quote an extract from a message given me by Faraday, after some successful experiments in spirit photography, which may illuminate the minds of some of our prominent in spiritual discernment as are these gentlemen who publish dogmatic statements regarding phenomenal Spiritualism. He said:

"When anything is to be demonstrated—any problem to be worked out—by the spirit-world, that band of spirits having that work in charge must do it with the medium trained for that purpose."

This effectually settles the question of leadership, for the spiritual powers do not pay much regard to our opinions concerning their purposes; and except providing suitable conditions for the work of the spirits, all interference with it is purely gratuitous. Spiritualism is altogether too complicated a system for human wisdom to comprehend, much less direct. Considering the fact that phenomenal evidence is the only source we have of a proof of spiritual beings, it becomes a subject of grave importance, if it is to be ignored, and when Dr. Britton states that no spirit can materialize a solid form, it is high time that such folly was met by phenomenal trials to ascertain the power resident in spirit-life.

I will make this proposition to any circle of scientists, or others, who will bear the necessary expenses; I will go to New York with such a medium as Wm. Eddy and hold a series of test circles for the purpose of settling the truth of materialization in the light, and if said circles fail to produce satisfactory results, will then reconsider the statements made. I would say that with Wm. Eddy at the Lake Pleasant Camp-ground, last Summer, three public men, Hon. Chas. Sumner, Prof. Michael Faraday and Col. James Fiske, Jr., all come out fully materialized in as tangible solid forms as they ever had in mortal-life and since then have signalled to me their readiness to try the experiments if I wish to repeat them.

Should this meet the eye of any one who cares to institute a scientific circle, for the purpose of testing the matter in good faith, they can send letters to you, which will be considered by me, and we can have a circle that may shed some light upon this subject; but I would say that these men have never said they would try the experiments for the sake of anything, but test proof in the interests of spiritual science.

Herein is the great mistake of spiritual leadership as assumed by many of the old believers in the cause. The spirit forces prefer to do their own leading and generally through the mediums chosen by them, and it is anything but agreeable to the medium to have to run the gauntlet of ignorance that surrounds the subject. Evidently they do not care to be limited by our ideas of the subject, and they will work on, for years if necessary, to perfect their knowledge of the power requisite to give proof that is unmistakable as to its origin.

Those who are working hard to enable the spirit forces to perfect their plans are not at present particularly partial to dogmatic leadership by any one upon this side of spirit-life; nor do we care how such leaders or leading may affect us.

Nothing has ever contributed so much to bring out the hostility between the two wings of the movement as the assumption of leadership by some of the philosophical workers over the phenomenal mediums. The latter resent it, for the former are so often in error that to follow their

leading would land us in falsehood and error.

We know by experience, and often bitter experience, the actualities of spirit influence. We know of a certainty of spirit foes as well as spirit friends, and we know that the former are generally found where they can harass and thwart us in every way conceivable.

These spiritual devils are always great sticklers for the religious side of Spiritualism. They are very anxious to have it Catholicized or Christianized, or some other ized; but they mean really to have it kept from reaching the public with the facts in the case.

They move heaven and earth to control the negatives who are medial instruments, and often they succeed in inflicting great misery upon them, for they have some power, as well as the wise and beneficent, to do as they will. The finest mediums in the world are the special objects of their hatred and often sneaking in under pretense of wishing to communicate; they force the medium to falsify and counterfeit till the hearer is disgusted with the whole subject. If our would-be leaders would lead such spirits back to truth and honesty, they might have some excuse for assuming their prerogatives; but as for phenomenal mediums being led by them, please excuse me.

We are under no special obligation to any but the spiritual leadership for our powers, and them we will obey as long as they lead us according to the principles of truth and justice, but no further. A few words in conclusion. It seems as if the great idea of spiritual intervention in our lines might be understood. They come to exemplify to us two great truths. One, the fact of immortality, the other the fact of individuality. The medium can do no more than reflect the power thrown over him or her for good or evil, as it comes from the spirit. The spirit exerts that power according to his own disposition for good or evil, and with these facts, which are the basis of the whole matter, we can denigrate at leisure.

The scientists in spirit-life, like the scientists in mortal life, are the best leaders we can have, if we wish to follow truthful ideas for the scientist by nature has no other disposition than to ascertain truth by methods of study and experiment. There is no disposition, however, upon their part, to institute a leadership in the movement, and any effort to subordinate their special work by the religionists in either life will be summarily ignored by them. They will continue their work with phenomenal mediums, and will ultimately perfect it for the benefit of humanity; nor will they permit it to be monopolized by any special order or clique. Mediums who work with them will be benefited and helped beyond measure; and if care be taken, will be relieved from much of the baleful influence of the religious foes of Spiritualism. Let us mediums, one and all, choose them for our leaders, and see if we are not led more surely than by any other minds in the movement.

T. C. B.

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

Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves 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 yampun for three noon.

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-cent 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.

J. C. Batdorf, M. D., Mechanicsville, Iowa, writes: "Dear Brother Roberts:—Allow me to bid you God-speed in the glorious work in which you are engaged. The importance of this work, few if any, are at present able to realize. The future can alone reveal it, and to the future must you look for your reward. Especially do I wish to commend your outspoken and fearless defence of our mediums against the machinations of the powers of darkness. "Cry aloud and spare not." I wish to say a word in relation to the mediumship of Dr. A. B. Dobson, of Maquoketa, Iowa. I have known him intimately for several years, and I unhesitatingly endorse him as a genuine test medium and a good healer. I have never seen his equal as a rapping medium, nor his powers as an independent slate writer excelled. He sometimes gets a message on the slate without the vestige of a pencil of any kind. In a word, he is most wonderfully gifted. I would say to those who wish to investigate Spiritualism through the phenomena, call on or send for Dr. A. B. Dobson, and I think he will not disappoint you."

Materializations Through Mrs. Cobb at Claridon, Ohio.

Packages of your paper were received and distributed among friends and foes to help along the cause of truth. There are but few Spiritualists here and Jesuitism has a pretty strong hold, but I am going to stick by them until they open their eyes to the light. We have lately had Mrs. Newton Cobb with us from Mantua, Portage County, Ohio, and she held four seances on the 13th, 14th, 15th and 16th of May, with very good results. The first evening there were eighteen persons in attendance, and a number of their friends materialized and were fully recognized.

The second evening a very slim lady came out, dressed in a robe of pure white, in her bare feet. The medium is a short, thick set woman, weighing one hundred and fifty pounds. The lady that came out of the cabinet remained long enough to be weighed four different times, twice in one evening. Once she weighed 78 pounds, then 82, 60 and 50 pounds respectively. The medium being examined each evening by five ladies, and the cabinet also was thoroughly examined inside and out.

This lady could be seen in front of the cabinet, and the medium inside at the same time. A spirit calling himself Jimmy came out and shook hands with a number of persons present.

The fourth evening was a family circle consisting of ten persons, including the medium, and the manifestations were truly wonderful; eight full forms materializing. My wife was killed by the kick of a horse, and she came out with a bandage around her head and down over her eye, just as she was laid out in her coffin.

She also showed the wound across her forehead and down the side of her nose. I asked her to let me see her hand which she kept out of sight. She then held it up, and we all recognized the double ring on her finger which she always wore.

A young lady who died in the neighborhood came out accompanied by two other ladies, all three being seen at once; while the room was so light I could see to read common print anywhere in the room. Another lady came and apparently made lace about eight inches wide, which looked like a cloud of smoke when it began to form. She worked it in her hands until it was finished.

Then taking her basque which was white-ribbed gowns, and laying it out over the cabinet door, placing the lace around her neck and out over the basque, so we might see how it looked. It seems that could any one, however skeptical, have seen these manifestations, they could not help being convinced. Mrs. Cobb is a remarkable medium, and I cheerfully recommend her to any who may desire her services.

J. C. FLETCHER.

Claridon, Ohio, May 30, 1880.

The Prairie Boulder.—Sermons in Stones.

OSCEOLA, IOWA, June 7th, 1880.

On the evening of a warm Sunday, a wayfaring traveller went to church. But his church was the open air, and its dome was the blue arched sky. His choir was the song of birds. The church floor had a beautiful green carpet, ornamented with flowers. No ordained priest was present, a great granite stone was preacher. The congregation as aforesaid, was one wayfaring traveller. Service commenced by a catechism, or questions asked by the congregation of the Rev. Mr. Stone, preacher, as follows:

Where did you come from? How came you here? How long have you occupied your present position? What has been your experience whilst occupying that position? What are your future prospects?

Hold on, said Mr. Stone, one question at a time if you please. In reply to your first question, Where did I come from? From the depths of the earth, miles below its surface, I was manufactured in nature's great laboratory. Mixed with great heat the unscaping gases gave me the beauty of composition, and the polish of a granite stone. 2d question, How came I here? Oppressed with heat and the pent up gases, I struggled for liberty and burst the bonds that oppressed me until I saw the glorious light and felt the free air. (We stones call this struggle for liberty, earthquake, men's struggles for liberty are called revolution.) 3d question, How long have I occupied my present position? Before Adam was a bachelor, I lay in my present quiet bed, and have not turned therein—and here shall I continue until the generations of man, like the troubled waves of the ocean, shall have rolled on, and one by one have all passed into oblivion. 4th question, What has been my past experience? Long before man's time, I saw great mastodons and reptiles walking the earth. Thro' the hot moist air, I saw monstrous flying forms prey on each other, and the earth was a great slaughter house, (such as many of the present day occasionally makes it, when in battle by sea and land he uses patent instruments of destruction to slay his fellow man.) And later still in the lapse of time, I saw the wild buffalo, the deer, and the Indian, retire before the plow, the reaper and the locomotive engine. 5th question, What are my future prospects? In the distant future, when man shall have passed away, and scarce left a trace that he had ever been, my compact body of stone will slowly disintegrate. Matter eternal, but ever changing its form will no longer recognize me as a granite stone, for I shall have gone back to original elements, to be re-formed by the great hand of nature.

Stranger, said the stone, addressing itself to me—the sun is getting low—had not you better be trudging homeward? And so the services ended.

F. J. EXORV.



CHILDREN'S COLUMN.

SOMETHING LEFT UNDONE.

LONGFELLOW.

Labor with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits;

Waits and will not go away;
Waits, and will not be gainsaid;
By the cares of yesterday
Each to-day is heavier made.

Till at length the burden seems
Greater than our strength can bear,
Heavy as the weight of dreams,
Pressing on us everywhere.

And we stand from day to day,
Like the dwarfs of times gone by,
Who, as Northern legends say,
On their shoulders held the sky.

Wild Strawberries.

BY LUCY RANDALL COMFORT.

"You are very quiet this evening, Kitty," said Grandmamma Corbin.

Kitty sat in her usual place at the round table, where the cheerful light of the student-lamp fell full upon the pages of her geography; but she was not studying. She sat staring down at the red-and-black pattern of the table cover, with her chin resting in the hollow of her hands.

"Yes, grandmamma, I am quiet," said Kitty with a sigh.

"Are your lessons hard to-night?"

"It isn't my lessons, grandmamma," said Kitty, with a big sob in her throat; "it is my conscience."

"What on earth does the child mean?" said Grandmamma Corbin, peeping over her spectacles.

She was a nice old lady, in a black dress and a white lace cap, with a string of gold beads around her neck—just the sort of grandmother to go to in any sort of trouble. So Kitty jumped down, and ran to hide her face on the old lady's shoulder.

"You said our consciences were like alarm-clocks, grandmamma," said Kitty, "and mine keeps striking, striking all the while. Oh, grandmamma! I have been a naughty, wicked little girl! I ought to be eaten up by forty bears, like the children in the Bible, or else thrown into a lion's den!"

"Tell me about it, my dear," said old Mrs. Corbin. "Perhaps it isn't so bad, after all."

"Oh, it is!" said Kitty; "it's awful bad! You know old Nita, the Indian basket-maker? She lives up in the forest—I don't just know where—but she comes down here sometimes, with mats and baskets for mamma."

"I know there is such a person," said old Mrs. Corbin.

"Well," pursued Kitty, "her little girl Trudy came to school to-day. Oh, she was dressed so funny, in a red cloth skirt, embroidered with white beads, and black leggings, and her hair braided in a long tail down her back; and she hasn't any shoes or hat."

"I hope you were kind to her, my dear," said Grandmamma Corbin.

"No, grandma, I wasn't," confessed Kitty. "They all laughed at her, and I among the rest. We pointed at her, and called her names, in the recess, and I threw a tin-cup of water over her bare, brown feet."

"Oh, Kitty!"

"Yes, I told you it was dreadful, grandma!" sobbed Kitty. "But the other girls laughed, and it seemed as if it wasn't me at all, but a mischievous, evil spirit inside of me, urging me on; and then she cried, and ran away into the woods, and said she never wanted to come to school any more."

"I do not wonder at that," said old Mrs. Corbin, gravely.

"And oh, my conscience does ache and smart so!" said Kitty, dolefully. "Grandmamma, what shall I do?"

"If you know where she lived, my dear," said Mrs. Corbin, "you might go and ask her pardon."

"But I don't," returned the child, piteously.

"Then you must ask God's pardon in your prayers to-night, and wait patiently until some opportunity offers itself to set matters straight."

"Do you think it will come soon?" said eager Kitty—the opportunity, I mean."

"I don't know, my dear," said Grandmamma Corbin. "It isn't often that we can atone immediately for our faults in this world."

The next day was Saturday, a bright, sunny day, and Kitty resolved to go strawberrying, up at the mountain.

"The Rice children are going, and so are Ruth and Phoebe Hull," said she, "and Mr. Smith's boys. I'll take my dinner in a basket, and stay all day. I can bring home the berries in the dinner basket, you know. Phoebe Hull says the fields are all red with them, up beyond the stone quarries."

And so Kitty Corbin started off, in her little gingham sun-bonnet and calico dress, singing gaily as she went.

But either she took the wrong path by the stone-quarries, or else she had misunderstood the arrangement made by the other children, for when she reached the sunny pastures, high up on the mountain, where the wild strawberries blushed beneath their leaves, as if the whole field was strewn with red jewels, there was no one there.

"After all, I don't care much," said independent little Kitty. "I can pick berries by myself, and I can think of all the fairy stories I ever read. I don't suppose there are any fairies up in these mountain rocks, but if there should be" (gazing wistfully around) "they'll be a deal more likely to come out and talk to me, all by myself, than if there was a lot of noisy children shouting and screaming around."

However, the fairies did not come, but Kitty picked her basket nearly full of fragrant, delicious

strawberries before she perceived that the sky was clouding darkly over, and a certain mysterious hush had descended upon the solitary scene, as if all nature were holding its breath and waiting for some signal.

"Oh, dear!" cried Kitty, dropping the basket of strawberries in her consternation; "there's going to be an awful thunder-storm! And the big pine tree by the brook was struck with lightning the last storm we had—and—oh, dear! what shall I do?"

She started to run headlong down the steep path of the mountain-side, her only idea being to get as far as possible from the big pine-tree, which was already so unpleasantly acquainted with the nature of electricity; but the faster and faster she ran, the more hopelessly she seemed to lose herself in the gloomy depths of the forest.

The scared rabbits that dashed across her path seemed panthers, or wolves; the harmless little striped snakes that writhed themselves into rocky recesses became, in her startled eyes, rattlesnakes or poisonous adders; the dense hemlock woods grew darker and more tangled; and, although it was scarcely more than sunset, the darkness of twilight had settled over everything, as the rain began to patter down in swift, glistening sheets.

Just at that moment, when Kitty was about to sink down in despair, convinced that she had lost her way in the tempest, a cheerful red light streamed through the stormy darkness. The sound of a human voice struck upon her ears.

"Little girl! little girl!" it said, "what is the matter?"

"It's the fairies!" cried Kitty, breathlessly.

But it was no fairy-palace that she saw. It was a little log-cabin, built there beside the brook, in the thick forest, where lived Indian Nita, the basket-maker, and little Trudy, her child.

And the next moment, Kitty found herself seated by a bright fire of pine logs, with Trudy wiping the rain from her hair and face, for the little gingham sun-bonnet had somehow got lost in the general confusion.

"Don't cry," said Trudy. "You are lost, but it's dry and warm here. I'll give you some of my supper, and when it stops raining I will show you the way home. You are Kitty Corbin—I know you!"

At this, Kitty cried more bitterly than ever.

"Yes, Indian Trudy," said she, "I am Kitty Corbin. I am the naughty little girl who laughed at you yesterday, and called you bad names, and threw water over your poor little feet! Oh, Trudy, I am so sorry and so ashamed! You would serve me right if you put me out into the rain again. Oh, Trudy, will you please forgive me?"

"Of course I will forgive you," said Trudy, patting her cold hands. "And here comes Mother Nita with the milk, and we'll have some supper. Do you like strawberries and milk?"

"Yes, I like it," said Kitty, looking around in a bewildered sort of way. "But I—I've lost all my strawberries, and the basket, too!"

"Never mind," said cheerful Trudy.

"I'll give you more strawberries. I picked a lot to-day, and Mother Nita will lend you a basket to carry them home in."

So the two little girls ate their supper, side by side, and when the summer shower was over, Trudy went down the mountain-path with Kitty, until they came in sight of the Corbins' farmhouse.

"Now, good-by!" said Trudy. "I must run back to help Mother Nita gather rushes for the baskets."

Kitty looked wistfully at the Indian child.

Trudy kissed and hugged her right heartily.

"And you'll come to school on Monday? I'll keep a seat for you close to me, and no one will dare laugh at my friend."

Trudy promised she would come, and, what is more, she kept her promise when the time came.

Kitty ran home as fast as she could, and related the story of her day's adventure.

"Wasn't she a dear, good little Trudy, grandmamma?" said she. "And oh! didn't I feel awfully ashamed of myself?"

"Ah, my dear," said Grandma Corbin, "your opportunity has come sooner than I thought it would."—*Golden Days.*

EDITORIAL BRIEFS.

HARRY BASTIAN is delighting the spiritual public in Lockport, N. Y.

READ "Bliss' Magnetized Planchette" advertisement on the 7th page.

Mrs. ANNIE T. ANDERSON, of St. Louis, Mo., lectured at the West End Opera House in Chicago on Sunday the 6th inst.

PERSONS residing in the lower part of the city, can obtain MIND AND MATTER every Friday and after, at Mr. Alfred James' residence 716 Wharton Street.

Dr. J. M. PEEBLES, closed his engagement in Springfield, Mass., on Sunday, May 30th. He will lecture during the present month for the First Association of Spiritualists of this city.

A new and powerful slate-writing medium has been developed in New York City. His name is Alexander Phillips, and the genuineness of his claims is vouched for by J. L. O'Sullivan and J. Rhodes Buchanan.—*Voice of Angels.*

W. HARRY POWELL, the wonderful slate-writing medium, of Philadelphia, is meeting with grand success in Rochester, N. Y., being compelled to hold two and three sances a day. Mr. Powell will leave Rochester June 19th for Buffalo, stopping at intermediate towns.

THE materializations at the private residence of Mr. A. L. Hatch, in Astoria, Long Island, N. Y., continue in interest and instruction, and we hope, an account of them is being kept for future reference and use. Thousands of interesting and instructive facts have been lost because no record has been kept of them.

THE spirit of tyranny and oppression against Spiritualism is not alone confined to the United States. According to the *Licht mehr Licht* (Light more Light), which were the last words of the great Goethe, a bigoted Dr. Hedder, of Hamburg, Germany, called on the magistrates to take proceedings against some Spiritualist schoolmasters. Alas! how true Burns' words are: "Man's inhumanity to man makes countless thousands mourn."

AN admirer of the articles contributed for MIND AND MATTER by Thomas Richmond writes us as follows: "Please say to Thomas Richmond that readers of MIND AND MATTER cannot stand it long without a piece from his truthful pen upon the Bible and Spiritualism. We would like one page of your valuable paper covered with his writings."

THE Protestant clergy use all the efforts possible to get control of the civil government, in order to use the same to exterminate Infidels and Spiritualists. What good care they will take of us if they should succeed; but we don't like their Christianity, which smells so much of blood. It wants us to drink blood and be washed in the blood of the Lamb.

Mrs. MARY A. WHITE, of Dardenelle, Ark., will be at the Mediums' Camp-meeting at Creedmoor Park, near Philadelphia, and act as agent for the *Texas Spiritualist*, a monthly paper published at Hempstead, Texas, by C. W. Newman. All those who wish to notice the progress of our cause in the South, and especially in Texas, will do well to subscribe for this earnest and cheap monthly.

J. WM. VAN NAMEE, M. D., of Pembroke, Genesee Co., N. Y., writes: "Please announce to your readers that, in compliance with the urgent request of numerous patients, I return to the city of New York. My address until I can locate an office will be Station D. As soon as I can secure a proper place and locate myself, I will inform you. I stop on my way to New York at several places, where I have calls to lecture."

A RECEPTION was given to Mrs. Nellie J. T. Brigham, in New York City, Saturday evening, May 29th, at the residence of Mr. Henry J. Newton. The rooms were well filled with prominent Spiritualists, among whom were Mrs. Hollis-Billings, Thos. Gales Foster, J. V. Mansfield, W. H. Powell, J. L. O'Sullivan, and many others. The time until midnight was pleasantly occupied in addresses, literary exercises and refreshments.—*Voice of Angels.*

Not a single physician in all Europe who had reached forty years of age ever adopted Harvey's doctrine of the circulation of the blood; and his large practice was lessened very much by the obloquy and opprobrium brought upon him by his useful discovery. Is it any wonder, then, that weak-kneed Spiritualists who wish to do things in the old stereotyped way of the churches, should fluster and foam when new ideas are advanced by any one who dare speak the truth for truth's sake.

THE press and public of St. Louis, Mo., are just at this time greatly interested and somewhat excited over the remarkable manifestations by slate writing and otherwise, of Dr. Henry Slade and Mrs. J. W. Eldridge. Under the severest tests, all observers are compelled to admit that everything is done as claimed, without suspicion or chance for anylegerdemain. A *Times* reporter has examined the whole thing critically and at much pains; he went a confirmed skeptic, but came away a full believer.—*Voice of Angels.*

MR. JAMES A. BLISS, the president of the Mediums' Camp-meeting Association, will be upon the ground during the entire meeting and personally direct all the work of the association; he will be assisted by the efficient Board of Managers of the Co-operative Association. Mr. Bliss was active in the organization of the first Spiritualists' camp-meeting that ever went out of Philadelphia; and he also aided in setting on foot the camp-meeting that was held at Neshaunmy Falls last year. We predict that the meeting under his management will be a success.

MR. F. O. MATTHEWS is now lying in the jail at Wakefield, Eng., where he was sentenced to three months' hard labor as a rogue and a vagabond for having conscientiously, as he had a right to do under the laws of nature, practiced and exercised his gifts as a medium. Under the stupid law of George IV. he was convicted of using "subtle means or devices by palmistry, or otherwise, to deceive or impose on" Her Majesty's subjects. Dr. Slade came near being caught in the meshes of this same unjust and tyrannical law. Men and women who will put in motion such a law, or sit idly by and not condemn it, have our pity and indignation.

At a special meeting of the Co-operative Association of Spiritualists, held Thursday evening, June 10th, Mr. James A. Bliss, was elected President of the Association, in place of Mr. S. Wheeler resigned. A new constitution was adopted, and other vacancies among the offices filled. The meetings of the Association are held every Sunday afternoon, at 240 South Fifth St. On Sunday afternoon, June 27th, the Association will hold a conference meeting at the Creedmoor Grove; the regular meeting at No. 240 South Fifth Street will be discontinued on this occasion. Boats will leave Walnut Street wharf direct for the grounds. Tickets for the round trip 15 cents.

A PRIOR DEFACULTER.—John Graff, Secretary and Superintendent of the Board of Managers of the Franklin Reformatory Home for Inebriates, situated at Nos. 911, 913, 915 Locust street in this city, has stolen and misappropriated nearly \$5000 of the funds belonging to the Home, since April 1st, 1879. Mr. Graff is a very pious young man, an active member of the Y. M. C. A., a good speaker, very genial and so, as is too often the case, was trusted fully, and given entire charge of the finances and management of the Home. He has borne an excellent reputation heretofore, and

was a prominent member of St. Andrew's P. E. Church. This is still another warning to then in high places, not to give entire trust to any person, simply because they make long prayers and are exemplary Christians. It appears that Christianity is as impotent to restrain its votaries from dishonorable actions, as is any other formulated, or unformulated code of moral conduct.

A somewhat singular incident occurred on board the steamer Narragansett, which went down on Long Island Sound, off the coast of Connecticut, about midnight on Friday the 11th instant. The Rev. E. B. Lockwood, pastor of the 68th street M. E. Church in New York city, was one of the passengers, and was taken from the water, but died soon afterwards. He sat up late that night in his state-room reading Paine's "Age of Reason," and perhaps had a premonition of the fate of the vessel. On the fly leaf of the book was found written, "If I go down with this boat to-night I should be ashamed to have this book found with me, were it not that I read it to refute its doctrines." Now the question naturally arises in our mind, Did the orthodox God send that boat down that dark, foggy night, causing the death of those passengers, simply because that reverend gentleman was reading Paine's "Age of Reason?" That is the Christian's logic when anything happens to Liberals.

THE Mediums Camp Meeting, under the auspices of the Co-operative Association of Spiritualists is rapidly maturing with every evidence of a pleasurable and profitable time, letters of inquiry are daily coming in to the secretary from all parts of the country, making arrangements for tents, board, &c. Mr. R. M. Adams, of Vineland, N. J., has made arrangements for a party to spend the entire time. A similar arrangement by P. L. O. A. Keeler, editor of the *Crested City*, will bring a party from Brooklyn. Parties from Baltimore, Tennessee, North Pennsylvania, and many other places, have also signified their intention to be present. Mediums are coming from everywhere, and the rostrum will be filled by the best talent the country affords. Notable among our speakers are Mrs. Nettie Pease Fox, of Rochester, Mrs. Ophelia Samuels, of St. Louis, Mo., Mrs. Juliet Severance, M. D., of Wisconsin, Dr. R. C. Flowers and Mrs. Katie B. Robinson, of Philadelphia. We expect the presence of the highly gifted and witty speaker, Rev. J. H. Harter, to open the first week, and the renowned inspirational musician, Jesse Sheppard, will be present during the entire session, and give nightly sances, this alone will warrant any one to be paid for the trouble and expense of coming. Every phase of mediumship will be manifested, and developing circles will be held for the benefit of those who need them. Tents 12x14 feet can be secured for the session, for the extremely low price of \$9.00; board \$1.00 per day and under. Cots and camp chairs will be for sale upon the ground, at a low figure, saving the trouble of carrying. The steamer Vanderbilt will leave the Walnut Street wharf every hour, and trains from the Kensington depot, will stop at Tacony, 1 mile from the camp ground, where stages will meet each train. Further details as to excursion trains, &c., will be given in a later number of MIND AND MATTER. Those desiring tents, &c., should send in their orders early while desirable space can be given. James A. Bliss, President, E. S. Craig, M. D., Secretary, 713 Sansom Street, Philadelphia.

The Authenticity of the New Testament—Hand in Your Testimony.

Editor Mind and Matter:

I have among my text books a copy of a classical dictionary, by J. Lempiere, D. D.; corrected and improved by Charles Anthon: Geo. Long, W. B. Gilly & Co., N. Y., A. D. 1825.

In this work credit is given, in almost every instance, to some previous lexicographer as authority. But in noticing Potamon and his labors, the following is given without note or comment:

"Potamon—a philosopher of Alexandria, in the age of Augustus. He wrote several treatises, and confined himself to the doctrine of no particular sect of philosophers."

This brief notice, given, as it is, without note or comment, is very suggestive, to say the least of it. It is evident that the compiler of the book felt that the work would be incomplete without some slight record of so prominent a philosopher as Potamon. Something must be said to pacify the awakening curiosity of the student, lest he should be ransacking the archives of antiquity, and possibly might find light and knowledge which the D. D.'s were determined to suppress. They evidently had no idea that Potamon would turn up one of these days of mental sunshine to explode their sanctimonious and fraudulent scheme; were guided by the cowardly principal which directs the bullet and bludgeon of the highwayman and desperado, that "dead men tell no tales." But, contrary to their groundless beliefs, Potamon has already opened a rich mine of historical wealth, which I trust is to be subjected to further explorations until this golden treasure of the past shall be brought to the knowledge of all who seek to know the truth of the matter and feel competent to judge between the fine gold and its vile and worthless counterfeit.

St. Albans, Vt. CHARLES THOMPSON.

Orson Brooks, of Denver, Col., writes: "Your paper becomes more and more interesting; your defense of genuine mediums is right, while the clucking you give that old beast, Jesuitism, is, to me, what all priestcraft deserves; and that 'New Religion,' attempted to be set up by Buchanan & Co., needs to be closely watched, I think, lest, under the garb of Christianity, it beclouds the glories of progressive philosophy, like its namesake, another 2000 years! Go on, brother, you are doing well, and my feeble help shall be yours. I am nearing the 'shining shore' (in my 72d year of earth-life), but to the last day and hour my voice shall be for truth and freedom!"

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

WILLIAM JOHN ARBUCKLE.

GOOD AFTERNOON SIR:—Two months' is all I know of spirit-life. I leaned toward the Lutheran religion. I was only thirty-six years old at the time of passing to spirit-life. I come here to give my evidence according to what I know. I have found neither peace nor happiness as a spirit, because I had a natural desire to stay longer here. In fact my earthly desires were not satisfied in the brief time that I existed here. I have attractions that will hold me to this earth until I am joined by certain persons for whom I have an affinity. The religion of the spirit-life, as far as I can comprehend it is broad and liberal, and is confined to no dogma, creed or ism. I have been obliged to inquire into this subject thoroughly as a spirit. In my mortal life I cared very little for church or church religion. It is only to let those connected with me know that I can and will come back every chance I can get, until I have had enough of this earth's attractions. My spirit is of the earth on account of being deprived of reaching the experience of a full mortal life. There is happiness for me here that must be filled before I can enjoy the spirit-life. I think I see this communication reaching just where I want it to reach and I think it will open their eyes to what I mean. My name was

WILLIAM JOHN ARBUCKLE.
Christiana, Lancaster Co., Pa.

SARAH GRIEVE.

"SIR:—This communication is for the benefit of one who was closely connected with me in this mortal life. I cannot rest while there is unhappiness in what were my mortal surroundings. There is one great and beautiful law of an All-wise Providence, and that is that we shall all be reunited, and have that love and happiness in the spirit, which we were deprived of on earth by death. There is nothing in any religion that can keep us from the enjoyment of a family reunion in the spirit-life. Wrong beliefs and ideas of the Great Supreme, has nothing to do with your final judgment. The end will be reached through the correctness of your actions, both as a mortal and a spirit. My return is to show to all my relatives and friends, that whatever their belief, they will be happy finally if they have only tried to act rightly. This communication is for the benefit of John Grieve, Fair Street, Trenton, from his wife Sarah Grieve.

CERES (A Roman Courtier).

"I wish you happiness my friend. The evils of a mortal life exist long, long after death. They are the burthen of Atlas upon your shoulders that weighs you down, down, into the slough of despondency. The vileness of my mortal life consisted of my inordinate selfishness. Sensual gratifications were all I was capable of enjoying. Morally I was a flatterer, and born to fawn at the feet of those in power. It has been well said that those who sow the wind will reap the whirlwind. But, on being examined both by self examination and by spirits over here, I find I am forgiven on the ground that I was naturally constituted a sensualist, and hence it was impossible for me to do a kind act unless it forwarded my own gratification. I come here to-day to tell the truth in order that others may take warning and avoid the sufferings I have had to endure as a spirit. No courtier ever pandered to the sensual wishes of a tyrant who was more subservient than myself, and no spirit ever suffered more spiritual damnation through so many centuries of spirit-life. Brief indeed were my pleasures compared with what I have suffered since. To all thoughtless mortals who are enjoying sensual pleasure here I would say: pause and reflect; or your spiritual sufferings will be such that the torments of hell will be mild in comparison. With this warning to all I will leave. My name was Cælius. I was courtier of Nero's Court at Rome.

[There is no historical mention of such a person.—Ed.]

EDWARD HYDE (Earl of Clarendon).

GOOD AFTERNOON, SIR:—Knowledge is the origin of all true power, and he who drinks deepest of this fountain is a benefactor to himself and humanity. Riches gives power, but knowledge gives eternal enjoyment. Philosophy and science are the true saviours of mankind. Religions and creeds are and have been the curse of all generations. Light can only be obtained by conditions and the man or woman who wishes to progress must first prepare their minds to receive all truth. All human beings are judges unto themselves. They must consider with clear mind and unbiased judgment everything submitted to their reason, and analyze it closely in order to live a life that future ages can point back to and say "He lived not in vain." Do not be governed by any written moral code, but make your lives and actions comport with reason rightfully exercised. In that course will consist the impress you will make on the growth of humanity and it will never die. Morality is an adjustment of life to comport with human experience. Experience must be your guide in everything, both as a mortal and spirit. That experience that covers the widest range of intelligence and judgment, is that which is best calculated to make one, Nature's noblemen here, and an exalted spirit hereafter. When I was on earth rich men had many flatterers—wise men had few followers. All the people labored for was the gratification of their mortal wants. I am glad there has been progression. I am glad that everything is advancing. If moral deformity is as prevalent to-day as it was when I lived on earth, still it is obliged to hide itself before the advance of public opinion. The purer public opinion may be, the sooner the nation will be regenerated. With the most ardent hope that spiritual intercourse may be cultivated so that all the wise spirits of the past may be enabled to throw all possible spiritual light upon this planet, and that you mortals will help them by giving them the best conditions to enable them to accomplish the enlightenment of earth's people, is my most earnest hope. You will sign me,

EDWARD HYDE,
Earl of Clarendon.

[We take the following account of Earl Clarendon from the *Nouvelle Biographie Generale*.—Ed.]

"Edward Hyde, Earl of Clarendon, an English statesman, born at Dinton, in Wiltshire, February 16th, 1628, died at Rouen, December 9th, 1674. He commenced his studies in his thirtieth year, at the University of Oxford. He afterwards studied law under the direction of his uncle, Nicholas Hyde, Presiding Judge of the King's Bench Court. By his great talents he soon gained under Charles the First the confidence of all the mem-

bers of Parliament. When the civil war broke out he took sides with the King, became Chancellor of the Exchequer and member of the Privy Council. In 1644 he accompanied Prince Charles (afterwards Charles II.), to the Isle of Jersey, and he remained there two years after his travelling companion had left him to go to France. It was at that time that he conceived the plan of his *History of the Great Rebellion*. He also composed while he was in the Isle of Jersey the different writings that appeared in the name of the King in reply to the Manifestoes of Parliament. After the tragic death of Charles the First, Edward Hyde was called to France by Prince Charles, and afterwards was sent to Madrid to ascertain if there was any hope from the Spanish Government. He soon returned to Paris, charged with attempting a reconciliation between the Queen-Mother and the Duke of York. He quitted Paris for La Haye, where Charles II. named him, in 1657, Grand Chancellor of England. After the death of Cromwell, Edward Hyde contributed more than any other to the happy issue of the negotiations which restored the throne to the Prince. He gave the greatest proofs of intelligence and probity in unravelling the chaos of affairs, the natural result of such terrible convulsions, and he added to his political renown by opposing the project of procuring for the King a revenue independent of the votes of Parliament and evading the greed of the royalists. Nevertheless, the ardour with which he continued to criticise Presbyterianism made him unpopular. In 1660 Edward Hyde became Chancellor of the University of Oxford. In 1661 he was admitted to the peerage and obtained the title of Viscount of Cornbury and Earl of Clarendon. But by opposing the views of Parliament, who wished to accord liberty of conscience and by favoring the intolerance of the Church the Chancellor drew upon himself the hatred of all the dissenters. He also displeased the King, who, seeing in these measures of showing himself favorable to the Catholics. Then he daily lost his influence over the mind of Charles II., less anxious to have near him a skillful minister than to surround himself with men who served his prodigality. Charles II. withdrew his favors from Clarendon; and the latter the butt of the continual raileries of the favorite Buckingham and responsible in the eyes of the people for all the faults of the administration, withdrew more and more from that depraved Court disgusted with public affairs. At last, his slight success in the war with Holland, the sale of Dunkirk to Louis XIV. (1662), and other circumstances aroused discontent; and the humor of the King changing into hatred when he saw that his plan of separating from his wife and replacing her by the belle lady Stewart, had been counteracted by Lord Clarendon, who wished to marry her to the Duke of Richmond. The monarch deprived him of all employment; he was attainted of high treason and Clarendon only escaped death by exiling himself from his country. Meantime he sent his justification to the House of Lords; but the two chambers decreed it should be burned by the hand of the executioner, and the banishment of the Earl was also pronounced. The hatred of the people followed him to France where he was badly treated by the English sailors and dangerously wounded. For six years he lived alternately at Montpellier, at Moulins and at Rouen. Transferred to England, his remains were at a later period deposited in Westminster Abbey.

[Read that communication in the light of the earthly career of the great and patriotic Clarendon and doubt if you can see its genuineness. To say that the medium is capable of such natural expression of the mental tendencies of the spirit of a man of whom he never heard, is absurd. It is not only a genuine spirit communication, but a most instructive one.—Ed.]

THOMAS WILSON (Dean of Durham).

This is wonderful. In the name of God! why should I be summoned again to this mortal life, to bear witness to this fact that I lied about the truth? I knew, yes, well knew, that the statements I made Sunday after Sunday were not true. My translation from the Greek, Latin and Arabic historians, which I made myself, I knew that the Jesus of Nazareth was a myth and never had a mortal history. Yet I, daily, in my ministry, pointed people to the atoning blood of this man. For this I am so scourged by an avenging conscience, that I seek this place to-day to make what reparation I can therefor. According to my reading, Jesus was an outgrowth from Platonism, Eclecticism and the doctrines of the Magi of the East. Especially is this the case with the four Gospels, the real origin of which will be found in an Egyptian book which is extant, but kept out of sight by the priesthood. It is known as the doctrines of Theron of Alexandria, a magician of the time of Ptolemy Soter. There are at least five volumes of this book in existence, but no church dignitary nor priest will ever let them be seen if they can help it. But there is a bright band of spirits in the after-life that will yet bring this book to light, and it will settle forever the question of the origin of the four Gospels. To deceive is easier than to be forgiven for acting the part of the deceiver; because this is an incubus that will bear you down when you try to rise towards higher planes of happiness in spirit-life. I would warn all these teachers of religion to beware of a fate like that which I have experienced. It is to save them from being miserable in the hereafter that I now warn them. If they heed it I was not known when here as Thomas Wilson, Dean of Durham, 1591.

[We have not been able to find any historical reference to such a clergyman. Will be glad to be informed regarding him.—Ed.]

SILAS WESTCOTT.

GOOD DAY SIR:—Well friend I was a hard case when I was here. I don't know that I am any worse over here than these other fellows that have been here to-day. The trouble with all of them is that they've been a pack of hypocrites when here. There is where the shoe pinches. I was one of the old regular sort. If I didn't like any one, I would give them a cursing and then turned in and helped them. If there was any one thing I did not like, it was a lazy man. Do you know how you can tell whether there is anything in a man? I'll tell you. When you see a man dressed up and with his boots blacked, he is one of the go-a-heads, but when you see his shoes are down at heel and his elbows out, he is slow. He can't earn a dollar a day. Well you see it is a matter of thirty-nine years since I cut out, and I'll tell you what kind of a spirit I am. I am neither a saint nor a sinner. I am indifferently good. I think that will express it. Do you know where I spend my time? I used to run a schooner

on the Potomac and Chesapeake. I was a sharp fellow for trade, and so I follow that up yet. You may talk about your happiness away off, but I would rather stick to what I know. There may be a mighty fine place away up high, but there is too much lead on my spirit, for to climb and so I'll make the best of it where I am. Them that want any more happiness, just let 'em hunt it up, say I. There are plenty of covens on the lower Potomac, who knew me well enough so you can just put my handle to the test. I pegged out on the 4th of March 1841.

SILAS WESTCOTT.
Alexandria, Old Va.

JULIUS FRONTINUS (A Roman).

"MY FRIEND:—I was born of wealthy parents. I had all that I wished for, but instead of it making me vicious or sensual, I was devoted to literary pursuits. I gathered together some of the most valuable books, statuary and artistic productions of my time, and I considered myself somewhat of an authority on the subject of the religions of my day. I lived about 87 and 97, A. D. That was the time when I was best known. I have no evidence whatever to furnish you that such a man or man-god as Jesus ever lived. I know that the three letters I. H. S. were engraved at the foot of the statue of Saturn, at Rome, at that time. We understood them to refer to the Greek god Bacchus, but changed to our god Saturn, and it related to the supposed sufferings of those Gods, when they were in mortal forms. I now know, as a spirit that most of the Grecian and Roman gods were taken from some real person, but afterwards by the priestly classes, they were said to have been born of virgins. They were simply men who did some good in war, peace or in the senate, for the benefit of their country. According to my earthly readings and my spirit knowledge, all flesh is born under the same conditions. There can be no deviation from nature's laws. The person who claims otherwise is a fool or a knave. I do not suppose that at any time in Roman history there was so much proselyting going on as under the reign of the Emperor Trajan. In fact the successful wars of the Romans had brought together people of all nations. I do not think there is a doctrine taught to-day, that you could not have found followers of it in that day at Rome. It was, indeed, a perfect religious Babel. Such confusion prevailed that people did not know from day to day what they believed. Such was the state of affairs that when we saluted each other on the street, we used to ask, "What do you think of God to-day?" In tracing those things as a spirit, I think that all your popular religions sprung up or got a new impulse about that time. This confusion gradually took one direction, and that towards Christianity, it has nearly run its length; and on account of the weakness of its historical evidences must be eventually obliterated. Those who help to bring it to an end will be the benefactors of their race. My house was open to artists and the learned in all departments of knowledge. I also spent some time at Florence. Sign me,

JULIUS FRONTINUS.

[We translate the following sketch of Frontinus from the *Biographie Universelle*.—Ed.]

"Sextus Julius Frontinus, was born of a patrician family and flourished from the time of Vespasian. Tacitus mentions him as Praetor of the city, in the year 823 of Rome, (A. D. 70.) He was three times Consul, commanded the Roman armies, in capacity of pro-consul, in the expedition to Great Britain, in the year 830, (A. D. 106.) There remain to us only three of his works. 1st His four books on Strategy; 2d. *De aquaeductibus urbis Romæ*. Frontinus composed this work when he was charged with the oversight of the water supplies of Rome. It contains several laws or decrees of the Senate on that subject that are very curious; and but for the light it furnishes, a great part of Roman antiquities would be yet in obscurity. 3d. The treatise *De delectu agrorum*, is attributed to him, but has come down to us interpreted. Besides it is a production of the old age of the author who died without having finished it.

[We gather the following additional facts concerning Frontinus from the *Encyclopedia Britannica*.—Ed.]

"Sextus Julius Frontinus, a Roman soldier, and the author of some interesting works, was born of a patrician family at Rome about 40 A. D. Nothing is known of his early life or history until we find him acting as Praetor Urbanus under Vespasian in 70, an office from which he soon retired to make way for Domitian. Five years later he was sent into Britain to succeed Petilius Cerealis as governor of that island. He subdued the Silures and held the other native tribes in check till 78, when he was succeeded by Agricola. In 97 he was appointed Curator Aquarum at Rome, an office which was never conferred except upon persons of very high standing. He was also a member of the College of Augurs, retaining the dignity till his death, which appears to have happened about 103. The latter years of his life were spent in studious retirement on the shores of the Campanian."

[And this is all that is known of the man whose spirit comes back to earth after nearly eighteen hundred years, and states facts concerning his earth-life that up to the present time has remained unknown. His taste for literature and architecture, which he expressed in his communication, is fully born out by the fact that until his 30th year nothing is known of his occupations. At the age of thirty he was appointed to the responsible office of Praetor Urbanus, or Praetor of Rome. This constituted him the chief magistrate for the administration of justice. That one so young should have been chosen to so important an office shows that he must have already become quite distinguished for his talents and learning. There cannot be a doubt that Frontinus, when not in the discharge of his duties of public office, was engaged, as he says, in literary pursuits, for which he especially states, he acquired an overruling taste at an age when men in his time rioted in sensual indulgences. But the most pregnant fact of all is, that in his literary investigations, ranging from A. D. 60 to 106, he found no historical trace of such a man or man-god as Jesus. Had there been such a trace, how could the learned Frontinus have failed to have discovered it? He states that in the reign of Trajan, which began in A. D. 98, that the work of proselyting was especially active, and that people of every faith were assembled at Rome, at which time he says: "I do not think there is a doctrine taught to-day, that you could not have found followers of it, at that day, in Rome." The doctrine now taught as Christian must then have been taught as Roman, Grecian, Egyptian, Syrian or Brahminical theology; the name Christian having been attached to them after that time. Why will sensible people insist on claiming a personal history for Jesus

Christ without a particle of authentic evidence of that fact and in the face of so much contemporary evidence that no such person ever lived?

We cannot close without noticing another most curious and strongly confirmatory feature of that communication when viewed in the light of the historical facts above set forth. In his remark: "It was indeed a perfect religious Babel. Such confusion prevailed that people did not know, from day to day, what they believed. Such was the state of affairs, that when we saluted each other on the street we used to ask, 'What do you think of God to-day?'" In tracing those things as a spirit, I think that all your popular religions sprung up, or got a new impulse about that time. This confusion gradually took one direction and that towards Christianity." There can be little doubt that it was not until after the first century that any religion called or recognized as having relations to the life and actions of a man called Jesus Christ had any existence. Frontinus tells us that his investigations and studies were such as justified him in considering himself somewhat of an authority on the subject of the religions of his day. He was during the latter part of his life a member of the College of Augurs, and was beyond question acquainted with the secret knowledge of spirit communion. Some one has said that it was impossible for two Roman augurs to meet and look each other in the face without laughing. The expression used by Frontinus in his communication, "What do you think of God to-day?" would seem to confirm the conscious deceptions of the Roman augurs. Take the communication, in all its bearings and it is a most remarkable one.—Ed.]

Spiritualism Subversive Ecclesiasticism.

PHILADELPHIA, June 10, 1880.

To the Editor of Mind and Matter:

It is doubtless a fact that there is a wing of Spiritualists with a church-god and saviors, a church skeptic and ensign, and a contemplation of installed pulpit kings. On Sunday, the 6th inst., I attended the meeting of the First Spiritualist Association of Philadelphia, in the hall it usually occupies at 810 Spring Garden street. Mr. Peebles preached, his text was, "He that believeth and is baptized shall be saved, he that believeth not shall be damned." Into his expressions on belief he wove some fine spiritual facts, and thought the real baptism was that of the holy spirit, but spoke affectionately of that by water, even immersion, in which he had officiated. He spoke with fervor on conserving the good in old institutions while reaching up for fresh supplies, but uttered no word of caution, on giving influence and power to tyrannical intolerance and ecclesiastical despotism, nor on the duty to so guide received truth that it shall promote progress, freedom of conscience and speech, and justice in codes, creeds and commerce; evidently intending to show he antagonized no sect custom or policy. He gave what he thought evidence that the Jesus that the church deifies was a veritable character and received the baptism of the holy ghost. Said he needed a God to rely on, as the cabin-boy in the storm needed for his rest to know his father, the captain, was at the helm. Said Spiritualism was a good name, he would be pleased to have its truths known by that name, nevertheless, God's will be done: it was permeating churches, and it was well for him to go and hear Talmage, Fellows, etc. The discourse throughout was such as, if heard by zealous churchmen, would cause them to say, if Spiritualism will work for us to this extent, we will careen it as a faithful servant.

At the close, J. M. Spear, who thirty years since rebelled, like Mr. Peebles, Davis and others, who now seem to prefer captivity to resistance, came forward and warmly eulogized the discourse; appealed to the people for the building of a new temple to assemble in; then for the installing of Mr. Peebles in it, as father and shepherd, to distribute knowledge gathered in travels; and thus cherished he could write it in a book for those not favored with hearing it.

I looked around the audience to learn how it received the ideas of conserving the authorities and customs of inquisitorial churches, and of perpetuating pulpit kings. As far as I could observe, faces wore the expression of satisfied acquiescence. Two days later I saw the programme of exercises for the congregation where A. J. Davis is pastor, and probably seer; and, judging by the strictly theologic features, and Mr. D's recent views, that society may also be accepted by the church as an auxiliary.

Well, if the departed Jesuits, with those still incarnate, are able to thus act on some of those who have prior of communion with decimated spirits who see that human beings becoming spirit angels, have in all ages given the oracles attributed to the Gods, and by thus acting, influence them through love of praise, and of temporary ease, to yield their power to the tyrannous and debasing; then, those who have the growth and poise to scorn threats, bribes and flatteries, and work against selfish, insidious and intriguing sects, have the more efforts and sacrifices to make in resisting the enemies of truth, strengthened by forces beguiled from the ranks of liberty. Then, all the dauntless friends of Spiritualism, Materialism and Free-thought, outgrowing churches, and those never accepting them, friends of equal rights and institutions to protect them, should unite in firm co-operation to labor for their general liberties. Doing this wisely, aided by the wise in all spheres, they will succeed and beneath their achievements, as philanthropists have ever done, to those who opposed and stigmatized them while they wrought, amid blows of brothers and showers of gall. Though the vain and craven strive to create prejudice and smite with vicious laws, their craft and its penalty will rebound till they fall by their own weapons; and, as we cannot save them now, we cannot resuscitate them then. The National Liberal Leagues are the nucleus of Truth's gathering phalanx; their platform the field of principle, inviting the brave and the pure, too, from all clans despite obscene scares. Soon as woman can be aroused from the lethargy of deathly customs and called to co-act on the liberal side, her vital inspiration will enliven the requisite energy, and right will triumph.

Faithfully, MARY E. TILLOTSON.

Elisha Edwards, Findlay, O., forwarding subscription, writes: "I am starving for spiritual food; please send me one dollar's worth of MIND AND MATTER."

N. W. Brown, of Nederland, Col., writes: "Enclosed please find \$1 towards my subscription to your 'two-edged sword,' as it is necessary to keep the both edges sharp in these trying times."

Hardly had he set about that investigation when the enemies of Spiritualism, in the name of Jesus Christ, began that war upon spiritual mediums, which, since that time, has been so unscrupulously waged by Catholic and Protestant Christian bigots, both on the earth-plane and in spirit-life. He saw some of the foremost men in the Spiritual movement lending themselves to aid those Christian enemies of truth to discredit the phenomenal facts which could alone support that truth. Notably among those foremost Spiritualists were Robert

Dale Owen and Dr. Henry T. Child. By a system of falsehood, intrigue and corruption, such as would disgrace the most debased and vile of the human race, those two prominent Spiritualists allowed themselves to be enmeshed, and to save themselves from ruin, weakly danced to the music which their betrayers piped for them. A more staggering blow was never struck at any cause than was struck at Spiritualism by the Christian conspiracy, known as the "Katie King imbroglio."

The writer, up to that time, had not the most remote thought of taking any public part in the contest through which he saw that Spiritualism would have to pass, and which had been clearly indicated to him by many spirit communications through many mediums. He had witnessed enough of the manifestations at the seances of Mr. and Mrs. J. Nelson Holmes, under the most absolute test conditions, to know that Mr. Owen had most correctly and truthfully described them in his various published statements regarding them. Knowing this the writer sought by every entreaty to induce Mr. Owen and Dr. Child to reinvestigate the phenomena they had been induced to discredit without one particle of sound reason, but all to no purpose. Dr. Child had sold himself to his betrayers; and Robert Dale Owen, entirely ignorant of that fact, was completely under the influence of that Judas of Spiritualism. Therefore the writer could not and would not stand idly by and see truth thus trampled beneath the feet of religious bigots. He appealed to the public through the *Press of Philadelphia*, the only local paper that he could hire to give him a hearing, asking a suspension of judgment until the truth could be determined between Mr. and Mrs. Holmes and their accusers. For that privilege he paid fifty-two dollars. The *Banner of Light* copied his appeal for a suspension of judgment, and he set about an investigation which continued for more than two years. During all that time the spirit known to Mr. Owen as Katie King continued to appear in materialized form, under circumstances that made it certain that neither the poor hired Eliza White, nor the medium, nor any other person in mortal life could have had anything to do with personating her.

For taking this stand, when others had abandoned or turned against the mediums, he became the target for misrepresentations of the vilest and most unfounded nature at the hands of the anti-spiritual press. Having stood by and encouraged Mr. and Mrs. Holmes until they had completely vindicated their mediumship, and demonstrated the reality of the impeached spirit materializations through them, the writer supposed that his especial work as a Spiritualist was at an end. But in this he was mistaken.

Hardly had the break which the enemy had made in the spiritual defences, by the fall of Mr. Owen and Dr. Child, been repaired and strengthened, than a new assault by the enemy was planned. This time by Catholic Christians—the former having been the work of Protestant Christians. Mr. and Mrs. James A. Bliss were the mediums selected, through whom another crushing blow at spirit materialization was to be struck. Shortly thereafter, the editor of the *R.-P. Journal*, Stevens S. Jones was assassinated to make way for John C. Bundy, who has since conducted that paper in the interest of the enemies of Spiritualism. After eleven months plotting, intriguing and preparation of a most fiend-like malevolence, they succeeded in making out a plausible appearance of deception on the part of Mr. and Mrs. Bliss; and the howl was raised that the humbug of spirit-materialization was put at rest forever. Without waiting to learn the facts, John C. Bundy joined the enemy, and out-Heroded Herod in his efforts to discredit Mr. and Mrs. Bliss, to secure their imprisonment, and to destroy the value of the only positive evidence that exists or can be given of the truth of Modern Spiritualism.

Again the writer came forward to the defence of what he had every possible reason to know was the truth. Against one of the most formidable combinations that was ever formed to wrong perfectly innocent persons, truth, right and justice again triumphed, but only after a most desperate struggle. For taking a prominent part in this second grand battle for Spiritualism, the writer was made the target for every calumny that the lying tongues of the enemy could utter; and most conspicuous in this infamous outrage was John C. Bundy, the successor of his brutally assassinated father-in-law. Not a word of reply could he make to these concerted slanders. Spiritual and anti-spiritual papers were alike closed against him. He appealed in vain to the editor of the *Banner of Light* to protest against the manifest dishonesty and untruthfulness of Col. Bundy's course, not only towards the mediums and himself, but towards the *Banner of Light* and its editor. For reasons which the reader may infer, but which he leaves for Messrs. Colby and Rich to explain, they silently connived at Col. Bundy's intolerable conduct. A steady fire was kept up by Col. Bundy against all Spiritualists and mediums who would not join him in his Jesuitical crusade against Spiritualism. For the space of fifteen months this work of demoralization and destruction was carried on, without so much as a feeble protest from any quarter. The writer had waited month after month in hopes some one would see the necessity of arresting this disastrous career, and would notify the editor of the *Journal* that he must stop or be ruined. No one coming forward, his sense of duty would no longer allow him to remain silent;

and as the only means of being heard, and the only chance of being heeded, was to command the columns of an independent weekly paper, he set on foot this publication.

Those who have followed up the events connected with Spiritualism, during the past eighteen months, need not be told the part which MIND AND MATTER has performed. In starting out on his editorial career, the writer pledged himself to be guided by truth, right and justice, in his treatment of all, whose public conduct should be subjected to his criticism. The private acts of persons were only to be the subject of criticism where they were of public importance. The ground was taken and has been maintained, that Modern Spiritualism rests solely on phenomenal facts, which are inexplicable on any other hypothesis than that they are the production of disembodied human spirits, which facts are demonstrated to be the work of such spirits. These phenomenal facts having invariably been rendered possible by the intervention of spiritual media, the protection, encouragement, and support of such media, becomes of the first importance, if a knowledge of Spiritualism is to be imparted. This is the first and most important duty that rests upon those who claim to be Spiritualists. Indeed he or she who disregards that duty is not a friend of Spiritualism. Mediums being psychic sensitives, and more liable to be influenced by their surroundings than less sensitive persons, especially need the sympathy and sustaining influences of those who unselfishly desire to advance and sustain the work of the spirit authors of Modern Spiritualism.

Unfortunately for spiritual media, they are not alone the subjects of mundane influences. The influence exerted upon them from the spirit-side of life, is infinitely greater, and being imperceptible by mortal senses, are more difficult to provide against. For this reason it becomes the duty of every friend of Spiritualism to weigh with more than ordinary care, the actions of those who are known to be spiritual media, before condemning and censuring them. An extended experience in such matters has taught the writer to know that no mortal can properly judge the conduct of a mediumistic sensitive. They cannot determine, with any chance of correctness, the extent of moral responsibility attaching to their acts. And yet there is a numerous class of so-called Spiritualists, whose constant business it is, to magnify the short-comings of mediums, and to render Spiritualism answerable therefor. At the head of that class is Col. Bundy. Not a week goes round but that he avails himself of every possible opportunity to assail mediums, and by exaggeration and falsehood, not only to bring reproach upon the assailed mediums, but upon the spiritual cause. MIND AND MATTER has persistently opposed this inimical and pernicious conduct, and in doing so has spoken with an emphasis that has made Spiritualists of that kind, squirm and tremble. This could not be avoided, and we rejoice to know that it will not be much longer necessary. These inconsiderate and self-righteous people are fast learning that justice is one of the first principles of true Spiritualism, and that judgement is meted to them that judge.

Mediums through whom spirit materializations take place have been especially selected by the mortal and spirit enemies of mediums, as the objects of their warfare, and failing to arrest the occurrence of that crowning fact of spirit power—materialization—they seek to discredit it in every possible way. Spirits purporting to be those biblical characters who are especially venerated as being connected with Christian theology, have been making their materialized appearance through many spiritual media, and without question or test have been accepted by Spiritualists as truthful, friendly and honest spirits. Especially has this been the case, by spirit personations of the Virgin Mary and her immaculately conceived son, Jesus of Nazareth. The writer knows as well as he can know anything in the historical events of the past that no such person as Jesus of Nazareth or his Virgin Mother ever had an existence, and hence he has been forced to conclude that spirits who personate such non-existent human beings, are not what they purport to be and hence are deceiving spirits. None of these spirit personations pretend to have any special object in making their appearance and hence it is most proper that they should be challenged for some proof of their identity. The writer has never been favored with a visitation from these deceiving spirits and hence infers that they do not care to subject themselves to such a direct questioning at his hands as would determine the truth regarding them. He holds that it is a matter of very great importance to protect Spiritualism from the deceptions of deceiving spirits, as far as possible, and therefore insists that spirits who come back to earth, as with authority, should be made to show the amplest credentials as the warrant for their interference with what concerns them no more than others.

The writer gives due notice to those who insist upon the personal existence of Jesus of Nazareth, that he will require them to prove the human existence of his reputed mother, "The Virgin Mary." If he was not the son of the Virgin Mary, he was nobody's son, and being nobody's son he was himself nobody. He knows that all this pretended history of Jesus and his mother, has relation only to the Sun and the the Only Virgin that ever gave birth to a Son (Sun), the Virgin of the Zodiac, is just as authentic as the mythical fables of the ancient world, called, The History of the Gods, or

Mythology, and no more. He holds himself bound to the proof that the so-called *Virgin Mary* is the Virgin of the Zodiac and no woman at all. He has already shown this in a previous article on that subject, but there is much more proof to be adduced to that effect, which has not been given. Spiritualism for thirty-two years has fought its way against the delusion that centers in the man-god, or supposed medium, Jesus of Nazareth. Having not enough of truth about it to resist the irresistible logic of facts, the adherents of that delusion, have conceived the idea of subordinating those facts to it, and by dogmatic assumption to establish the dogma that old delusions are better than modern truths. The writer does not believe this, and hence he insists that truth and nothing but truth shall have sway. We intend to give those who differ with us, the fullest chance to state their side of the case. We will begin next week by publishing a somewhat personal communication, from our friend, Rev. F. J. Briggs, which we will reply to in our next number. In our next number, we shall also published an article from the pen of our friend, Dr. J. M. Peebles, which will receive our attention. Both the articles referred to are intended to show that we are mistaken in denying the personal existence and history of Jesus of Nazareth. As Mr. Briggs and Dr. Peebles cover about all the ground that can be occupied by the advocates of the identity of Christianity with Modern Spiritualism, when we have effectually driven from that ground, we will have nothing more to do, in that field of controversy.

To those friends who think this issue is of little or no consequence, we would say; we know it to be of vital importance to the predominance of truth, in Spiritualism, and that they will see this as the controversy proceeds. Spiritualism embodies the essential truth of all things, and must be preserved and protected against the organized and long maintained usurpation of error and delusion. In whatever we may say or do, let it be understood that we have no personal, unkind feelings towards those whom we feel called upon to oppose. It is not the men, but their actions and teachings against what we know to be truth that we denounce and resist. Men cannot act differently from what they think, say and do; and hence their thoughts, utterances and actions will be the subjects of our animadversions and not the persons whose thoughts, utterances and actions they are. We want it distinctly understood that we are not, as we have been represented to be, and as many suppose us to be, a quarrelsome man, a cruel man, a revengeful man, nor an unjust man; we deplore the necessity that requires one harsh word or hostile demonstration. Oh! how we long for peace. But we know that there can be no peace until justice, right and truth prevail. Cease all injustice, all wrong, and all falsehood, and peace, love and harmony will reign uninterruptedly. Until then it is useless to cry peace, *peace*; there is and can be no peace. The battle which is being fought on earth to uphold truth, is but the reflex of the greater battle for truth that is being fought out in spirit-life. Let no friend of truth despair. Everything portends success if you are only faithful to the testimony within your own souls. Spiritualism is the grandest truth ever vouchsafed to mortals; see to it that error does not smother it, and it will soon grow into a mighty tree, beneath whose sheltering branches you may rest in the beatitude of triumphant peace.

LETTER FROM T. GATES CLARK—MRS. CRINDLE FULLY VINDICATED.

To the Editor of *Mind and Matter*:

DEAR SIR:—In your last issue you want to know who J. D. Whitney is, also McClellan and Dr. Clark (referred to by said Whitney in his letter of accusation against Mrs. Crindle, published in the *R.-P. Journal*). Of Mr. Whitney I know little by hearsay and nothing of my own knowledge. As far as I can ascertain he has never attended any public circles and never a private one before the one at Mrs. Crindle's, of which you speak. The circle was composed of his father, mother, sister and himself. Mr. McClellan is a gentleman of business standing, who spends his winters in this city. Myself and hundreds of others who know him regard him as all that a man and good citizen should be. As to myself I am one of the oldest white residents of this State. As a public speaker my voice has been heard over the length and breadth of the Pacific slope, on different topics. I never was in any trouble, legal or civil, in my life. I am well known as a Spiritualist and an advocate of its truths. Was about the first who said that spirit materialization would occur in public on this coast.

Now, as to the facts of that sitting at Mrs. Crindle's and how I came to be there. I am not an attendant of her circles. Have attended but *two* this year. I had an engagement with one of the occupants of Mrs. Crindle's house. (Mrs. Crindle lets furnished rooms.) I passed in at the basement door. I there found Mr. McClellan and the housekeeper taking lunch. They asked me to join them, which I did. It was then near 1 o'clock P. M. While sitting at the table I saw a young man pass through. I asked if that was a new lodger? I was told he was one of a party for a sitting. I was also told that the lady I had called to see could not wait longer, as I had not come at the appointed hour, and had left for the Mission. I then said, I would like to see Mrs. Crindle. I was told to wait a short time and I could see her. I concluded to do so, as I had no appointment until 4 o'clock P. M. I was at the time connected with a newspaper. By request of the housekeeper Mr. McClellan and myself went to sit in the parlor. Mrs. Crindle did not know that I was in the house and *did not* call on me.

After sitting there a few moments, there was a scream. "Gruff," the medium's control, spoke very loud. Mr. McClellan opened the sliding

door and went in, I followed and almost on the instant three persons passed out, and the door was closed up leaving me in the dark room. I asked, "What is the matter?" and the voice of Mr. Gruff, the spirit guide, said that a man lighted a match, and the medium was hurt thereby. He asked me to join hands with those present. At that time I did not know who or how many were in the room. I asked, "Where are you?" A man's voice said, "Here," and I found his hand and also the hand of a lady. We sat a few moments and "Gruff" asked me to get some water for the medium. I opened the door and passed out, followed by the others. I called to the housekeeper to bring water. She brought it. The medium's son came up. On passing from the dark room to the light one, I found Mr. McClellan talking to a young man and a lady. I listened to what they were saying, as I wished to know what was the matter. The young man was J. D. Whitney, as I afterwards ascertained, and the lady was his sister. He, Mr. Whitney, explained it all in answers to questions asked by Mr. McClellan.

His story then and there was that "I came here prepared to break up this humbugging any further. I brought wax matches with me. I caught a spirit by the wrist and lit a match, and held it to her face. She was a young girl about fifteen or sixteen years old. The sister said about seventeen. When asked why he did not hold on? he replied, "I could not, it disappeared"; but I have had enough of this." Mr. McClellan asked him if he would swear to the truth of what he said, (he Mr. McClellan being a magistrate,) he could not swear to it but was satisfied of it. This was repeated three or four times. His father began to upbraid young Whitney for his behaviour, and wished a more thorough investigation, and begged of his son not to make a talk about it as it placed him (the father) in a bad position, he having vouched for their good behaviour. He promised him on the honor of a man he would not do so. All this time the medium was almost in convulsions on the sofa, attended by her son and the housekeeper.

At this juncture the bell rang and a lady entered to inquire about and look at a room she wished to hire. She was a stranger to all in the house. I asked her if she would help us to find out how the spirit got in and out of the back parlor. She assured us of her disbelief in Spiritualism and was glad to have an opportunity to catch fraud.

I asked the four persons (the Whitneys) to assist in searching the room, but they declined. The rest of us, accompanied by an upstairs' lodger, entered the room. The blinds of one window were down. The window was sealed with sealing wax. I then removed the curtain from the other window. It also was sealed. The sealing-wax was solid, showing positively that there was no opening for even a mouse to get in or out. The strange lady said, laughingly, "Better look up the chimney," though in the grate there was a smoldering fire. The entrance to the flue is about four by fourteen inches. Now, sir, it was impossible for any person to get out or in without passing in through the front parlor, and no one did pass out that way. They, the sitters, said so. They knew it would not do to say to the contrary, as it would be false. These are the facts.

It was my intention to make no comment on what was published in the *R.-P. Journal*. As the ball rolls on it gathers more fifth, and therefore, in justification of myself and in the interest of truth, I send you this answer to your inquiries. It has caused many a laugh among my friends, and more than forty of them have asked me why I did not answer. I did not do so sooner, because I am averse to writing.

Mrs. Crindle is at Sacramento, and does not know I have written you this.

Yours in truth, T. GATES CLARK.

San Francisco, May 28th, 1880.

[When we criticised the statement of J. D. Whitney, which was published in the *R.-P. Journal*, and vouched for by Emma Hardinge-Britten and Col. John C. Bundy, we did not expect to have such a complete confirmation of the conclusions that we derived from that statement alone as to the real nature of that so-called exposure of Mrs. Crindle, which is afforded by Dr. T. Gates Clark's most satisfactory answers to our questions. Instead of this proving an exposure of Mrs. Crindle, it turns out to have been a most complete demonstration of her mediumship. We would like to know what Mrs. Britten and Col. Bundy have to say in answer to Dr. T. Gates Clark's overwhelming demonstration of the dishonesty and untruthfulness of J. D. Whitney, whose honor and integrity they endorsed, in order to injure Mrs. Crindle, a genuine medium for spirit materialization. We demand of them, in the name of justice and truth, that they withdraw their endorsement of the falsehoods of their endorsee; and of Colonel Bundy, we demand that he publish the unsolicited testimony of Dr. Clark in behalf of Mrs. Crindle. If they do not do this publicly, they are not one whit better than the untruthful young man whose falsehoods they endorsed as truth. What right have Mrs. Britten and Col. Bundy to claim to be Spiritualists, so long as they lend themselves to render such outrages on faithful and genuine mediums successful. If Mrs. Crindle is dishonest and untruthful as are her accusers, she is about as untrustworthy as she need be. But we will have to have some evidence of that fact a good deal more reliable than the statements of her present accusers before we will believe it possible.—Ed.]

S. M. BALDWIN, of Washington, D. C., has presented a bust of Thomas Paine, made by Clark Mills, to the United States Patent Office, and it has been placed near the front door in one of the most conspicuous places in the building. He has also deposited there the shoe buckles and spectacles which Paine wore while writing the fifth number of "The Crisis." The Hon. William Henry was a merchant and manufacturer in Lancaster, Pa., in 1776, and his hospitality was widely known; and during the sessions of Congress in that place, he entertained many of the members, and also Paine, Franklin and other illustrious men boarded and lodged in his house and enjoyed his extensive library. It was in that library that Paine wrote this fifth number of "The Crisis" that so thrilled the American heart; and there he left these spectacles and shoe buckles.

HUDSON TUTTLE ON THE NEW RELIGION.

We see that the author of "Ethics of Spiritualism," Hudson Tuttle, does not train with the "New Religionists." In the *R.-P. Journal* of the 5th inst., in speaking of them, Mr. Tuttle says:

"After all these Christian Spiritualists are no more Christian than those who reject the term. They cast aside the divine inspiration of the Bible, the atonement, a burning hell, the personal devil, the 'New Jerusalem' heaven, perched like a celestial dove out in the sky, the judgment day, in short, the fundamental doctrines of the Christian faith. They only desire to retain the name as a sham, and it is a sham that deceives nobody. You organize and it is an organization of paper. It has no substance, no coherence. You have not Christianity, nor even the unenviable reputation of being Christian in the eyes of the churches. You have Spiritualism, but blighted dead with the dry-rot of aping respectability."

We have italicized a portion of that extract from Mr. Tuttle's article, for two purposes; first to show that Mr. Tuttle is not more sparing of plain Saxon speech in denouncing the folly of any attempt at shaping a "New Religion" in connection with, or out of Modern Spiritualism than himself, who have been so censured for our plain way of dealing with such folly; and in the second place because it is a most merited rebuke to that class of Spiritualists who are ashamed of Spiritualism and who seem willing to humiliate themselves and the cause with which they are identified to any extent, in order that they may curry favor and toleration from Christian bigots. If these people must have Christianity and cannot live without, they can find all they want or need of it outside of Modern Spiritualism.

They certainly never will find it in Modern Spiritualism. The whole movement is not only a "sham that deceives nobody," as Mr. Tuttle well remarks, but it is worse. It is an attempt to arrest the work of the spirit world, or at least to subordinate that work to the present exaltation and glorification of its projectors. We are amazed that such folly can have been the outcome of even an indifferent realization of truth as manifested by the phenomenal facts of Modern Spiritualism. We cannot but think that the New York movement, to shape a "New Religion" in the name of Spiritualism, is very effectually dead, and it is to be hoped the folly will not be repeated, in any other quarter, of attempting to Christianize or religionize the spiritual movement; especially that all thought of sectarianizing it will be permanently abandoned. Friends, we are not as far from peace and harmony as you would suppose. The power and influence of those who would obstruct truth, as it is flowing from the spirit-world to earth, through Modern Spiritualism, are fast departing, and very soon all inharmonious in the spiritual ranks will cease. We have nothing to fear from all outside hostility. Indeed we regard a strong outside opposition as the best and most effective means of reaching a united purpose within the spiritual camp. Those who want to compromise the cause of Spiritualism by dicker with Christianity, ancient or modern, are of the enemy, whether they have common sense enough to know it or not. Their proper place is outside of the lines.

THE "R.-P. JOURNAL" AT ITS HABITUAL WORK. TWO MORE THOROUGHLY TESTED MEDiums ASSAILED.

In an editorial in the last number of the *Journal* Col. Bundy says:

"Prof. J. W. Cadwell, a lecturer on mesmerism, and a Spiritualist of long standing, sends us a detailed account of the scandalous manner in which the notorious Holmes are swindling the people of Baltimore and other cities with their 'materializing show' and 'test' of mediums. Prof. Cadwell believes the Holmes have lost their mediumistic gifts."

We have no doubt that Col. Bundy refers to the same "detailed account" that this man Cadwell sent to us, signing himself Prof. J. W. Cadwell. The character of the man may be derived from this evidence of charlatanism. The story sent to us by Cadwell was so marked by falsehood, prejudice and malice that we refused to take any public notice of it. We have been in receipt of several letters from Baltimore, showing the utter untruthfulness of Cadwell's statement, both before and after the receipt of the latter. It was its own refutation. So much for J. W. Cadwell's story. Col. Bundy accepts it as true. So much the worse for Col. Bundy. But, Col. Bundy is not satisfied to allow Cadwell to monopolize the slandering of Mr. and Mrs. Holmes for he proceeds to say:

"As Holmes and his wife have long since been proven most arrant swindlers, it is not worth while for us to publish the details in this instance; if people will be silly enough to patronize such tricksters, their fault is beyond the reach of reason and they must be left to swallow until they are sufficed. Those who want to see a skillfully conducted show in which nine-tenths of the performance is jugglery, can continue to patronize the Holmes family; those who believe that Spiritualism is too serious a subject to be thus treated and who desire to investigate rather than pander to a morbid curiosity, will seek other sources."

We can from personal knowledge pronounce that infamous and malicious attempt to injure Mr. and Mrs. Holmes false in every respect. If Mr. and Mrs. Holmes' seances furnish but one-tenth of genuine spirit manifestations, then is there no foundation for Modern Spiritualism. Mr. and Mrs. Holmes have given their seances always under conditions that admitted of no doubt as to the spiritual cause of the manifestations. We have attended hundreds of seances given by Mr. and Mrs. Holmes, at which thousands of persons have been present, and we have never heard a single manifestation questioned at the time it was taking place. Those persons who questioned their genuineness took precious good care never to question the genuineness of the manifestations while they were taking place, and when the operating spirits could vindicate their work, but always after it was too late for such a chance to test the truth. In all our acquaintance with Mr. and Mrs. Holmes as mediums, we have never known them to simulate

a single spiritual manifestation at their public seances.

We therefore do not hesitate to denounce Col. Bundy as a willful and malicious lying slanderer, in seeking to harm them in the manner he has done. It would seem that nothing will satisfy him but the ruin of every public medium. Shame, shame, SHAME. The great villain in Spiritualism is John C. Bundy. He is capable of any crime, or he would not be so reckless in his public course. When will those who are being deluded by his hypocrisy awaken to the realization of that fact? Soon, we hope, if Spiritualism is to live.

"Little Louie."

The entertainments given at the Royal Aquarium in London, Eng., by Prof. Heriot, and his daughter, "Little Louie," are attracting much attention in literary and scientific circles, and calling out much discussion. Prof. Heriot calls the entertainments "Second Sight," but refuses to explain anything more about the surprising performances. The little girl comes upon the platform and is blindfolded, when instantaneously she will describe any article put into her father's hands, while he is far away from her among the spectators, walking about the room.

Mr. Frank Buckland has written the following description of one of her entertainments in *Land and Water*, which we copy from the London *Spiritualist*:

"A little girl, aged about ten, is placed in a chair on a dais in front of the audience. Her father blindfolds her eyes with a handkerchief. He then moves about the audience, and requests the loan of any object the visitor—selected at random—may happen to have in his or her possession. He asks the child what he has got in his hand, and the little thing answers immediately, never in any case making a mistake. I give the questions and answers that were given when I was present. Father: What is this I have in my hand? Child: A match-box. What is it made of? Silver. Anything peculiar about it? Opens with a secret spring. (The father opens it.) What's inside of it? Wax matches. The father goes to another person. What is this? A book. What book is it? A very small book. What does it contain? An almanac. For what year? 1877. He then passes to another. What is this? A lady's satchel. What is it made of? Seal-skin. What are the fastenings? Gilt. What is this? A purse. What is it made of? Ebony. What does it contain? One coin. What is that coin? Sixpence. What is this? A key-ring. What sort of a key-ring? Split key-ring. What's on the key-ring? A watch key. What sort of a watch-key? Gilt top and steel end. What is this? A railway ticket. What class? First class. What is the number on it? 1795. It then came to my turn, and I gave the father my scarf-ring, the like of which does not exist in London. He examined it carefully, and then proceeded as usual. What is this? A scarf-ring. Anything upon it? Yes. What? A model of a fish. What fish? A salmon. Anything else? An inscription. What is on the inscription? A date. What date? April 19th, 1870. Now I am quite certain and positive that this ring (made for me and presented by my friend Sachs, on which is a model of a 23-lb. salmon caught at Gravesend), had never been out of my possession since April, 1870, so that the father could have never set eyes upon it before. The gentleman sitting next to me then put an object into the father's hand. What is this? A whistle. What sort of a whistle? An American trick whistle. Another gentleman then took a ticket from his pocket. What is this? A ticket. What ticket? A Co-operative Store ticket. What is on it? A number. What number? 27,875.

"A friend of mine then put an object into the father's hands. What is this? A breast pin. What is on the top of it? A fish. What sort of a fish? A shell fish. What is in the shell? A pearl. What's this? A seal. Anything on the seal? A crest. Anything peculiar in the seal? Cracked across. And so on for several other objects. Never on one occasion did the child make a mistake. That collusion between the audience and the father existed was perfectly impossible, as he walked about freely among the people. Sometimes his back was towards his daughter, sometimes he was at a considerable distance from her. It was impossible there could have been any communication by means of speaking tubes or other mechanical apparatus, nor could the child possibly see the objects. The question was put so often in the same form of words, such as 'What is this?' that I cannot understand how it is done. It really was interesting to see this mite of a thing puzzle so many assembled visitors. 'At the end of every answer she repeated 'papa.' Thus, 'A ring, papa,' 'A seal, papa.' This papa and his very clever little daughter, whose name is Little Louie, deserved to be patronized. Children just now are becoming preternaturally learned. If we are to have children like this young lady, there will not be much need for school boards, and nobody but Little Louie will have a chance at a competitive examination."

Little Louie is a native of Manchester. She made her first appearance in public as "Little Red Riding Hood" at the Theatre Royal in 1875. Her first performance of "second sight" was given at the same theatre, on the occasion of the benefit of the manager, Mr. Thomas Chambers. At the Aquarium she has appeared before the

Elizabeth McDannel, Ironton, Ohio, writes: "Your paper proves more interesting each week. I don't think I could get along without it."

M. C. Marston, M. D., renewing subscription, writes: "May the pure, the true and the wise of every sphere guide and direct your every thought, word and act, is the prayer of your co-worker in the cause of truth."

Marvin Zerba, Geneva, Nebraska, renewing subscription, writes: "Your paper is to me a necessity, and were I able and had the means, I would pay for several copies to distribute free, but this I cannot do; but I am sending my paper wherever I can find a reader. I am glad the truth has one champion. Lay on and spare not."

Emily Casterline, of Belmont, N. Y., writes: "I have a confession to make. I had concluded to let my subscription to your paper run 'down and borrow of my neighbor to save expense'; but when I saw your generous offer to Dr. J. H. Severance, tendering her the use of your columns to reply to the ungentlemanly attack of Col. Bundy, I reversed the decision and here is my subscription for another year. I want to see you prosper. I want to

see your paper outstrip all the big and little envious sheets that are published in the interest of great big I, We, Our, Self & C. You are a friend of the mediums, and I like you for that. Brother Roberts you are a brick, and I wish you God speed. If I am entitled to a premium send me some of Bliss' magnetized paper; I am sick and need that the most of anything. Wish Blackfoot, Red Cloud & Co. would make me a friendly visit. We have formed a circle at my house and are striving to make conditions suitable for them as fast as possible. Give us a call, my red brothers. We will welcome you so gladly. I am glad to see Brother Chapman and others wielding the pen in defense of our cause in the *Truth Seeker*. We are bound to have a healing medium here, a good one, too,—Mr. Wheelock. He is charged full of vital magnetism and rapidly developing."

Mary S. Lloyd, Waterford, N. Y., writes: "Two more packages received. There is a weekly seance in Lansingburg, N. Y., Troy and Waterford uniting help to sustain it; there are about sixteen that attend regular. Your paper was distributed among them. I send one paper from each package to my correspondent in Herkimer Co., N. Y. I trust their mission will add strength to the honorable cause your paper so promptly sustains. It has entered a large field of labor, and every Spiritualist that will aid is a co-worker, each bearing a share of the burden—concentrating their light and influence it becomes a mighty power, and eventually overcomes the powers of darkness, the enemies of Spiritualism. One morning your paper lay within my reach, I thought to take it and read. The promise I made in that dark hour of tribulation, when my immortal spirit was enveloped in chaos, rushed into my mind, pulsated the emotion of my inner life; then the thought, have I done, and am I doing all I can to help and enlighten humanity? Then came the response from my spirit guide: 'Wherever MIND AND MATTER goes, light, illumination from thy inner life, experience goes with the divinely illumined paper spreading light and truth far and wide.' Then I thought, how came I interested in your paper? I read the paper with deep interest and the impression I could not throw off. I subscribed for it, waiting the result. The result is good in every sense of the word, my inner life overflows with gratitude. It has opened the way for me to do some more work, while I am waiting on the shining shore to pass onward and upward to the higher life. The dear spirits in proximity have watched the changes and progress in my warfare with the powers of darkness, light and truth has won the victory. And well may my spirit guide say, 'This glorious haven of rest, resting in the light and truth from the supernal spheres, aiding the work in this progressive age, Modern Spiritualism. Please find enclosed \$2.15 for one year's subscription. Send premium 'Orphan's Rescue.'"

S. C. Crane, Potsdam, N. Y., writes: "Enclosed find one dollar to apply on my subscription for MIND AND MATTER, from June 5th, 1880. I have taken your paper over six months, I think, and must say that in the main it meets my views and wants. I am slightly wounded occasionally when some of my old gods are dismembered by your two-edged sword. And I, in my individualism, criticize your wholesale slaughter of some of my worshipful deities whose self-erected shrines have been to me the Mecca of my earlier Spiritualism. Most of our people have obtained a zealous belief and rested their case there. Now we are coming to a time where belief is but the toy of childhood, and we (some of us) have earned that truth, no other pursuit but truth, will answer our wants; and that the period will never come to us we can say nothing further. We are apt to drive our stakes and hitch our mules to them, and say, 'Thus far and no farther.' I cannot believe that our Emma Hardinge-Britten ever intentionally propagated a falsehood or intentionally let slip the breath of calumny against any one, either for fear or favor. But this being a belief founded on acquaintance, of course actual knowledge of the facts in the case are not at hand, therefore judgment is suspended in this court. Let us have honorable peace, if thereby justice can be meted out to each one, whether orthodox or heterodox. But if war is required in order that exact justice may be done, then let it come, and come now. The world has suffered too long already under the selfish rule of a designing prestidigitator. Spiritualism will never consent to such a rule, and the would-be rulers may as well learn this at once and save their Jesuitical powder and Protestant wind. The individual god of Reason sits at the helm of mind, and no man or body of men can usurp her place. This is our belief; we don't know all about it yet."

All persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. Flower, M. D.,
1319 Filbert St., Philadelphia, Pa.

Dr. Dobson's Liberal Offer.

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

Maquoketa, Iowa.]

Dr. A. B. Donson.

A Materializing Medium's Generous Offer.

MILWAUKEE, Wis., April 19, 1880.
Gents:—For the purpose of extending the circulation of a paper that does not cry fraud to every medium, or that will not bow down and worship them; I will make this offer, any one sending me one dollar and twenty-five cents, (\$1.25) and 2 postage stamps, I will give them a ticket to my materializing seances, Tuesday or Thursday evenings, or a full written life reading, and MIND AND MATTER for six months.

I am very respectfully for the right,
Dr. F. HUGH D'VOUGH.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

Mrs. Faust.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.,
296 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly,

HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Lullin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours respectfully,

Mrs. MARY E. WEEKS.

Amanda Harthan's Liberal Offer.

SPRINGFIELD, Mass., 437 Main Street.

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums.

Very respectfully,
A. HARTHAN, M. D.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE ASSOCIATION OF SPIRITUALISTS, will hold a free conference meeting every Sunday afternoon at 200 South Fifth St., until the opening of the Mediums' Camp Meeting at Creedmoor Park, July 9th.

THE KEYSTONE ASSOCIATION OF SPIRITUALISTS, will hold a Conference every Sunday afternoon at 2 o'clock at the Hall corner of Spring Garden and Eighth Streets. Everybody welcome.

THE FIRST ASSOCIATION OF SPIRITUALISTS, At Academy Hall, 4th and Spring Garden Streets. Every Sunday at 10½ a. m., 6½ and 7½ p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 341 corner. Speaking and test circle every Sunday afternoon and evening.

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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 2nd St. and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y.; E. P. Conley, Treas., 256 W. 16th St., N. Y. City

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

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259½ North Ninth Street, Philadelphia. Office hours, 9 a. m. to 6 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

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. 121 North Fifteenth st., Phila.

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

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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. 1031 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, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

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.

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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 at Philadelphia at

CREDMOOR 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 manifestation 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 Holmer, 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 tents, boarding, etc., 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, will hold a Camp Meeting at Neshamint Falls Grove, Wilkes-Barre, on the Bound Brook R. R. Route to New York, 18 miles from Philadelphia, commencing on the 10th of JULY next, and continuing to the 18th of AUGUST. For particulars as to charges for tents, boarding, etc., apply personally or by letter to MR. FRANCIS J. KEEFER, General Superintendent, No. 615 SPRING GARDEN ST., Philadelphia, or, when in session, to him at Oakford, P. O., Bucks County, Penna. Speakers of both sexes eminent for talent upon the public platform, will be engaged.

CAMP MEETING.

New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1880. Circulars containing full particulars sent on application to J. H. SMITH, Secretary, Springfield, Mass.

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THERE'S A LIGHT IN THE WINDOW FOR THEE.

BY MRS. H. A. WHITTIER.

Lines written on the transition to the higher life, of Miss Laura E. Wiswell, aged 20 years, daughter of Peter C. and Mary B. Wiswell. As her bark was touching the shore of the spirit-land, she caught the sound of beautiful voices singing, and said, "do you not hear the music? They are singing, 'There's a light in the window for thee.'"

"There's a light in the window,
A light in the window for thee,"
The low, sweet music floated
Above the roaring sea;
And she caught the murmuring echoes,
As her bark drew near the strand,
Of the bright celestial city,
The beautiful spirit land.

We saw not the beautiful angels
That waited our darling there;
We heard not the joyous greetings
Of welcome every where;
We caught not the heavenly music
As the gate was open thrown;
We saw not the shining portal
Of our darling's beautiful home.

We saw not the light in the window
For the blinding tears that fell;
We heard not the voices of angels,
As they whispered, "all is well;"
Yet we know that her love will not fail us,
That still she is dearly our own;
And a light she has placed in the window,
To guide us to loved ones, and home.

And oft when the sad tears are falling,
And we long for one glimpse of her face,
Oh! may not the dear Father send her
Again to our loving embrace?
And may not our loved one be with us,
To bless with her sweet love and care?
Oh, may not our home be the gate-way
Of the city bright and fair?

West Medway, Mass.

Reply to William E. Coleman's Article in the "R. P. Journal," on the Materialization of Permanent Fabrics.

BY J. H. MENDENHALL.

In the *Journal* of the 15th inst., there appears an article by Wm. E. Coleman, criticising my review of a paper on "Materialization of Spirits," published in your columns the 17th ult. My friend Mr. C. informs me, that said paper is the production of the scholastic gentleman, Mr. W. H. Harrison, the editor of the *Spiritualist*, London, England, and further remarks that I was not aware of this fact, when I asserted the author of said paper to manifest a limited knowledge of the facts of phenomenal Spiritualism, &c., &c.

True I was not, and had I been, it would have been all the same with me. Name or position have but little to do in directing the expression of my honest convictions. I gave utterance only to my then honest thought; and now, after learning the fact, I have nothing to retract, but am sorry to have to say, that I feel constrained to place my learned friend Mr. C. in the same category, for reasons that will follow.

For a basis to his defense of the talented editor, he, Mr. C. remarks, "The experience of Mr. Mendenhall, is but a trifle compared with that of Mr. Harrison, and after a long and patient investigation for a term of years, into all phases of materialization. Mr. Harrison very truthfully tells us that there is not a single instance known in which any fabric or substance can be produced which can be demonstrated, to be not of terrestrial manufacture or growth." The italics are mine, but the declaration has now become Mr. Coleman's and as such I shall deal therewith. And first it may not be out of place to notice the part referring to my own case. It has never been my aim to sell myself to the public, for more than my real worth, having taken care in all my contributions to add neither handle nor tail to my signature, in the form of Prof. D. D., or any initial signifying title of distinction, although for nearly fifty years, I have in my humble way been a student of the laws and phenomena presented through the movements of Nature, and since my fourteenth summer, have written more or less for nearly all the radical journals coming under my notice, besides MSS. amounting to forty volumes, the highest reaching six hundred pages. This, however, I should not have said of myself. But I suppose he alluded to my experience in phenomenal Spiritualism. In answer to this, I can only say, that, for thirty years past, I have never been without a number one medium in my house—not always the same person, but various ones, who collectively possess the medial forces for nearly all phases of spiritual phenomena known to our era. Besides this, I am myself at times clairvoyant, clairaudient and impressionist; and from the time I was eight years old, possessed that peculiar faculty known to but few, of separating myself, so to speak, from the body, visiting the spiritual realm, and beholding with unseen eye much of the scenery so beautifully grand and truly expressive of the angel-spheres. The best phase, however, is one of only occasional occurrence, not subject to my volition. Still my experience may be a trifle compared with that of Mr. Harrison. Only so much the worse for him, or rather his representative Mr. C., since he has failed to utilize his vast experience. Now to the absurdity of the talented gentleman's (Mr. C.) assertion. To be able to know that there is not a genuine spirit materialized fabric or substance existing anywhere, one must necessarily be thoroughly acquainted with not only the entire list of materialized fabrics, substances, etc., but he must be also equally acquainted with every circumstance connected with the production of said objects, and to say that any one person, Mr. C. for instance, as he is now the author of the assertion, possesses such knowledge, is to declare that which he himself knows to be positively untrue. And it seems to me that such a claim per se, is strong presumptive evidence either of dementia, or lack of moral honesty in any one who would make such a glaringly untruthful assertion. But to this absurd declaration he adds contempt, in the use of the following language, respecting materialized fabrics, etc. "Some of these locks of hair, certainly never grew upon the head of any human being. They are mostly clippings from the wigs (usually made of horse hair and other coarse material) worn by the pretended medium and their confederates while personating the spirits, while the pieces of cloth are finely cut from the garments &c., worn by these same conscienceless tricksters while engaged in the despicable business of spirit impersonation."

While it is true, that such fabrics as above described have been introduced into cabinets by wilfully malicious enemies to Spiritualism, known to be such, separate and apart from the media; I demand of Mr. C. to state if he has any personal knowledge of a single instance where a fabric or lock of hair has thus been detected to be the work of the medium. Does he not assert this claim dogmatically upon *dictum de dicto*, as can be shown to be the case in ninety-nine out of every one hundred such charges. Though Mr. C.

does not say in so many words all materialized objects claiming to be of spirit origin, are thus fraudulently produced, yet he would necessarily have to mean it, and nothing less; if he is honest in saying, "There is not a single instance in which any fabric or substance can be produced which can be demonstrated to be out of terrestrial manufacture or growth," as I shall show.

But this unjust, contemptuous assertion of Mr. C., is followed by what would seem to be the result of a reminder from the lingering relic of a sickly conscience, for he adds, "Or it may be possible that in some cases, genuine materialized forms may have allowed visitants or friends, to take specimens of the cloth or hair worn by them, such clothing and hair being, however, not true materializations, but are articles of human growth and production, used by them to assist in the work of manifestation." How is it, friend William that you came to admit the truth of a "genuine materialized form." Is not that form a substance? Certainly you know it is. And being a genuine materialization, does it not strike a death blow to your whole hypothesis of trickery and fraudulence you so uniformly apply to materializing media? Every reflecting mind can but see at a glance the dire dilemma in which you have either thoughtlessly or ignorantly placed yourself. The very fact of there being a single "genuine materialized form," admitted by you, is *prima facie* evidence that the same law and process of action, whether it be chemical, will-force, or some other occult method or principle that will admit of form materialization, will admit of any and all manner of materializations; for, is not the hair a part of that form? or does your peculiar fancy of spirit organism in the more perfect life see nothing but "Elshas," or bald heads? Tell us, friend philosopher (?), if you really believe that the law under which materialization occurs will admit of the production of the entire organism of a materialized spirit minus the hair? If so, how do you account for the evolution of this crowning ornament of humanity in terrestrial life? And then do you fancy that the shining hosts in the purer and brighter spheres run nude?—Pray, tell us your scientific views of life in the spirit spheres? Your hypothesis declares that the Divine Architect can frame nature, but cannot put on the finish. Away with such nauseous-sophistry.

But another thought occurs: I have more than fifty times asked the genuine materialized forms if those fabrics, locks of hair, etc., worn by them, are actually the materialized products of spirits, and they invariably answer in the affirmative. Do you, Mr. C., propose to contradict the positive declaration of the genuine materialized form? Dare you, in flat terms, give the lie to the producer of a phenomenon before your eyes, the law and nature of which you know positively nothing? If so, what is it that you would not do to carry out your dogmatical claims? Such a priestly course was widely in vogue when the learned (?) Luther declared that, "This Galileo's astronomy would turn the world upside down," and still later, when the noble Harvey was ostracised from the medical fraternity for declaring that the human heart was not the seat of conscience, but of circulation. But in this, our day, 'twere better for one wholly ignorant of the law and nature of a certain phenomenon to learn of the workman thereof. In alluding to the fabrics mentioned in my former paper, you say, "These fabrics could have been of earthly manufacture, procured by the spirits for the purpose, and may have been surrounded by the spirits with an aura sending them invisible to material eyes, which aura being gradually dissipated through the will-force of the spirits, the articles become visible by degrees to those present." Yes, they could have been. So you could have produced this identical paper being now produced by my pen, but then you did not, and the spirits say they did not procure the fabrics worn by them in the manner prescribed by you, and the beauty of it is, all sensible Spiritualists prefer their statement to yours. That spirits can and have on certain occasions transferred articles, I know to be a fact, but then they do not falsely represent the facts when interrogated on the matter by honest investigators. I have had them by request take the jewelry, ear-rings and finger-rings from the person of my wife, keep them three weeks and return them, neatly wrapped in clean tissue paper, placing them in any own haunts in the broad light of day. On one occasion, a piece of cotton cloth, containing ten yards, was thus mysteriously conveyed the distance of more than one hundred miles. But they never claimed said articles, when returned, to be the materialized products of their own hands. On other occasions they have, by request, passed through solid walls, what was solid matter but a few moments before the phenomenon occurred. This I know to be a fact, having had it done under the most thorough test conditions. Then, I ask you, Mr. C., how was this done but by dematerializing one or other of the solids, and then rematerializing the same?

And now to give you all the benefit your claims as an honest (?) critic can possibly ask from this mysterious phenomenon, called fabric-materialization, let us suppose that the fabrics worn by the genuine materialized forms, were once those of human production, manufacture or growth, but were thus dematerialized, then rematerialized for the occasion, and were rendered visible to material eyes, I ask you as a logician, if it is not genuine spirit materialization, as much so, in fact, as if they (spirits) had gathered from the atmosphere the crude elements; and by whatever means employed, rendered them tangible objects? What else can you make of it, you skeptic? Nothing. Observation, common sense and every attribute of honest reasoning cry nothing else. None but a conceited bigot, a would-be leader, ever crying, "Wonder workers—wonder workers" against sensible, honest investigators, at the same time seeking to develop a belief or theory the wonders of which would startle the minds of the "wonder workers" of the mythical ages; nay, would even shock the mind of Proteus himself.

But there is yet another feature of evidence I wish to notice, in connection with this particularly. You say the aura rendering visible these fabrics can be dissipated through the "will power of the spirits." Ah! do you say so, indeed? And what have you gained for your theory by admitting this truth? If an aura so material in its nature as to render invisible to natural eyes, solid fabrics, metals, and even living organisms can be so dissipated as to render said objects visible, what, again I ask, is this but dematerialization? And if spirits through will-power dematerialize said aura, is not the only logical inference this, that the same was first materialized by the spirits for that purpose? And then, was it not genuine materialized substance still? Answer this before you attempt to deny facts witnessed and accepted by tens of thousands.

Again, the gentleman, for a base of defence for his sickly claims, has seen proper to attempt to show me *non compos mentis* in deciding upon the subject under consideration. Well, do this, my friend, and you will have removed from your path only one of a list numbering millions who will confront you with the same testimony I offer.

Listen to his twaddle: "Again, when it is known that Mr. Mendenhall is not a rigid scientific and analytical investigator of spirit phenomena, but one, who is prone to take appearances for facts, who looks simply upon the surface of things," etc. Ah, my friend, let me advise you not to seek self-elevation by attempting to sink one whose investigations of spirit phenomena have been deeper, broader and higher than your own; yes, would beggar even your grandest conception of the same. You are welcome to all benefits you can derive from this, your only alternative to save your pet theory of negating all facts. 'Tis said "a drowning man will catch at a straw." But who told you this pleasing story? What do you know of my abilities as an investigator of spirit phenomena? When and where did you ever meet me at a spiritual seance? And if I look upon the outside or "surface" of a phenomenon—a materialized form—to test its shape, size, height, complexion, lineament, movement, etc.; and if I use my outward ear to test the voice, place my hand upon the outward body to prove the tangibility of the materialized spirit, etc., what method have you more rigid, scientific and analytical for the investigation of spirit phenomena?

Pray, what is science but knowledge, truth ascertained? And aside from the proper use of your senses, corroborated in the testimony by your judgment (if you have any), tell us by what means you form your conclusions respecting the phenomena you have sensed? Do you suppose you could recognize your mother on her return from an absence, she being brought to you by or through the agency of another, chained, handcuffed, or sacked up, any the better for her being thus shackled? Think you, you could distinguish her more readily from the agent presenting her to your view, than you could if she were minus those environments? Or if you knew, said conveyor of your mother was held powerless and secluded from view by some devised scheme of your own? Tell us, I repeat, if you have any other and better scientific method of determining upon the genuineness of spirit phenomena than the one universally employed by mankind in searching out the true nature and character of any and all other phenomena? said method being the senses and judgment brought to bear upon said phenomena. If you have, and can only prove successful in procuring a patent therefor, I am safe, I think, in authorizing you a larger sum than "\$500" for the universal right to the use of your patent.

But you have another reason (?) for charging me with incompetency for judging of the true nature and character of spirit phenomena. You say, "When we remember that Mr. Mendenhall endorses the genuineness of the phenomena exhibited at the Terre Haute den of iniquity, and wildly talks about the persecution of mediums, we can scarcely be blamed if we feel some degree of doubt regarding the exact and precise nature of the occurrences happening in the narrator's presence at the time of the supposed materialization." Or, to express your meaning more clearly, you should have said: "When we remember that Mr. Mendenhall sees differently from me (yourself) regarding these facts, therefore his statements should be taken with a degree of allowance, at least, if not wholly rejected, as being wanting in truth and veracity."

Seeing, my friend, that I have perceived your inmost feeling in this respect, you will confess that I am capable of penetrating beyond the surface of one thing at least, even if I cannot in the generality of spirit phenomena. But will you be so kind and obliging as to state one solitary instance; just one, that you have any personal knowledge of, connected with the Terre Haute mediums, where a phenomenon of any description occurred, either by treachery or genuine spirit agency? No, sir, you dare not—you cannot. Then what is your argument worth as touching my faith or endorsement of said phenomena? Nothing, less than nothing, if possible. I suppose you hold in the same spirit of denunciation the Rev. Samuel Watson, Rev. J. M. Peebles, Hon. Judge Booth of Kansas, Judge Lawrence of Michigan, and the hundreds, yes, thousands, of others of your superiors in spiritual knowledge, who have, with me, investigated and exposed the genuineness of the same phenomena, and thus see things differently from yourself.

No, my friend, you are not held censurable by me. It would be neither legal nor humane to blame one so void both of a knowledge of duty and manly spirit as to attempt the impeachment of the testimony and character of another upon the mere grounds of difference of opinion. From my inmost heart you have my emotions of pity. *Thouam est errare*. I forgive you, knowing that you are irresponsible for what you say. Still another thing is yet to be sounded. You offer as a wager (though not precisely so expressed) "\$500 that one square inch of that cloth cannot be produced by a materialized form in the presence of a committee consisting of Messrs. A. J. Davis, Dr. E. Crowell, H. Tuttle and Mrs. Maria M. King." A noble band of souls, I freely admit. Personally I have no acquaintance with either of them, though I have gleaned many a useful lesson from their teachings respectively. Thoughts coming from their pens sometimes seem to live and breathe, and I ever hold them sacred. But it is said, "*Nemo propheta in patria honoris sapit*." So, too, I have read words given by the same pens that disgrace the very cause they claim to love so dearly.

They have each, if I mistake not, decided clearly upon matters of this kind—cabinet phenomena, and that, too, upon the mere basis of *dictum de dicto*. At last they have cried aloud—"fraud and trickery" against certain mediums (Terre Haute mediums) of whom they know nothing, nor a whit more of the character of witnesses whose testimony constitute the only basis for their decision. And has not A. J. Davis—once the world's teacher—titled materialized phenomena "cabinet tomfoolery?" But I cannot extend my remarks here.

But tell me, friend William, why it is that you wish to select the entire committee, and that, too, of persons whom you know have already decided against the genuineness of said phenomena? Was there ever such an instance before known upon record? What but the fact that it is in keeping with your manner of dealing with facts conflicting with your own hypothesis, could have induced you to make such unfair demands? I would ask you, "What improved method of testing genuine

materialized fabrics have they that are not common to all sensible investigators?" Would their decision in a matter of producing a phenomenon which neither of them could perform, nor have any special knowledge of the mode or principle by which it is done, be more worthy of our confidence than the declaration of the spirits themselves, the real producers of said phenomena? Could the manner of the production of a fabric of the kind in question be logically decided upon by any other principle than that applied to the materialized forms, viz: its recognized existence, corroborated by the explanation of the builder?

You may sup such broth, if you like, but I will not. However, any one or all of the committee, and you, too, can have the opportunity of witnessing said phenomena, if desirable. Since the sketching of this paper, only on last evening, at a seance given by Mrs. Mendenhall, the first given for months, owing to the ill state of her health, it was declared by a materialized spirit of no ordinary rank, that "Mr. Coleman will have many things to learn in spirit-life that he ought to have learned in this." Had he been present I think he would have crawled into his hole and drawn it in after him.

To conclude his silly twaddle on this point of the subject under consideration, Mr. C. unrolls his priestly scroll of moral drapery and makes a wholesale charge of fanaticism, credulity, superstition and bigotry against all who differ with him in opinion, in accepting the truth of genuine spirit materializations; and then opens his great(?) heart of sympathy, giving to his opposers an eternity for the recovery of their misspent lives, etc. Well done, William. Though you have shown yourself a first-class orthodox priest in your style of stigmatizing with unpleasant names all those who do not, nor cannot wisely agree with you in your theory of negation regarding well established facts; yet you mellowed down at the silent approach of a great truth which you did not sense at the time you hinted it. For it will require "an eternity of time in spirit-life," and then the effort will fail to discover any "folly or mental obliquity" in their conclusions upon matters of spirit materializations.

To return this complimentary declaration, we offer you a few hours only after your restoration to consciousness in spirit-life as being all sufficient for the discovery of your misspent efforts in the investigation of spiritual phenomena. *Fiat lux*. Thrive in the interest of truth.

BLACKFOOT'S WORK.

RELIEVED OF PAIN IN THE SIDE.

New Bedford, Mass., June 10th, 1880.

Mr. Bliss—Dear Sir:—I want to thank your hand for the magnetized paper which has relieved my left side that had troubled me many years, causing palpitation and neuralgia. I would like another sheet, for I think I had better not leave off using it now. The relief is wonderful. Very respectfully,
E. G. CLARK.

A WONDERFUL STATEMENT.

Lake City, Minn., June 7, 1880.

Brother Bliss:—Your magnetized paper came to hand June 1st. I applied it to a very painful bunch on my head, at half-past two in the afternoon, for about five minutes, then laid it aside and thought no more of it; at nine in the evening I went to retire; I felt for the bunch and found it entirely gone; there was a sunken place where the bunch was and the skin loose over it. The place feels like an old bruise. My opinion is it was a cancer. It had been on my head for about two years. Send me two more sheets.
MRS. CALPINE REED.

MANIFESTATION IN MICHIGAN.

Leslie, Michigan, June 1st, 33.

James A. Bliss—Dear Sir:—Your magnetized paper came duly to hand at Williamston, to the address of Sebastian Cabot. It was obtained to develop mediums if any could be found. A few persons formed a circle as a trial effort, none had ever seen anything of the kind, except Chester Cabot and his wife, and they but little; they met two or three times with but little effect. On Thursday evening, May 29th, I attended the circle as a guest; a verse or two was sung, and then all was quiet. I then talked a little in explanation of the spirit and psychic force, making it as simple and plain as possible. In a short time some indications of spirit presence were given, by request I submitted myself to the control, and many hieroglyphs used by the ancients were formed, to all present a curious phenomena. Saturday evening, May 29, we met at the residence of Chester Cabot with the magnetized paper on hand, a few verses sung, I rose to give a few words of encouragement, by relating some of my experience, when on my first itinerant tour as a Spiritualist lecturer in the cause of Modern Spiritualism from Leslie, Michigan, through the states of Ohio, Pennsylvania and into New York State. One place in particular where twenty or more mediums were developed. This place became so noted as to be called "Spirit Hill." These spirit manifestations were of various phases and strange to us all, it being the fourth year of Modern Spiritualism. I had but closed my story when a Mrs. Segar was most powerfully controlled, then a Mrs. King, each went through a severe psychic shaking, head, hands and feet as well; all seemed more quiet for a time, then a chiming like that of a social, native Indian, rejoicing such as I have often seen and heard the Indians perform when I was a soldier in the war of 1812. This continued for nearly an hour, each person more or less unconscious of their situation. Mrs. King was developed a clairvoyant. Now after the chiming ceased, Mr. Segar was made to sing, jump in his chair, on the floor, dance, laugh, and whoop, many forms of whooping; now whatever band of spirits was present, a time of glee was realized. Mrs. King who saw her father, gave signs of great satisfaction. Much more could be told of this sitting but I will say that this was more like the phenomena of 1850, 1851, 1852 and 1853, than any I have witnessed for many years. It was nature, natural, honest and instructive. Many good effects are said to follow the receipt of the magnetized papers, in many localities throughout the state in which I have travelled. People residing in Michigan wish to know of its truth. I am requested to say, will you please inquire of Blackfoot or any of his band, if they were present at our circle sitting May 27th and 29th, 1880. What information you get from Blackfoot about this please inform us in MIND AND MATTER.

ELIJAH WOODWORTH.

[Blackfoot says, "tell preacher brave Father Woodworth, he did come to circle on nights he say himself, and did have charge of circle—coming again soon."—J. A. B.]