

# Mind



# Matter.

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

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For Mind and Matter.

## REASON'S TEACHINGS.

BY HORACE M. RICHARDS.

This is what my reason teaches:  
The door of good deeds, preaches  
Wiser sermons than the teacher  
Who without the deeds is preacher.

Springfield, O.

## INSPIRATIONAL POEM.

BY E. S. CRAIG, M. D.

These lines were given to me after a sleepless night of sorrow, when the soul sad and weeping was ready to sink. Hoping they may cheer some other sorrowful heart, buoying it up above the disappointments of life, I submit it to the readers of MIND AND MATTER.

Your course is right, to me 'tis clear,  
Your future bright, so persevere;  
Though clouds arise be not dismayed  
In deep disguise your fate is laid.

But know the truth and comfort find,  
Your course to me is well defined;  
The clouds that round thy pathway lower,  
Are filled with mercy, love, and power.

The traps that now your feet ensnare,  
Are hid by me with tenderest care;  
Your every act, your every thought,  
Are framed by me—with blessings fraught.

Look up my child the way is clear,  
The "fiend chained," so have no fear,  
Thy path is strewn with fragrant flowers,  
Thy head shall rest in dewy bowers.

The shadows now so dark and deep,  
The winds whose fury round thee sweep,  
Shall flee before the golden rays  
Of brightly beaming summer days.

Thy feet shall tread the paths of light,  
Thy arm shall wield the scepter's might,  
And from this hand bright thoughts shall flow,  
And superstition overthrow.

Hold up thy head, my sinking child,  
The blinding storm will soon be still'd,  
And bright above on towering light  
Thy soul shall revel in delight.

Philadelphia, Pa.

## "Choose Ye Whom Ye Will Serve."

To the Editor of Mind and Matter:

In your paper of April 17, appeared an interesting article from the pen of Mrs. S., containing an extract from the remarks of a minister of religion, who, like many others, had investigated the spiritual phenomena till fully convinced that his spirit friends did return and communicate with him; then because some confusion and perplexity was likely to arise from interference of unconsensual spirits, closed the avenue of communication between himself and his loved ones on the other side, and justified himself in so doing by settling down upon the unwise conclusion that it was "all the works of the devil and his angels." What an ~~of~~ arrived at, and apparently, all satisfying conclusion of both the faint-hearted, doubting inquirer and the prejudiced unbeliever.

I could but wonder, as I read, if in his study of orthodoxy he had ever found anything conflicting and unsatisfactory, or in his intercourse with mankind he had ever found one embodied spirit lying, deceitful, and inspired with the spirit of wrong-doing? If so, why did he not allow himself to grow morose, misanthropic and distrustful of all pretended friends, and closing the door between him and the outside world, calling all men devils and their communications false. How often in our own experience have we heard just such remarks as these: "I investigated Spiritualism once till I was deceived by lying spirits and gave it all up." Another says, "I think Spiritualism is a beautiful belief, until I hear some one say that undeveloped spirits return, then I want nothing more to do with it." Another says, "If there is anything I detest it is Modern Spiritualism, for it leads to infidelity, the breaking up of families, and all that is bad."

A neighbor said, could he be allowed to visit our circle, bring with him his Bible (ours were not inspired books) and place it on the table, all physical manifestations would be interrupted for that evening, he knew. On receiving permission from the head of the family to do so, and all the Methodist ministers of his acquaintance consenting (he being a Methodist church member), he then said he would have nothing to do with it, it was all the works of the devil. O! wicked and perverse generation, who shall enlighten your benighted minds? Napoleon once said, when one of his soldiers committed suicide in a fit of melancholy from disappointed love, that such an act was cowardly, it was abandoning the field of battle before the victory was won. Cannot the same be said of the spiritual inquirer, who, while all is satisfactory and agreeable, believes and is happy, but at the first appearance of anything contradictory and uncertain abandons the field, compels his loved spirit friends to withdraw and is content to wait until "this corruptible shall put on incorruption" before he shall hear from or see these dear ones once so necessary to his happiness.

My little angel boy is just as essential to my happiness to-day, as when in earth life he was my constant companion and greatest comfort—my more than life. I need ask no learned gentleman or lady whether it is the spirit of my darling who controls my organism to talk and write through my own and sister's band, monosyllabic replies to questions, sometimes answering my mental queries through her hand, or whether I am deceived and "it is all the works of his Satanic Majesty." The evidences of our own senses are more to us than all the arguments of earth's most gifted sons. Perhaps if the same persistency of effort that characterizes men's efforts in other matters, was applied to spiritual investigations, men and wo-

men would be wiser and the devil would receive less credit for smartness. Some one may say that my experience has been a pleasant one, and I know but one side of the story. Experience has been a severe and inexorable but wise teacher to me. I know just how much the heart can bear and not break, from deceptions practiced both by the spirits in and out of the body. But does that alter the grand philosophy in the least, or prove to me that nothing but evil comes to us through the study of Spiritualism? It rather proves to me that when the spirits on this side the river are purer, more developed and wiser, our communications will partake of the same nature.

I know also the beauties of the evangelical faith. My mind goes back twenty years, when I was 13 or 14 years of age—the most impressive age in all our lives—when the young mind is as easily moulded by any influence good or bad, "as clay in the hands of the potter." I attended regularly the Baptist meeting of this place. A revival had just commenced under the auspices of a young minister of unusually fine personal attractions, engaging manners and strong psychological powers. Of course my lost and ruined condition was vividly portrayed on every occasion that presented itself, the surety of never consuming fire, somewhere in the universe, waiting for just such as I, and the probability of my sudden transition from this world before I had time to make my peace with an offended God, if not very expeditious in the matter. I could not join the church without the consent of my parents, and that could not be obtained, so my "soul is not yet saved," according to their idea of the method of salvation. The depravity of my parents added very greatly to my mental sufferings, for they could not be convinced, had nothing but morality and good works to recommend them, which were of no account; for I believed what I have since heard from the lips of an orthodox minister, that "a moral man has no right to expect to enter heaven, he has no business there." What I suffered night and day, for weeks, you even months, no words can tell.

If the spiritual instruction of the young was resting with me to-day, rather than allow them to suffer, what I endured from such blasphemous teachings, I would teach them there was no God, no heaven, nothing beyond what we see and know of this life. The conscientious preachers of such a doctrine deserves the pity of every intelligent, happy Spiritualist, and he who advocates it, doubting its truthfulness, deserve the condemnation of this and all other worlds. But let them still fire away at mediums, we hold the fort yet, and that is not the most alarming feature of the affair—we are going to continue in well doing. As long as we can hear the rattle of our musketry from all parts of the battle-field, we can feel sure of success at last, although the struggle may be a long one.

Let those who profess to be Spiritualists, stand by their colors—defend them in public as well as in private, and not ruin the cause in the estimation of all sensible persons by mixing in a little Christianity here and there.

North Reading, Mass. Mrs. S. F. BREED.

## Words of Truth About the Shakers.

To the Editor of Mind and Matter:

There are many genuine souls among the Shaker fraternity, who carry out the doctrines in all sincerity of heart—living pure, Godly and upright, both at home and abroad, never saying or doing anything to dishonor the cause in which they are so conscientiously engaged.

Many outsiders believe that licentiousness is suffered and even sanctioned in their midst, but such is not the case.

I have lived many years among the people, and in several different communities, and can bear willing testimony that everything pertaining to private sexual relationship, even in social converse, is wholly ignored and censured by the faithful, as not being in accord with the fundamental principles of the institution. Any exhibition of private loves, and partialities, is occasion for sharp lecturing, both in their public assemblages and ministerial council chambers. I have known several couples in my day who were excommunicated for a violation of the law of "purity," which, above every other requirement, is binding upon each and all who hold membership with the society.

I have been told by several since leaving the Shakers that they do not (on this particular point) carry out their profession, and I as invariably and boldly assert that they do.

If any feel that they cannot endure the discipline they are at full and free liberty to leave whenever they may so choose. Persuasion is often used as means of retaining the young, and friendly counsels imparted; however, none are held against their expressed desire to leave the community, but aided in nearly every case to find themselves homes outside, in whatever direction they seem inclined to go, and, in these later years, are liberally supplied with clothing, besides having at least a few dollars in their pocket.

The Shakers, in many instances, are almost unreasonably charitable in admitting applicants into their ranks—becoming in certain cases, on acquaintance, entirely disgusted, and imposed upon by the parties, not having been shrewd or suspicious enough to ferret out the unworthiness of their character before too late.

Dozens of children are taken in out of sheer pity, to the pleading poverty-stricken parents or other personal friends, when it is not in the least

anticipated there will ever any advantages accrue therefrom to the society.

The Shakers might well be called a charity church, handing out, as they do, so much of pecuniary aid to the poor and distressed who knock at their doors—none are ever sent empty-handed away, neither frowned upon as being unworthy of notice.

In very many respects the Shakers might be profitably imitated, as being model examples—for instance, neatness, thrift, economy, convenience and a systematic manner of performing their domestic duties generally, both in-doors and out. Profanity and drunkenness are not in their midst. Clashings are seldom heard, although difference of opinion exists and is often freely expressed, both in the religious and physical departments of life.

Upon the whole—for those who are prepared and are able to receive the saying, "forsake all"—resigning everything of an individual, selfish, worldly character (natural affections included), the Shaker home is a most admirable institution, affording every necessary comfort in life, and many luxuries—even the promised hundred fold, here in time, and happy anticipation of life eternal and blessedness in the world to come.

Brother Roberts, I have written the foregoing in obedience to the call of duty, and want you to give it place in your paper, as it may possibly interest a portion of your readers. Nothing intervening to hinder, I shall follow this ere long with another chapter, which may seem in wide contrast. However, there are always two sides to every story, and both should have a hearing, if either is rehearsed, in order to an impartial decision on the subject. Individual Shaker experiences will do no harm if truthfully and conscientiously narrated.

I believe you are honestly at work for good, for truth and progress, and the defence of pure angel mediumistic power. May you be prospered, and every effort for the advancement of Spiritualism be blessed. Yours for the right,

JULIA H. JOHNSON.

## Letter From Dr. L. K. Coonley.

MOORE HOLEY, Vt., June 21, 1880.

Editor Mind and Matter:

I had the pleasure of attending the annual convention of the Vermont State Association of Spiritualists, on Friday, Saturday and Sunday, the 11th, 12th and 13th, inst. The meetings were all well represented by delegates and others, from nearly all sections of the state; and the meetings were more than usually harmonious. On Sunday there were over 500 people present. The most prominent speakers were residents of the state, nearly all ladies. The only speakers from abroad were Mrs. Zella S. Hastings of Massachusetts, L. K. Coonley of New Jersey, Mrs. Sarah A. Wiley of Rockingham. The latter always gives great satisfaction. Her remarks are mostly based upon the affections, and calls up the better and more gentle part of our nature. Mrs. Sophia I. Wood of Burlington, was well received as a trance speaker. She is much engaged over Massachusetts and New Hampshire. Mrs. Nettie J. Kenyon of Woodstock, is a good speaker, for the time she has been before the public. After her general remarks she described spirits from the platform, who were generally recognized. Miss Jennie B. Thayer of South Royalton is very young and girlish in her manner. She is one of the most remarkable mediums of the age. She is undoubtedly the most graceful, ready and easy improvisatrice in this country, speaking instantly upon any subject given her, no matter what the nature or character of the question; from the most sublime to the extreme opposite. She is bound to be a star of the first magnitude in the spiritual firmament. Mrs. Zella S. Hastings, of East Whately, Mass., uses no superfluous words, but speaks with philosophical acuteness and a depth of thought from a well stored and cultured mind—inspirational. The writer of this gave three of the discourses before the convention, which by the applause, seemed to be acceptable.

The convention was held in the Ureka Hall, of the Wilder House, Plymouth Union, located in one of the most beautiful valleys of the grand old Green mountains, and on the Black river, ten miles from Ludlow, on the Vermont Central R. R. It is a splendid summer resort for the real live Spiritualists.

There is to be a basket pic-nic in the grove there on the 4th of July, participated in by the scholars of the Vermont Liberal Institute and others, to commence at 9 a.m. The exercises to close in the hall, by an address, commencing at 2 p.m., by Dr. L. K. Coonley, who expects to remain in Vermont, until after the quarterly convention at Stowe, Vt., in September. Two discourses were given by me yesterday, at East Wallingford. Next Sunday 27th, I am to give two discourses at this place, in Irving's Hall, at 11 a.m. and 11 p.m. I am to speak in Ludlow, Proctorsville, Land Grove, Bartonsville, and other places engaged, but as yet none of the dates are fixed.

It is very strange to me how these real true Spiritualists can do without a spiritual paper. The farmers here are all well off, and only a very few of our papers to be found. I occasionally see a stray MIND AND MATTER and the Banner of Light. The people seem to have heard in days gone by, of a Chicago paper published by one S. S. Jones. I have spoken with only one person who recollects to have heard the name of Col. Bundy. (fact) That person is an excellent brother, Thos. Middleton, of Woodstock, Vt., one of the best hosted Spiritualists in this country.

## Who is Charles H. Read.

REDDING, Shasta Co., Cal., June 7, 1880.

Editor Mind and Matter:

It has been sometime since I have written you from North California. I can assure you, however, it has not been for want of interest in the cause which you so nobly advocate and defend. Spiritualism is not very popular in this place. There are, however, a great many liberal minded people here who, if visited by a good inspirational and test medium, would no doubt soon become interested in the teachings. We have lately, however, been visited by a

"Clasp of a different kind;  
Exposing was the noble idea,  
That busied his magnificent mind."

Chas. H. Read is his name. Do you know him? If you do, will you please ventilate his character for us? I have a vague, confused remembrance of his name in connection with some so-called expose in the East; but it is not clear enough for use. He exhibited two evenings, and I certainly think he exposed himself a great deal more than he did Spiritualism. He made enough money here to have paid all his bills, but he went away leaving some of them unpaid; and it is fair to presume he would not have paid any if he could have avoided it.

I went to his performance one evening and I have been ashamed of it ever since. To begin with, he was in a beastly—no, not beastly, for that slanders the poor beasts—but in a gross state of intoxication. He devoted nearly an hour to assailing the character of Spiritualists in general, and all the prominent mediums in particular. After a long tirade of abuse and boasting of his great abilities as a medium catcher (detective, he called it), he wound up by exhibiting some tricks in getting out of some simply tied ropes put on him by his confederate. A few magic lantern pictures of materialized hands and faces; a few tricks with guitar, drums, etc., and an imitation of independent slate-writing; the whole interlarded with inordinate boasting, completed the great bill of the "mysterious man," as he styles himself.

He boasted of having entertained all the crowned heads of Europe with his exposition; particularly Queen Victoria, who he had the temerity to acknowledge was a Spiritualist. I wondered, while he was telling it, what use she could have for such a man. While in his cups here he told a friend of mine that he had been a professional medium once, but was now in the pay of some persons in San Francisco, presumably either the Y. M. C. A. or the Jesuits. About half of his audience left in the middle of his performance, and many who staid were highly disgusted. As a sleight-of-hand performer he ranks about fourth rate. Indeed his show derives its whole interest from his professed exposition of Spiritualism.

From another friend of mine (for I did not seek his acquaintance) he admitted all the essential facts of Spiritualism; and told stories illustrating various phenomena. And then he had the effrontery to get up before his audience and falsify the same stories, knowing that the gentleman to whom he had told them was present. When taken to task about it afterward, he laughed, and said, "It would not do to tell the people the truth." Now, in all candor, I would like to ask the Y. M. C. A., or whoever his employers may be, if that is the kind of material with which they hope to win people back to a belief in their exploded dogmas? Are they so hard pushed for means to prop up their tottering faith, that they will stoop to employ every drunken renegade Spiritualist who offers to expose as false what he knows to be true?

Gentlemen, you had better save your money, or lay it out in Bibles for the heathen; for if you spend it in that way, if it does no good it will at least save you from the contempt of every one who knows your doings. Well; perhaps I have devoted too much space already to so contemptible a person; so I will close, wishing you and MIND AND MATTER all manner of prosperity.

Yours fraternally,

E. G. ANDERSON.

James Griswold, Amsterdam, N. Y., writes: "We like your paper very much, and we hope you will continue to be the medium's friend. I have been an investigator of Spiritualism for twenty years, and have taken the Banner of Light most of the time. My wife and I commenced sitting for spirit manifestations about a year ago, and it was some time before we had a rap. The first that came on the stand purported to come from our little girl, who left her body about nine years ago. Since then others have sat with us quite often, among them are two brothers, William and Abner Armstrong, living and working for me, and they have developed into two excellent mediums for physical manifestations. Our spirit friends have spoken through a trumpet, and tied and untied these mediums. At our last circle there were fifteen persons present, and after forming a circle and joining hands, William sitting in the centre, we were all touched by spirit hands, and five different voices spoke through the trumpet, one of them speaking in a very loud voice and claiming to be John King. A bell and violin was carried around over our heads, and played upon at the same time. This was the second seance at which we have had these manifestations. The first was a private one. Our neighbors are interested, but as yet have only invited a few. My wife and these young men seem to be developing rapidly, and often describe spirits to visitors. As we progress you will hear from us again."





## CHILDREN'S COLUMN.

## A BIRD STORY.

[SELECTED.]

It's strange how little boys' mothers  
Can find it all out as they do;  
If a fellow does anything naughty,  
Or says anything that's not true!  
They'll look at you just a moment  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells!

Now where the little bird comes from,  
Or where the little bird goes,  
If he's covered with beautiful plumage,  
Or black as the king of the crows,  
If his voice is as hoarse as a raven  
Or clear as the ringing of bells,  
I know not—but this I am sure of—  
A little bird tells!

The moment you think a thing wicked,  
The moment you do a thing bad,  
Are angry or sullen or hateful,  
Get ugly or stupid or mad,  
Or tease a dear brother or sister—  
That instant your sentence he knells,  
And the whole to mamma in a minute  
That little bird tells!

You may be in the depths of a closet  
Where nobody sees but a mouse,  
You may be all alone in the cellar,  
You may be on the top of the house,  
You may be in the dark and the silence,  
Or out in the woods and the dells—  
No matter! Wherever it happens  
The little bird tells!

And the only contrivance to stop him,  
Is just to be sure what you say—  
Sure of your facts and your fancies,  
Sure of your work and your play;  
Be honest, be brave, and be kindly,  
Be gentle and loving as well,  
And then—you can laugh at the stories  
The little birds tell!

—Wile Awake.

## The Little Girl Over the Way.

BY ROSE HARTWICK THORPE.

"Ethel, see this beautiful toy that papa has bought for you!"

"Yes, mamma, pretty soon. I'm watching the little girl over the way. Just see, mamma, in that little window—the one that has only a newspaper for a curtain. There's a woman back by the table, sewing. Every time I've looked over there to-day she has been right there, sewing away so fast. It most makes me tired just to see her!"

"Don't look at her, then; let mamma draw the curtain!"

"Oh, no, no!" pleaded the child, lifting her thin, transparent hands; "please, mamma! I do so love to watch the little girl over there at play. See her now! She has rolled up a shawl for a doll, and I do believe she loves it more than I do my beautiful waxen!"

Kneeling down beside her child, Mrs. Lea looked into the window across the way.

"Twas a poor, bare room, utterly devoid of comfort—the only interesting feature about it being the woman bending so wearily over her work, and the little child at play, of whom only occasional glimpses could be had, as she flitted back and forth before the window. Stroking the golden hair from the pale brow of her own little child, Mrs. Lea said, anxiously:

"I fear it is wrong for me to allow my little, sick girl to become so interested in the child over there. I am afraid the excitement will bring on the fever again; besides, you haven't even looked at the nice present papa bought for you."

"Well, mamma, I'll see it now," and the child reluctantly withdrew her gaze from the window.

Ethel Lea was the only child of wealthy parents, who lived in one of those beautiful homes, the front of which faced an aristocratic street, while, as is often the case in large cities, its rear stood in close proximity to an old, brown tenement house.

A few weeks previous, Ethel had fallen down stairs, receiving injuries which brought on a low fever, from which she had not recovered.

Naturally fair and delicate, her beauty seemed almost angelic now, and the fond parents, watching the blue eyes grow larger and darker as the little form grew thinner, seemed only anxious to grant any wish or desire of their darling's heart.

They had filled her sick room with beautiful toys, but nothing seemed to please her so much as to lie in her great, easy-chair by the window, and to watch the shabby child over the way.

"I am not sure, but we ought to remove her to another part of the house," said Mrs. Lea to her husband, one evening, as they stood together in Ethel's room.

The child had lain quiet so long, they thought she had fallen asleep, but the large, blue eyes opened quickly, and the weak, little voice pleaded:

"Oh, mamma, papa, please let me stay here! I do so love to see the little girl at play! It makes me forget my pain more than any of the pretty toys do!"

And Mr. Lea, bending over and kissing the eager face, answered:

"We will not take you from your room, dear. Our every thought is to entertain our little sick girl, and we will not deprive her of this enjoyment. Now go to sleep, so that you will feel well to-morrow, and can sit by your window and watch Brownie at play."

That was the name Ethel had given the little girl, because her eyes and hair were dark.

"Mamma!" said Ethel, a few days later; "it is growing cold, and Brownie hasn't any shoes. I wish—"

"Well, darling, what do you wish?"

"I wish that you would send her some of mine. I can't wear them now, and they will be too small before I am well again; and I might send some of my toys, too—the old ones, you know; they would seem real nice to her, and you wouldn't care if I gave them away, would you? Maggie can carry the things over. Brownie doesn't play with her shawl-baby any more, and I've seen her crying so many times lately. Will you send the things, mamma?"

"Yes; if you wish it."

"Call Maggie, then, and fix the things here, in my room. I want to see what you send."

The bright, young face watched the process of packing the basket, with eagerness, and so many things were thought of and added to the list that Mrs. Lea was obliged to remind Ethel that the basket would be too heavy for Maggie to carry.

But the girl, who was in the room assisting in the work, answered:

"Now, missis, just let the dear child alone. Maggie's got strong arms, and if they can't carry it all at once, she will go again; an' right glad she'll be to do it, for Miss Ethel's sake."

And so little Ethel watched Maggie leave the room with the heavy basket on her arm, and then she leaned back in her great, easy-chair by the window, and gazed with eager eyes into the room across the way.

She saw Brownie open the door for Maggie, and saw Maggie place the basket in a position before the little window, so that she could readily observe every movement of the child as she took out the presents.

She could almost hear the exclamation of joy from the delighted child, and as the last thing—one of Ethel's dolls—was lifted out, Brownie ran with it in her arms to the window, and threw kiss after kiss to the pale little girl who had sent it.

When Maggie returned, she said that she guessed the things came pretty good, especially the victuals, for the woman was sick, and had not been able to work for several days, adding aside, to Mrs. Lea:

"It's my opinion that Brownie's mother isn't long for this world, for she looks dreadful bad."

"I will send over again to-morrow and see how the poor woman is," said Mrs. Lea, that evening, to her husband, after relating the incidents of the day.

"Do so, and if there is anything needed to make them comfortable, I will see to it. Ethel's Brownie must not suffer."

But several things occurred next day to drive all thoughts of the poor woman from Mrs. Lea's memory, and it was not until late in the afternoon that an exclamation from Ethel drew her attention to the window.

"Oh, mamma!" she cried, "two men have just gone in the room over there carrying a big, long box, and it looks like a coffin. Please tell Maggie to go right over there and see if Brownie's mother is dead."

"Yes; I will have her go at once."

A few moments later Maggie returned, saying that the woman had died in the early part of the day, and would be buried the next morning.

"An' they say that your little Brownie will have to go to the poor-house," not heeding Mrs. Lea's warning gesture.

"Oh, mamma, please, mamma!" pleaded Ethel, "let Maggie bring her here. I get so tired sitting up now, and I would just like to sit in bed and watch her play here in my own room. Oh, mamma, do let her come!"

"I don't know, Ethel," said Mrs. Lea, shaking her head doubtfully. "Perhaps papa would not like it."

"Oh, he will, for I'll ask him!" said the child, confident that the only thing needed to obtain her wish was to make the request.

Soon as Mr. Lea opened the door, Ethel called him to her, and clasping both arms around his neck, laid her pale, thin cheek on his shoulder, and told him the story of Brownie, ending by saying:

"Please, papa, may she come here and play with my things? It would make me so happy to lie in bed and watch her."

"It could do no harm for a few days," he said to Mrs. Lea, "and the child might amuse Ethel. If she becomes troublesome or tires Ethel, she can be sent away."

"Oh, thank you, papa! I know she will not tire me. It will be so nice to have her here, and I can play that she is my very own sister," and the little face uplifted for its good-night kiss was radiantly happy.

And so little Brownie came, with her quiet, thoughtful ways, each day creeping further and further into all their hearts.

When the beautiful spring-time came, with its buds and blossoms, bringing new strength and a glow of health to Ethel's pale face, the hearts of her parents were so thankful that God had restored their darling to health, and the little stranger had grown so dear to them with her loving ways, that they resolved to keep her always, as their own.

When Ethel's pretty spring-dresses came home, and she stood with Brownie watching Maggie as she laid them out on the bed—the delicate blue and pink—she discovered that there were also lovely little suits in richer, brighter shades, and clasping her arms around Brownie's neck, she exclaimed:

"I have asked God every day to make papa and mamma love you so that they could not send you away, and God has heard me, for see here—this little dress, and this, and this, were never meant for me; but they will look so pretty on my darling sister Brownie!"

"Oh, Ethel! do you think that I may really stay and be your sister always? I thought that when you got better, so that you could amuse yourself, your papa and mamma would send me away; and, oh, Ethel, it almost broke my heart to think of leaving you!"

"You never, never shall!" cried Ethel, impulsively.

"Besides," continued Brownie, a wistful look creeping into her brown eyes, "your papa is so kind and your mamma is so beautiful, sometimes, when I look at them, a big lump comes in my throat, and I wish they—"

"Wish they—what?" asked Ethel, as Brownie paused.

"I wish they were my own, so that I could sometimes—just once in a while, you know—put my arms around their necks and kiss them, like I used to do with my own dear mamma."

"And so you shall, shall she not, mamma?" exclaimed Ethel, as she caught sight of Mrs. Lea, standing in the door, who came to where the children were, and clasped an arm about each little form. Drawing them close to her breast, she said, in a voice tremulous with emotion, while tears gleamed in her beautiful blue eyes:

"My little daughter! Remember, Brownie, we have given you, not only a place in our home, but in our hearts, as well. Always come to me with your joys and sorrows, and try to forget that you are not my own little daughter and Ethel's sister."

And so they grew up together; the fair, frail daughter of the Leas and the pretty, dark-eyed girl who came to them from the old, brown tenement-house over the way.—*Golden Days.*

## Moses Hull On The "R.-P. Journal."

Editor Mind and Matter.

If I believed at all in special providences, I should conclude that MIND AND MATTER came into this world on purpose to take the *R.-P. Journal* out of it. At least it is doing it. It was once claimed that the circulation of the *Journal* was between twenty-five and thirty thousand; now it lacks a good deal of having that many hundred, and every day sees its subscription list and its influence on the decrease. For this, all lovers of honor and fair dealing are duly grateful. Whether your attacks have done this wholly, or whether like another kind of animal, the *R.P. Journal* is sinking itself to death may never be fully known.

I believe I never asked but one favor of the *Journal* in my life, and that I asked merely to gratify friends, and to test the *Journal's* love of equity, honor and fair dealing. The *Journal* proved true to its instincts and rejected my article. I herewith forward it to you. Of course you are under no obligation to me, yet it will be taken as a favor if you see fit to publish it.

As ever,  
MOSES HULL,  
Boston, Mass., June 27th, 1880.

## MOSES HULL ASKS FOR JUSTICE.

Editor R.-P. Journal.—

I believe I never asked a favor of you or the *Journal*. I do not now ask or desire a favor, I only ask for justice; and that, not so much for my sake as to test your fidelity to the standing motto on your first page. In former years the *Journal* denounced me very bitterly, whether it made anything, or whether I lost by the denunciation, I do not know. Under its present management there has been less of that vindictive spirit, but the leopard has not wholly changed his spots.

When the Bennett letters were published, my name was dragged into comments in a false light. Not one word told concerning me in that article had as much as a shading of truth.

Afterward, when the Second Society of Spiritualists of New York, unsolicited by myself, employed me, editorial comments were made in the *Journal*, going to show that I had brought disgrace on every other speaker who had occupied, or would occupy that rostrum. I was compared to a mad dog, etc. It appears, however, that the speakers thought, and still think differently, as the Society has more than a dozen applications from good speakers for every Sunday in the year.

My February engagement did not kill the Society, (in fact, no Society ever died or dwindled on my hands,) but made a universal demand for my services in April. The April engagement caused the Society, by unanimous vote, to call me back for the five Sundays of May. During the nine Sundays of April and May, the Society paid every cent of its former debts, hired a larger hall at a greatly increased expense, and paid its running expenses, in so much that at the end of the engagement, its Board of officers, unanimously passed the following:

"As this is the closing lecture of Bro. Hull's ministrations, we cannot forbear a word of just comment upon his course. He has given to us food, pure and unadulterated; lectures filled with instruction; profound, yet plain of comprehension; replete with logic and full of knowledge. His stock of proof seems inexhaustible, while his manner of meeting argument is fearless,—he knowing whereof he speaks; we have to thank him for strength gained; for courage added; for light in the way of truth. Would that we might give him a testimony of more value than words; our kindest wishes shall follow him, and we shall hope for his return at no distant day, that our hungry souls may be fed."

On the same day, that the above was read in a large and respectable audience, and received with a storm of applause, I bought a copy of the *R.-P. Journal*, and in it read the following from Giles B. Stebbins:

"The Second Society of Spiritualists employs different speakers, and seems to be in good condition. Mr. Weldon, the main manager, is, I judge, a man of good intentions, but has made a grave mistake in employing Moses Hull, a vulgar and notorious free-lover according to his own statement, who has never made any sign of repentance, but holds his tongue on that subject, like a moral coward, finding that it pays poorly to be a martyr and evidently wanting to get into favor again with the Spiritualists. Let him alone to go his own way."

It was to call attention to this that I took up my pen. Of course I know the *animus* which prompts all such statements as the above, but of that I will not speak. I only ask space to analyze Mr. S.'s statement—to sift out its errors.

1. "Mr. Weldon made a grand mistake."

Did he? Was it a mistake to get a man there who held a large audience from first to last? Whose moral character is without a stain? A man against whom no man, woman or child on earth will pretend to bring a charge? One who finds the society in debt, and leaves it free from debt? One who tells them, as they all say, more truths than they ever heard in their lives before? Is that a mistake? Then I submit that Giles B. Stebbins, and not Moses Hull, should have been the speaker.

2. "A vulgar and notorious free-lover."

I wish Mr. Stebbins had been more explicit. He accuses me of being vulgar. What is that? Does he mean that I am one of the common people. If so, I plead guilty. Or does he mean low, ill-bred; if so, I deny the charge, and call upon him for the proof.

I am a "notorious free-lover." Yes, I am a free-lover, not so "notorious" however as I wish I was. Is Mr. Stebbins a free-lover? Does he know of any bond-love, slave-love, or any love that is not free? If so, he will confer a favor by telling what that love is, and where it is to be found.

3. Moses Hull "has made no sign of repentance."

Repentance of what? What is a sign of repentance? Shall I go to Pope Stebbins and confess? And what shall I confess? That I have loved? Aye, that I love now? "God is love," shall I confess to a little of the God-power? I am called on to repent of believing in freedom, that greatest earthly boon; and to repent of love, the one attribute more exalting than any other. No, Mr. Stebbins, let your guillotine fall; I prefer it to an entire into your august presence at such a sacrifice as you require.

4. I am accused of "holding my tongue on that subject."

When? Where? On what occasion? Come, Bro. Stebbins, explanations are in order.

5. I am a moral coward. Ah! when did Bro. S. shall that out? How strange! the king of moral cowards calling the man of all the world, who has always dared, a moral coward! Could Bro. S.

have been "clothed and in his right mind" when he made that charge? Now, to show where the moral cowardice is, I hereby challenge Mr. Stebbins to meet me in oral discussion on the notorious free-love question.

Bro. S., here is a chance to show your courage. Meet me face to face, prove these things, or slink back into the coward's castle.

6. I am charged with seeking to gain favor with the Spiritualists. How does Mr. S. know? I have never asked Spiritualists for an appointment in my life. I am a Spiritualist—have been for seventeen years. I am not sorry; I am glad. I carry no favors. The Spiritualists and all others are hereby publicly invited to never ask me to go to their platforms to speak until they can accept me as I am, and my gospel as it is, and until they want me, because I am what I am, and because I say what I please.

Hoping, Mr. Editor, that these lines will disabuse the minds of honest Spiritualists, with regard to my seeking to ingratiate myself into their favors, and assuring you that my time is fully occupied, not only every Sunday, but every day; I subscribe myself,

"The vulgar and notorious free-lover,"

MOSES HULL.

Boston, June 1st, 1880.

[In justice to Mr. Hull, we gladly give him the hearing he asks. We shall be very much surprised if Mr. Stebbins will attempt to make good his allegations against Mr. Hull. We know nothing personally of Mr. Hull nor Mr. Stebbins; our knowledge regarding them being solely of a general character. But judging by that standard of knowledge we do not hesitate to say that we regard Mr. Hull as in no respect the inferior of Mr. Stebbins, and in many respects his superior. In saying this we do not pretend to be in sympathy with Mr. Hull, in what he calls his "gospel," for we believe in law as well as love—in justice as well as freedom—in reason as well as impulse—in social as well as in personal affection—in parental obligation as well as parental love; in a word, in that conjugal relation that the common experience of civilized peoples has shown to be, practically, the best attainable. We mean true monogamous marriage, which includes all the relations necessary to a perfect state of society. We do not, however, regard the formal and customary marriage observances as in the least essential to true marriage, that being the result of right reason, culminating in acts that are in strict accord with the perfect law of nature.—Ed.]

## Spirit Manifestations Forty Years Ago.

GRIEGLVILLE, Livingston Co., N. Y.

Forty years ago a small tenement house stood on the east side of the road leading to this village, near, and in which it was reported strange noises and appearances were heard and seen, which attracted so much attention that for several weeks the people in the vicinity would often assemble at nightfall and during the evening listen to noises somewhat like the sounds made by a man sharpening a scythe with a whetstone, and at other times like those of a person punishing a child with a heavy whip or the hand on the bare flesh. Men and boys would encircle a place in the garden, street or field, from which the sounds proceeded, and then rush to the spot without finding anything or any cause for the noises. Then suddenly they would be heard in an opposite direction and always without their causes being discovered. One of my informants says he was on a visit to the family who lived in the house, consisting of parents and several children, some of whom were adults; and that about 11 o'clock at night his attention was arrested by the opening of doors, and soon after a child came out, passed through the room and into another one, in which two adult sisters were sleeping. Immediately one came out affrighted, *Endishville*, saying the child had placed its hands over her face and awakened her out of her sleep. The children belonging to the family were all snugly in bed and asleep at the time, and there was no recognition of the strange little visitor, which disappeared as mysteriously as it came.

It was rumored in the neighborhood that the occupant of the house had severely whipped one of his children, and it had died soon afterwards. The disturbances continued for several weeks, and created so much excitement that at last the owner, who was a relative of the occupant, had the house demolished, and so ended the matter. Had our people investigated the affair, as did our Hydesville neighbors, Grieglville might have been the noted Mecca of Spiritualism, and the "Dawning Light" a different field for an artist.

Recently, in Rochester, N. Y., I had an opportunity of witnessing the new phenomena of slate-writing, without pencil or ink, only as the mystic force may exude from the clean-ball of a finger on the instant. Mr. Harry Powell was the medium. I have on my book slate written under absolute test conditions this message to me:

"Brave, me tell you that you will have much good time."

"TRUCUMSEN."

To a certain scholarly professor, who is claiming before audiences to exhibit by sleight of hand all the spiritual phenomena, a polite request was written, to get down off the fence; and under this a rough sketch of a fence was made, which was very significant to those who knew the professor. Mr. Powell had no knowledge of this man until after the writing was given. Besides, as you no doubt know, his writing is done in an unconscious trance state and is doing good service.

FRANCIS RICE.

J. G. Truman, Mazo Manie, Wisconsin, writes: "Thanks to you for publishing my little communication in your valuable paper, also for package of papers. And permit me to say that I think that you are doing great service to humanity in striking vigorous blows at our spirit enemies. I have been for several years engaged in efforts to build up some organization of society on the principle of justice and love to all, and have been in a number of different attempts at communism; but whenever anything of the kind looked like success, the powers of darkness sent their emissaries under the guise of friendship, to bring discord and dissolution. The spirit enemies of Spiritualism are enemies of every work that is calculated to bring justice and freedom to mankind. Every defeat which they suffer clears the way for progress in all the affairs of life, and especially to the direct attack which you make upon them, laying the ax at the very root of the tree, is destined to be of incalculable benefit to our race. Already I see evidence that their power is being weakened, and I believe that the day is not far distant, which shall bring something great and glorious to the human family, and more than the dreams of poets and philosophers will be realized."



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

June 29th, M. S. 32.

JAMES THORNTON.

GOOD MORNING, SIR:—By most people, this would be looked upon as very unnatural: I mean my spirit speaking through this man. It is just as natural as any other law that governs the matter of this universe. It is a law that I did not understand as a mortal, but I do understand it as a spirit. It is absolutely necessary, in spirit-life, to know this method of communication. Without it you float in dreamy nothingness, spiritually. You are impelled by a motive, and unless you break the chain that binds you to earthly things your spirit cannot advance. It is strange but true, that any earth-bound spirit has to come back and communicate in this way, or some other way, for the enlightenment of mortals, before they can expect to make any advance. I have been compelled to learn these facts, right speedily, because there is an ambition within me to rise, which was thwarted when I was a mortal, and which is the impelling power of my spirit. My coming here, to-day, is my first step towards reaching those plains, where happiness and justice reign supreme. It would be useless for this communication to be given to any of my relatives, for, in a religious sense, they would be totally unable to comprehend it. There are minds, in mortal forms, so narrow and contracted that they will never learn anything spiritual, until they are transferred to spirit-life. I thank you for giving me this privilege, for I had no where else to go to fulfil the law, to which I have alluded. Whether mortals appreciate these communications or not, the spirits do, for since your opening of this intercourse, you have sent hundreds of spirits as missionaries among benighted spirits over here. My name, when here, was James Thornton, Newport, Ky. About one year in spirit-life.

["Wild Cat," the Indian guide said: "He seems as if he died of some wasting disease."—Ed.]

MARY WOOD.

GOOD-DAY, SIR:—It is three years since I entered this after-life. I was an old woman of eighty-six. I had seen my full share of the troubles of this earthly life, and was glad when my earthly pilgrimage was over. I return, to-day, like all the rest that come here, to say that, in the Christian religion, I have neither seen that peace nor happiness that they proclaim so loudly on this side of life. I have seen lots of spirits who are wandering around seeking for the "Lamb of God," but I have never yet met one that has found him. In my wanderings, I met a spirit who said "I can set you free, if you will follow my advice." She said that her first step toward spiritual-happiness was by returning here and communicating as I speak to you to-day now, and the name of this spirit was Richardson. It was at Saratoga, and it is through her advice I am here to-day. If this reaches any of my friends, I would say to them, if they want a happy spirit-life they had better strive to do good, rather than to expect help from a "Lamb of God." I lived in West Deerfield, Mass., and my name was Mary Wood. That is all I will say.

ANNIE E. COLE.

GOOD MORNING, SIR:—While in the mortal life I often read of that place or "hourne from which no traveller returns." The man who uttered that was spiritually blind, for there never was a time since man died upon this planet that spirits have not returned. In fact by far the greatest portion of them never get away from here. They seem to live right here; and, strange to relate, I have seen thousands that are not aware that they are spirits. They imagine they are still going through all the daily routine of mortal life. Why is this, in the course of eternal justice, allowed? The answer is plain. It is this: it is the punishment of their own selfishness. They have so stamped that delicate, sensitive thing called the spirit with the coarse, sensual things of earthly life, that they have killed out, for the time, all pure spirituality. This is the hell that I have discovered, as a spirit. I was only thirty-six years old at the time of passing away, and was a full believer in the religion of Jesus Christ. This religion, since passing to spirit-life, has been nothing but a hindrance to my spirit—leading me astray, to race after phantoms, when I should have been studying the ways of the true God, which is the law of cause and effect. To all who are now in the mortal state I would say, beware of clouding your spirits with this impossible to be attained idea of a Saviour. It is only a clog to your spiritual advancement. My name when here was,

MRS. ANNIE E. COLE,  
Providence, R. I.

[Wild Cat said: "She is a tall, slim person, and seemed very much like a lady of good education, and that she went to spirit life in 1877.—Ed.]

VENTIDIUS BASSUS (A ROMAN.)

I GREET YOU, FRIEND:—The time when I existed in mortal form was B. C. 40 to 89, in the time of Julius Caesar and Marc Anthony. I rose from the lowest position, in the streets of Rome, to be a so-called conqueror. Why so-called? Because those wars were not carried on for any really good purpose. All they had for their object was to satisfy lust of power and lust of gold. Can a man be happy with an earthly record like this? Yes; if he does all in his power, as a spirit, to atone to those whom he has wronged. To change from the subjects of wars to gods. Ah! they were rare fools in those days. They set a god up to-day and knocked him down to-morrow. In fact, it was a source of great revenue to the priests in those days, to manufacture a new god to govern every day in the calendar. When I was in the lowest state, possible here, I worshipped these man-made gods; but as I rose, step by step, towards the higher positions in the Roman army, the less I believed in their gods. The priests in my day were just the same canting, hypocritical and licentious class that you have to-day. If you called upon them for any proof of the divinity of their gods, then at once they began to excite the rabble against you, and, in this way, some of the best men, of my day, were killed through the machinations of priests. I am glad I can come forward and speak to you, and show what a fearful state of religious demoralization existed at the time of my mortal career. After losing all faith in priests, I lost all interest in their gods; and with a stern determination I resolved to live out my life honestly, without regard to anything that was to occur thereafter. In fact my spirituality, by being outraged, had changed me to a materialist, as you

now understand it; but then I had only a faint conception of it. As there are others here that wish to speak, I will say, I was known as Ventidius Bassus; I was general under both Julius Caesar and Marc Anthony.

[We take the following account of Ventidius Bassus from the *Nouvelle Biographie Generale* which we translate, not finding any reference to such a historical character in any of the English or American Biographical Encyclopedias.—Ed.]

"Ventidius Bassus, a Roman General lived in the century before Christ. He was born in Picenum, Italy, of obscure parents, according to the secondary authors that speak of him. One circumstance would give rise to doubts of their testimony. His mother, made a prisoner, at Asculum, in the civil war, figured at the triumph of Pompeius Strabo, in the year 80 before Christ. It is known that the sad role of having to accompany the chariot of the conqueror, had never been assigned to an unimportant captive. Ventidius then quite young and fallen into almost a servile condition, owed his elevation entirely to his energy and intelligence. It appears that he gained a livelihood by hiring mules and vehicles to the magistrates who journeyed from their provinces to Rome. The surname of Muliteer remained with him and the wits of Rome did not fail to recall this to his memory when he attained the first dignities of State.

"We read in Aulus-Gellius:

*Nam multos qui fricabat consul factus est.*

"Ventidius accompanied Caesar into Gaul and in an inferior position rendered himself so useful that Caesar entrusted him with important missions during the civil war, and caused him to enter the Senate. Ventidius was designed for Praetor in B. C. 43 when his commander perished by assassination. He remained faithful to the memory of the dictator (Caesar) and joined Anthony in the war against Brutus. The agreement between Anthony and Octavius which was at first opposed, soon led to the union of all the partisans of Caesar against the republicans, and in the distribution of dignities which soon after took place, Ventidius was named Consul in place of Octavius, who was dismissed from the consulate. He remained as lieutenant of Anthony in Cis-Alpine Gaul, and found himself in an embarrassing position, when Fulvia, wife of the Triumvir, and the Consul L. Antonius, her brother, broke with Octavius. Being ignorant whether this taking up of arms was approved by Anthony, he made only weak efforts to succor Perouse, and remained on the defensive, awaiting the return of his general from Italy. Anthony arrived only after the taking of Perouse and made terms with Octavius. In the absence of the Triumvir, one of the later Republican chiefs, Labienus, attempted to reconquer Syria with the help of the Parthian. Ventidius was sent, in all haste, into that province; beat the Parthians, and compelled Labienus to fly almost alone before him. Then, by some false device, he deceived the king of the Parthians, Pacorus, as to the side on which he intended to attack him, and by means of that stratagem he concentrated his forces near the place where the Parthians had crossed the Euphrates. Pacorus was conquered and killed. Instead of pursuing the Parthians beyond the Euphrates, Ventidius marched against Antiochus, king of Comagene; and he was about to force it to purchase peace at a dear price when Anthony arrived. The Triumvir seemed to have seen with a jealous eye the success of his lieutenant, and hastened to dismiss him. Ventidius returned to Rome, where the Senate accorded him triumphal honors. From that time nothing is known of him. Perhaps he died shortly after; perhaps he was left aside. With the greatest military talents Ventidius always remained on a lower plane. The humbleness of his first condition never ceased to weigh on him, even in a time when political overturnings rendered less prominent the distinctions of rank. Read that communication from Ventidius Bassus in view of the fact that neither the medium nor myself ever heard of such a character, and doubt, if you can, its genuineness and authority.—Ed.]

APPIANUS JUNIUS SABINUS.

I GREET YOU, FRIEND:—There are about a hundred years between myself and the previous speaker. I lived a hundred years later. I was a Roman, both in the time of Trajan and Domitian, and acted as consul. My principal reason for coming here to-day is, because, a friend of mine was here, and gave a communication. That friend was Frontinus. In all my examinations of the different religions, then existing, either in Syria, Italy, or in Gaul, I found this—that the more savage, the nearer to a state of nature that men lived, they had a more just idea of the great Infinite Power than all the priests of Egypt or Rome. They had their mediums who fell in trances and communicated with their departed friends. This was, in its purity, among the savages, but in Rome, in those splendid temples, it was used only by the priests, who gained all knowledge, and who condemned the people if they tried to get knowledge in the same way. There was not a Christian at that day in Rome; because there was great proselyting going forward and those engaged in this were mostly Communists. There was, in reality, no religion at all in my day. Religion was only used by demagogues, and pretenders of different kinds, to enslave the ignorant. The Essenes recruited, at Rome, from the lower order of Jews. There were, also, other communities in Greece, Egypt and Arabia, and they were all worshippers of the Sun, after the Parsee fashion of to-day. But no kind of worship, as a general thing, was ever punished in Rome, until it became Christianized. Christians were the first bigots who persecuted people for their beliefs. Why, in my day, in Rome, we would as soon have thought of cutting a man's head off for asking for bread as to think of killing him for his religious belief. The only way that men incurred any difficulty in matters of religion was to insult, or mock, one of those priests in the most ignorant section of the city. Then harm might have come to them. With my friend, Frontinus, I wish you success. I wish that the truth may be brought forward. Stand firm until the fact that we are the same thing out of the body as when we are in it, is known of all. You are as much a spirit now as you ever will be. Out of contention and strife will come peace and happiness. Truth ever becomes more refined, the more it is tried. Strike deeply at erroneous teachings. There is only one fact wanted to regenerate all mortals, and that fact is, that you belong to nature in the aggregate and it is impossible for you ever to be lost. You having nothing to fear, but every thing to gain by what is called death when it comes in the regular course of things. It is this fact to which when learned will advance Spiritual-

ism. I do not like that word modern—neither do I like the word ancient. Pure Spiritualism has existed in all times. It will grow brighter and brighter, and none can stop it. When it triumphs, it will make mortals and spirits happy. I was known when here as Appianus Junius Sabinus, A. D. 84.

[We infer that the above communication comes from the spirit of him who is known in history simply by the name of Appianus. We can find no reference in any other Appianus with the surname Janius Sabinus. We glean the following facts concerning him from *Smith's Dictionary of Biography and Mythology*.—Ed.]

"Appianus was a native of Alexandria, and lived at Rome during the reigns of Trajan, Hadrian, and Antonius Pius. There are hardly any particulars of his life, for his autobiography, to which he refers at the end of the preface to his history, is now lost. In the same passage he mentions, that he was a man of considerable distinction at Alexandria, and afterwards removed to Rome, where he was engaged in pleading causes in the courts of the Emperor. He further states, that the Emperors considered him worthy to be entrusted with the management of their affairs; which Schweighauser and others interpret to mean, that he was appointed to the office of procurator or praefectus of Egypt. There is, however, no reason for this supposition. We know from a letter of Fronto, (Frontinus) that it was the office of Procurator that he held; but whether he had the management of the Emperors' finances at Rome, or went to some province in this capacity, is quite uncertain." (Appianus tells us in his communication, that the position he held was that of Consul, the highest judicial office at Rome, under the reigns of Trajan and Domitian.) "Appianus wrote a Roman history in twenty-four books, on a plan different from that of most historians. \* \* \* We possess only eleven of these books complete. His style is clear and simple, but he possesses few merits as a historian."

[It would seem then that Appianus was a contemporary of Frontinus, and being of a literary turn, was undoubtedly one of those learned men that made the home of Frontinus a frequent resort. That he should speak of his association with Frontinus in spirit-life was therefore quite natural. But the most important part of that communication is its positive denial that there was anything called Christianity at Rome as late as the reign of Domitian at the beginning of the second century of the so-called Christian era. Besides, Appianus positively testifies that among the rudest tribes spirit communion was understood and practiced in his day. Again, he tells us that the Essenes were busy at that time in Rome, in proselyting the lower Jewish classes to their communistic practices and sun-worshipping religious observances. As the Christian writers have left no stone unturned, to show that the Essenes were Christian ascetics, devoted to monkish exclusion from the world, we may naturally conclude that Christianity had its origin among the sun-worshipping Essenes of Egypt, Syria and Mesopotamia. View the communication as we may, it is of great value as throwing light on the state of affairs at a time when what has since been called Christianity was taking shape at Rome, in which city it still has its central seat.—Ed.]

#### From the Shadowy Shore—What Mrs. Anderson Saw in Chicago—Flower Phenomena—Writing Not Done With Hands.

Having just returned from the great city of conventions, I beg to turn from the political scenes of passion and strife to tell something of sights not found there in delegates' rooms and committee reports—something that carries one beyond the turmoil of life to deeper thoughts of a future stage of action for human beings. I visited Mrs. Simpson, the medium for slate writing and flower phenomena, in her own home, surrounded by four children and an excellent husband, that lends attraction to the domestic circle—24 Ogden avenue, being one of many tenements in one of "Chicago's fine stone blocks," opening on Union park, is just the place for spirit communion, quiet and charming at this season of nature's best appearing. Mrs. Simpson's tidy and tasteful seance room, dedicated to the invisible intelligences that manifest so wonderfully, displays especially her Indian guides' preference for red—the carpet hangings, and stuffed birds, etc., all in accordance with the spirit taste, fully repay the medium for gratifying this peculiar love of one color, as the visitor never leaves without some mark of power not to be attributed to Mrs. Simpson. I took two slates that were bound with braid used in schools and sewed them together, after cleaning them perfectly while Mrs. S. was out of the room; on her returning I placed the slates under the table myself, letting the opposite edge be even with the table (a small quartette) that she might just place the top of her fingers under the slate, the thumb on top of the table. At once I heard the sound of writing and felt it distinctly; three raps designated the writing finished. I drew it out at my side of the table and cut the threads, and found a communication, the letters towards myself, therefore upside down from the medium, and by a scientific exaction, the writing was just the shape of my hand, even a word separated as one finger happened to be apart from the others, giving a cue to the laws of magnetism, not found in books. I asked for an explanation. The invisible gave it to Mrs. Simpson, that the heat from my hand penetrated the slate, enabling them to write more easily. So taking the form of the hand that imparted the subtle element requisite for writing.

A lady friend stopping with me had a sitting, and the flowers were produced. As I cared more for the power to be used in giving me words from "the other side," I did not receive this beautiful gift. The lady was a fine botanist herself, but had a flower that none of the party had ever seen, neither herself had found such in her studies—brought, as the Indian said, from a distant country, but so much we were obliged in our ignorance to accept his word, which we had no right to dispute, not being qualified to give a better solution of the mystery.

I met a gentleman that had the sign and password of Freemasonry given him, that he knows Mrs. Simpson could not possibly understand, being a woman, but the spirits could reach him by this peculiar method of unfolding secrets of his order. Friends giving name in full as with Mrs. Eldridge, the slate writing medium of St. Louis; so Spiritualism advances to confound the skeptics that yield so ungraciously their preconceived opinions. —A. T. Anderson in *St. Louis Daily Times*, 15th inst.

## LIBERAL LEAGUE NEWS.

—The latest auxiliary League chartered 195, Elgin, Kane Co., Ill.

—Lyman C. Howe and John Greenhow will address the Friends of Progress at a basket picnic North Cuba, N. Y., July 3d and 4th.

—Samuel Cosad, Jr., has been appointed Recording Secretary of the New York State Free thinkers Association in place of E. M. Sellon, who has removed from the State.

—T. C. Leland, of New York City, proposes to use his pen, in the *Truth Seeker*, in behalf of the National League movement. Mr. Leland is an able and efficient advocate of any cause he espouses.

—The Board of Directors of the N. L. L. has appointed Willis McDonald, of Walla Walla, Washington Territory, to represent that Secretary on the executive committee of the Society. Mr. McDonald has appointed as his associates Ed. Orcott of Palouse City, John Cochran of Vancouver and H. W. Hendricks of Seattle.

—The Hornelsville, N. Y., Liberal League is making extensive arrangements for the annual Free thinkers' Convention. Dr. Shattuck's fine opera house has been engaged; also the village park, in which will be erected a large platform for the speakers and singers, and seats arranged for many thousands of people. The park is well shaded by large maple trees and located in the centre of the town. The first class hotels will board for \$1 per day, and hotels and boarding-houses for 75 cents. In fact everything will be done to make the convention a success.

—Thousands of our German citizens are in sympathy with the Liberal League movement, and to accommodate this class of Liberals the Board of Directors of the N. L. L. has just issued a pamphlet in the German, containing the constitution of the N. L. L., the resolutions and platform adopted at the Liberal League Congress at Cincinnati last September, the names of the officers, forms for organizing Leagues, etc. The pamphlets can be obtained free of cost on application to A. L. Rawson, Sec. N. L. L., 19 Lafayette Place, New York City, or to myself.

—Mr. F. F. Follet, of Rockford, Illinois, who has recently been appointed to represent the State of Illinois on the Executive Committee of the N. L. L., has just issued an interesting address to the Liberals of his State, asking for their aid in the work of organizing the Liberals of the State into auxiliary Liberal Leagues. Bro. Follet proposes to travel through the State and speak in favor of the League movement, and sell Liberal books and take subscriptions for *MRD AND MATTER* and the *Truth Seeker*. I hope that every friend of the League movement in the State will come to his aid; and a good way to commence is for each Liberal in the State, so soon as he reads this item, to send his or her name, with ten three-cent postage stamps, to F. F. Follet, P. O. Box 263, Rockford, Ill.

H. L. GREEN.

## Schoolcraft Meeting.

The second annual meeting of the Michigan Mutual Benefit Association of Spiritualists and Liberalists convened in the beautiful island grove at Schoolcraft, Mich., June 18th, at 11 A. M. A heavy thunder shower in the morning prevented many from attending; however, some eight hundred people from the surrounding country came with loaded baskets, and eager faces bespeaking the general sentiment that at this time is permeating the grand field of spiritual and liberal thought, and bringing with them the assurance that though "nature's artillery" had somewhat interfered with the arrangements, nothing could deter those noble men and women from listening to the rich spiritual and intellectual feast that had been prepared for them.

The meeting was called to order by that noble champion of free thought, Mr. L. S. Burdick. Mrs. Olie C. Denslow, of South Bend, Ind., gave a cordial greeting to all by singing a fine inspirational song entitled "Good morning, friends." After which Mr. J. H. Burnham, of Saginaw, was introduced, who gave a brief but interesting address. He began by stating the objects of the meeting, and further said: "As Spiritualists and Liberalists we ask and demand the inalienable rights to think for ourselves without the consent of the priesthood." Showing in a clear and forcible manner that, though Christians may endeavor to block the wheels of eternal progress as much as they please, the light of science has illuminated the minds of men and women, until we need not fear the threats of the ecclesiastics. The moral cowards of to-day are the only blocks in the way of the advancement of the best growth and highest possibilities to be attained by us as men and women.

Morning session closed with a song by Mrs. Denslow. Tables were then spread, and, judging from the smiling faces and happy voices that greeted us on every side, we think we are safe in saying that all felt "twas good to be there." Mrs. R. Shepard, the founder of the M. M. B. A. was the first speaker of the afternoon, who entertained and interested the large audience for over an hour, with one of her richest inspirational discourses. Subjects given by the audience, were, "What is Hell?" "Man Made Religion." The speaker admirably disposed of the former subject by briefly stating that hell is a condition of unrest.

As usual with Mrs. Shepard, her discourse was replete with golden thoughts from the upper spheres; elucidating in a clear and masterly manner the truths of our spiritual philosophy, based upon scientific facts. Mrs. S. was followed by Mr. Burnham, who gave one of his most eloquent and spirited addresses on the influence food and climate has over the religions of the day.

Mrs. Shepard closed the exercises of the day with a beautiful impromptu poem, improvised from the following subject given by the audience, "Tell us the truth." The speeches of the afternoon were interspersed and enlivened with choice songs by Mr. Denslow.

Meeting adjourned at five P. M., having proved a success in every way, despite the clouds of the morning. Mrs. Ida A. McLin, Secretary of M. M. B. A. of S. and L., Paw Paw, Mich., June 17, 1880.

## Married.

In Auburn, N. Y., June 20th, 1880, by Rev. J. H. Harter, Alfred George Walters, Professor of music and modern languages, and Mrs. Sarah A. Nan Note, all of Auburn, N. Y.



## MIND AND MATTER.

PHILADELPHIA, SATURDAY, JULY 3, M. S. 88.

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J. M. ROBERTS PUBLISHER AND EDITOR.

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## COL. BUNDY PERSISTS IN HIS COURSE.

In the last issue of the *R.-P. Journal* there is a  
leading editorial article entitled "Personalities—  
Harmony—Harmony." We take the following par-  
agraphs from it as they contain the ground of the  
article in question. The editor says:

"Our aim and effort is to promulgate a spiritual philoso-  
phy and a natural religion, to give the beautiful facts of  
spirit presence, to hold high and sacred freedom of thought  
and fair discussion for all, to advocate all wise reforms, in  
the full faith in the capacity of man for progress to a higher  
and wiser life, here and hereafter. We feel it of high im-  
portance that this broad field of investigation should be kept  
as free as possible from fraud or unworthiness, and from  
dangerous theories leading to immoral practices."

"Aiming to avoid all petty personalities, we have, in a few  
cases only, felt obliged to show up the unworthy, to expose  
frauds, to warn against bad teachings by 'wolves in sheep's  
clothing,' and have been denounced in public, and talked of,  
not in a complimentary way, in private, by some well mean-  
ing but mistaken people, and by others whose course may be  
explained in the words of an old couplet:

"No rogue e're felt the halter draw  
With good opinion of the law."

Now, we ask of those of our readers who have  
followed the course of the *Journal*, since it has  
been under the control of Col. John C. Bundy,  
and since the murderous assassination of its real  
founder, Stevens S. Jones, whether that journal  
has done ought "to promulgate a spiritual philoso-  
phy and a natural religion?" If so, when,  
where and how has it done it? We have followed  
the course of that paper closely, and we have  
failed to discover the faintest evidence of any  
such "aim and effort" on the part of its editor.  
We have read the professions made over and over  
again, that the aim and object of the editor of the  
*Journal*, was to purify Spiritualism, and place it  
on a level with the moral status of the *Journal*  
and its editor, but we have never been able for  
the life of us to perceive how placing it upon that  
level would purify Spiritualism or promote mor-  
ality, philosophy or religion. We cannot con-  
ceive what greater calamity could overtake Spirit-  
ualism, than that it should be dragged down to  
such a deplorable level of selfishness, pharisaical  
cant, and hypocritical untruthfulness. Because  
we have done our best to save the cause of Spirit-  
ualism, from the just consequences of such a deg-  
radation, we have been charged with a love of  
quarrelling and contention, which has never been  
among our acknowledged failings. We do not  
claim to be perfect, by any means, but a love of  
contention is not among our short comings. No  
one will rejoice more than we will, when a sense  
of duty will allow us to retire from all public  
strife.

Again, we ask; where, when, and in what man-  
ner has the editor of the *Journal* shown that he  
aimed to grant "high and sacred freedom of  
thought and fair discussion for all, to advocate all  
wise reforms?" He has allowed no one, through  
the *Journal*, to criticise his public treatment of  
those against whom he has hurled, whenever  
opportunity offered, his shafts of personal malevo-  
lence. Never has any editor within our knowl-  
edge, whether conducting a Spiritual or an Anti-  
Spiritual paper, ever shown more disregard of the  
plainest rules of justice, honor and fair dealing.  
It is, besides, a well known fact that Col. Bundy  
has persistently refused to allow anything to ap-  
pear in his paper that was opposed to his publicly  
declared plans and purposes. To such an extent  
has he carried this one sided warfare, that with  
the exception of a small number of prominent  
persons who are dependent on him for his editor-  
ial all favors, have become utterly disgusted with  
his persistent unfairness.

What "wise reforms" has the *Journal* been ad-  
vocating? We can recall none. We do, how-  
ever, recall the fact that Col. Bundy has persist-  
ently sought to create the public impression that  
Modern Spiritualism is the hot-bed in which origi-  
nates the most horrid moral fungi that render  
it an object of disgust and loathing. If Colonel  
Bundy asks us to produce the facts which justify  
this statement we will give up our columns for  
that purpose. We have persistently protested  
against this most unwarrantable and suicidal con-  
duct without so much as a word of reply from Col.  
Bundy. We have therefore the right to conclude  
that he was wilfully and designedly seeking to  
defame Spiritualism and make it appear a source  
of the vilest moral corruption.

The alleged ground for this most pernicious ed-  
itorial course is thus stated by Col. Bundy. He  
says: "We feel it of high importance that this  
broad field of investigation should be kept as free  
as possible from fraud or unworthiness and, from  
dangerous theories leading to immoral practices."

Now to show that there is not a particle of sincer-  
ity in that declaration, we point to the editorial  
course of Col. Bundy, who has resorted to every  
means possible to make "fraud and unworthi-  
ness," on the part of Spiritualists and mediums,  
appear to exist when there was not a particle of  
just or truthful ground therefor. We have ourself  
been made the object of the most scandalous false-  
hoods and misrepresentations on the part of Col.  
Bundy—falsehoods and misrepresentations that  
we have time and again exposed, without any re-  
ply or retraction on the part of Col. B. We have  
over and over again been represented by that ed-  
itorial slanderer with having been corruptly con-  
cerned with mediums in practicing fraud in the  
name of Spiritualism. A baser falsehood and a  
grosser editorial fraud was never committed than  
was this attempt to make us appear dishonest,  
and to destroy our credit as an advocate and  
defender of Spiritualism. Failing to accomplish  
anything in that direction, Col. Bundy has sought  
to create the impression that we are insane and  
incompetent to judge rationally as to what are  
and what are not intelligible facts. In this Col.  
Bundy has been equally unsuccessful, and we  
truly pity his humiliation and disappointment;  
but we insist that Col. Bundy is not the faithful  
and worthy friend to Spiritualism which he pro-  
fesses to be, but which he does little or nothing  
to show by his actions.

Is it true that Col. Bundy has been "aiming to  
avoid all petty personalities?" If it is true, it is  
astonishing how little Col. B. is capable of coming  
anywhere near to what he aims at. We have  
been amazed to see how fertile Col. Bundy has  
been in his ingenuity, to find occasions for not  
"petty personalities," but the grossest, most un-  
just and intolerable personalities that an editor  
could indulge in. Were we to adduce the proof  
of this fact, it would require more than one num-  
ber of this paper to contain it. Col. B. says: "In  
a few cases only, we have felt obliged to show up  
the unworthy." Who, Colonel Bundy, were those  
unworthy ones? It is your duty to name them.  
We know that you have assailed ourself and many  
others who are your peers in every worthy respect,  
and your superiors in every thing that constitutes  
true worthiness. Do you include us in your list  
of unworthy ones? If so, we have not a word to  
reply. Our public and private acts must and will  
answer your groundless imputation. If Colonel  
Bundy had been the severe stickler for worthiness  
that he pretends to be, he would have set about  
rendering himself qualified to judge the worthi-  
ness of others by consistently showing that he was  
himself worthy of the regard of any truth-loving  
or honest person. Col. Bundy will yet learn be-  
fore he is much older, that the public have come  
to know, from long experience, that the basest  
hypocrites are those who prate the most about  
their virtues, and who constantly strive to lower  
the standard of morality on the part of others. In  
the light of Modern Spiritualism, profession is  
nothing—actions everything. Tried by this  
standard of moral worth, we may leave the ac-  
cuser, Col. Bundy, and those he has accused, to  
the public judgment. Who are the "frauds"  
that Col. Bundy has "exposed?" Who are the  
"wolves in sheep's clothing" against whose "bad  
teachings" Col. Bundy has warned his readers? Let  
him specify, as he can, and as he dares to do.  
Generalities will pass for nothing in this work  
of general defamation and mud-slinging against  
Spiritualists and Spiritualism. Who are "the  
rogues" and what "the law" to which you refer?  
Do, for consistency's sake, if for nothing else, give  
one fact to justify your wholesale slanders. If  
you mean that those who regard your course with  
disgust and contempt are rogues, whose unfavor-  
able opinion of you as a man and editor you seem  
so justly to feel, then are there vastly more rogues  
than honest people, according to your pretended  
standard of honesty.

In order to do Col. Bundy full justice, a thing  
he has never had the manly honesty and fairness  
to grant to ourself, or to any other person whom  
he has assailed, we cite Col. B. as follows:

"The cry of these people who so dislike personalities (and  
yet who are so full of personal criticism towards us) and who  
talk of harmony and charity (yet denounce us regardless of  
both, and often without reading our statements) is that we  
are the enemy of mediums. Is he who exposes knaves an  
enemy to honest men and women? We have ever upheld,  
and intend to do so in the future as in the past, the many  
true and devoted mediums in this and other lands, as our  
pages bear weekly witness."

Now, we demand again, for the twentieth time,  
the names of the knaves that Col. Bundy has  
exposed, and of the true and devoted mediums, in  
this and other lands, whom Col. B. has upheld.  
Is it not about time that he should name those  
whom he alleges are knaves and exposed by him in  
order that all mediums may not be affected by his  
wholesale and indefinite accusations? Col. Bundy,  
just for once, deal in good faith with your readers  
and give them this information. You will then  
be entitled to some little credit for editorial hon-  
esty—not otherwise. We have had more than  
enough slander by the wholesale; let us have a  
little in detail. If you cannot give us that, ac-  
knowledge your dishonesty, openly. If you re-  
main longer silent on that point we will construe,  
as will the public, that silence as your confession  
of guilt as a slanderer and an enemy to truth.

Col. Bundy travels entirely out of his way to  
make Spiritualism responsible for the so-called  
Free Love movement, which, under the leader-  
ship of Mrs. Victoria C. Woodhull, served to con-  
stitute a subject of public discussion some years  
since and with which some Spiritualists were  
identified. What Spiritualism had to do with

that movement, when it had some vitality, we  
would be glad to have Col. Bundy explain. It is  
about as rational for Col. Bundy to seek to render  
Spiritualism responsible for the social conduct of  
his predecessor and father-in-law, Stevens S. Jones,  
as to render it responsible for the unlawful or im-  
moral conduct of any other Spiritualist, or class of  
Spiritualists. Spiritualism, as we have always in-  
sisted, has no other basis than the phenomenal  
facts which demonstrate its fundamental truths.  
Had it no other support than the conduct of those  
who are convinced of its truth, it would rest on a  
foundation as unstable as the ever changing sands  
of the ocean's beach. If those who identified  
themselves with the "Free Love" movement,  
when it was actively propagated, were Spiritual-  
ists; they did not cease any the less to be Spirit-  
ualists; otherwise the *R. P. Journal* was not a  
spiritual journal when conducted by the practical  
free-lover, Mr. Jones. It is true Mr. Jones pre-  
tended to be terribly opposed to "Free Loveism,"  
as represented by Mrs. Woodhull and her com-  
peers on the rostrum; but he saw no inconsis-  
tency in editing a spiritual journal while practicing  
"Free Lovism" *a la Jones*. Col. Bundy was, how-  
ever, acting consistently, as a pretended anti-Free  
Lover, when he allowed the assassin of Mr. Jones,  
his kinsman and predecessor, to escape the conse-  
quences of his murderous act, without an effort to  
enforce the law against the man whose desperate  
act made him editor of the *Journal*. It is true that  
Dr. Pike was acquitted on the plea of insanity, but  
there was little or no attempt to question that  
plea. Dr. Pike was never considered an insane  
person before he committed that act and he was  
not shown to be any more insane afterwards than  
he was before. The only conclusion to be reached,  
therefore, was that according to Col. Bundy and  
those whose duty it was to appeal to the State for  
justice in that case, regarded murder as the proper  
remedy for "Free Love" practices. If we were  
the editor of the *R.-P. Journal*, under the circum-  
stances, we do not think we would be so weak and  
foolish as to keep public attention drawn to that  
deplorable episode in Spiritual journalism. But the  
wisest men may differ about a matter even of that  
apparent clearness, as is shown in this difference  
of judgment between Col. Bundy and ourself.

We ask Col. Bundy, if Mr. Jones was alive and  
conducting the *Journal* as he would be, to-day, but  
for the terrible conspiracy that ended in his death;  
whether he, Col. B. would insist that Mr. Jones  
should leave the Spiritualists ranks? He did not  
do so when Mr. Jones was living—it is, therefore,  
natural to conclude that he would not do so now  
under the same circumstances. The fact of the  
matter is, that Col. Bundy is no more sincere in  
his pretended hatred of "Free Loveism," now,  
than he was then. Col. Bundy has assured his  
readers, that he was the trusted and confidential  
friend and adviser of Mr. Jones, while the latter  
edited the *Journal*, and must have known how  
hollow and insincere were the assaults of that  
paper upon those who were "Free Lovers" only in  
theory. Better leave the "Free Love" business  
alone Colonel. It has nothing to do with Spirit-  
ualism. In view of the facts we have referred to,  
we ask, what truth there is in the following as-  
sertion: "In regard to the 'free love' movement,  
our testimony has ever been against it." What  
word of condemnation of the conduct of Stevens  
S. Jones, as a practical "free lover," and a most  
notorious one at that, among all the Spiritualists  
he now condemns, has he ever published? We  
venture to say not one. This editorial upstart is  
not the person who will be allowed to say who  
shall or shall not occupy the front or the back  
seats, in Spiritualism, as he is weak enough to  
attempt to do. Was ever editorial insolence car-  
ried to a greater stretch than in the following  
sentences:

"If any who were its ('free love's') open and leading ad-  
vocates, but who keep silent because too cowardly or too  
cunning to be martyrs, yet have no word of retraction, or  
give no sign of repentance, seek to crawl back into our  
ranks, they need expect no aid and comfort from us. We  
prefer to uphold the tried and true, the noble and brave men  
and women among us as our teachers and mediums, and let  
the others 'take a back seat' in silence, until they bring forth  
fruits meet for repentance."

In view of this impotent attempt at editorial  
dictatorship and censorship we are induced to ask:

"On what meat does this our Caesar feed,  
That he has grown so great?"

Is it any wonder that the *Journal* should be in  
the desperate plight that Col. Bundy admits it is,  
in view of this manifest incompetency for his po-  
sition? It is perfectly useless for Col. Bundy to  
earnestly ask the aid and fraternal spiritual sym-  
pathy of the people in the efforts of the *Religio-  
Philosophical Journal*, such as we have herein criti-  
cised. No right thinking person can have any  
sympathy with such unfair and dishonorable  
efforts to cast suspicion and doubt on that which  
is true, and create prejudice and enmity among  
those whose interest and duty it is to work to-  
gether to promulgate the naked truth. When  
Col. Bundy has shown by his actions, that he is  
possessed of even a moderate share of "moral  
integrity and purity," he will then have presented  
some claim of propriety in seeking to detract from  
the moral integrity and purity of others. Talk is  
cheap—too cheap by half, or there would be less  
of it. Let us have something else Colonel, if only  
for a change. Col. B. reminds us of the Mississippi  
flat-boatman, who having grounded his river craft  
on a bar, resorted to the ruse of holding a reli-  
gious meeting on his boat, in order to cant it into  
the water by the weight of those who should as-  
semble in pursuance of his announcement. He  
got them on board at the appointed time, and

began an incoherent flood of words, interspersed  
at short intervals with the refrain, oft re-  
peated, of:

"And he played on a harp of a thousand strings  
—spirits of just men made perfect." As he re-  
peated that refrain for the fiftieth time, his boat  
began to slide from the bar, and calling on his  
hearers to jump for the shore, he floated on his  
way. The analogy is not, however, perfect, for  
Col. B.'s refrain seems to be:

"And I play upon a harp of one string, to wit:  
Virtue I never possessed."

We shall be glad if Col. B. has not run his craft  
too hard aground to ever float again. If he has  
not, we know he will do so yet by his wild and  
reckless stering. Better let some honest, sincere  
Spiritualist take the steering oar in hand, before  
it is too late. The waters you are passing through  
Colonel, are beset with bars, and requires the  
skill of a master pilot. Mr. Francis has had the  
experience you lack, why not give him the helm.  
He helped to sail the *Journal* when nothing but  
prosperity attended its course; and beside, it was  
Mr. Jones' often declared intention to leave the  
*Journal* in the editorial charge of Mr. Francis,  
should he die. If Mr. Jones' intention had been  
carried out he would be in charge of the *Journal*  
to-day and that paper would not be in the deplor-  
able condition it is in, if Col. Bundy is to be be-  
lieved. We tell you again you need a pilot, and  
Mr. Francis is the man for that position, if Mr.  
Jones' judgment was correct.

## "MIRROR OF PROGRESS" AND DAVID ECCLES.

A few weeks since, some person sent us a copy  
of the *Mirror of Progress*, (Kansas City, Mo.),  
containing a most dishonorable attempt on the  
part of one David Eccles, to injure and discredit  
Dr. Henry Slade as a spiritual medium. Mr.  
Eccles, we are informed, is a brother of Professor  
Eccles, of Brooklyn, N. Y., and this relationship  
is claimed as sufficient qualification on the part of  
Mr. Eccles, to justify him in insinuating whatever  
his imagination could conjure up, that could be  
made to throw doubt on the genuineness of the  
manifestations of said power, but take place in  
the presence of Dr. Slade. We were surprised to  
think that any paper claiming to be in favor of  
truth, should have lent the use of its columns to  
the promulgation of such a manifestly untruthful  
and prejudiced statement as that of Mr. Eccles.  
Had the editor of the *Mirror of Progress* taken any  
steps to inform himself of the integrity of Dr.  
Slade, as a medium, he would never have given  
place to such an unfair and wilful misstatement  
as that of Mr. Eccles.

We felt it our duty to call the attention of Spir-  
itualists to the conduct of the editor of the *Mirror  
of Progress*, in order that they might know just  
what kind of a liberal paper he was publishing.  
This seems to have hit him and Mr. Eccles in a  
very sore place, and they complain most bitterly  
of our reprehension of their conduct. We are  
sorry for them, but when men will be guilty of  
attempts to prevent the truth from becoming  
known, such as the one to which we have called  
public attention, they will have to learn to bear  
with patience the criticism which their actions  
provoke.

We feel called upon to do no more than to sug-  
gest to every person who has seen the insinuations  
and falsehoods of Mr. Eccles, in the *Mirror*, against  
Dr. Slade, to go and see for themselves, and they  
will then know what a poor, weak and  
foolish man Mr. Eccles has shown himself to be.  
So long as the spirit-world stand by Dr. Slade,  
as they have done through all the past, it is the  
height of absurdity for Mr. Eccles to suppose he  
can discredit their work. Why Mr. Eccles, even  
John C. Bundy, an enemy of spiritual mediums,  
has been forced to testify that all your innuendoes  
and insinuations are groundless, so far as Dr. Slade  
is concerned. From personal observation, at many  
sittings with Dr. Slade, we know that there is not a  
more reliable medium, or one through whom more  
convincing tests of spirit power occur. Mr. Eccles  
makes great pretensions of astuteness in observa-  
tion, but if this attempt to injure Dr. Slade, is one  
of his best exhibitions of that imagined attribute,  
the less he wastes his time in trying to appear  
smart, the better for his reputation for wit or  
wisdom. Go and see Dr. Slade and then judge  
between him and his accuser, Mr. Eccles. In order  
to show what kind of a smart man Mr. Eccles is,  
we cite him as follows:

"I could multiply negative reasons, having a positive bear-  
ing, to a much larger extent, but enough is given to satisfy  
any rational mind, trusting to my veracity of statement that  
Slade is a trickster."

"If Slade and Spiritualism are synonymous, I am assured  
Spiritualism has but a short lease of life among intelligent  
thinkers. I am satisfied, however, that they are not—that  
there is a residual mental phenomena connected with Spirit-  
ualism that will prove a verity, however explained, after  
Slade, Mott and all other materializing mediums of the  
country are relegated to the limbo of detected frauds."

Reader, we ask you whether any but a knavish  
fool would have ever written that? This man  
could find not one positive fact on which to base  
an accusation of fraud against Dr. Slade, and ad-  
mits he was compelled to confine himself to what  
he calls negative reasons for making such a dishon-  
est accusation. Can any person doubt the malig-  
nity of heart that prompted him to seek to dis-  
credit the only class of proofs that can establish  
and maintain the cause of Spiritualism. Mr.  
Eccles is neither an impartial nor a competent  
observer of Spiritual phenomena, and therefore  
his insinuations against Dr. Slade may be justly  
relegated to the limbo of detected slanders of  
innocent and honest Spiritual mediums. *Sic jacet*  
David Eccles (*jaet* meaning lies.)



TESTING THE MEDIUMS.

We cannot sufficiently express our concurrence in the following able and most pertinent editorial article, which was the leader in the last number of our Boston contemporary, the *Banner of Light*. We hail this whole hearted and vigorous protest against the follies that have characterized the course of those so-called Spiritualists, who have, under the bald pretext of testing mediums, done all that was in their power to defeat the controlling spirit hands of those mediums, from giving phenomenal proof of the truths they come to teach. We are only too glad to see that the *Banner of Light* does at length realize the pressing spiritual issues of the hour, and that with no uncertain sound, it has come to the front in the great battle that has been going on between the friends and enemies of Spiritualism. Welcome brother Colby, you have come forward none too soon; the battle has been heavy, and reinforcements have been needed; shoulder to shoulder with you, we will press on. The result of the battle, which has never been doubtful, is now trebly assured. But to the article.

TESTING THE MEDIUMS.

"We have so frequently advocated the claims of mediums upon the sympathies and protection of those who have faith in their exalted mission, that further remarks in that direction at this time may seem uncalled for; yet, as liberty is held only by the exercise of constant vigilance, so this freedom of communication with the world of spirits can be retained only by the exercise of persistent watchfulness; and as in ancient times those who ministered at the altars of a spiritual faith felt it to be their imperative duty to guard the oracles of their gods, so should we deem it not only a duty but a privilege to guard and protect the avenues that are thronged with returning friends, bearing to us from the world beyond, messages of love and evidences of immortality.

"It must be evident to the most casual observer that some professedly honest investigators of the phenomena which constitute the cornerstone of the temple of Modern Spiritualism, are disposed to apply what they denominate 'strict test conditions' to a medium with about the same determination in their minds as to what the result shall be, as did the contemporaries of Cotton Mather when they tested the mediums of their day, and tried them for the practice of spiritual gifts, considered by them to be in violation of the laws of God, under the name of 'witches.' Down to the river's side went the accused and the accusers, followed by a hooting rabble of evangelical brethren. Then and there the victims were thrown into the water. If they sank and were drowned they were adjudged innocent; if they floated and escaped death by water, it was only that they might hear judgment pronounced against them and be taken to Gallows Hill and hung.

"There was a great deal of 'testing' and a very little justice noticeable in those proceedings. A man who is tried by a jury that before it has seen the prisoner or heard a word of evidence gives in its verdict, stands but a poor show of having justice done him. And it seems as though in many instances the spiritual 'fraud-hunters' stood in about the same relation to their mediumistic victims as such a jury would to a prisoner at the bar. Give them all they ask and they are not satisfied. Like a leech, though surfeited with what they crave, they still demand more. Test or no test, conditions all they claim or otherwise, it makes not a farthing's difference. They are determined upon finding fraud; and if they cannot do so satisfactorily to themselves, they will not hesitate to create it and proclaim it to be in and of the medium. These over-zealous guardians of public honesty are looking, not for a Jesus, but for a Judas; and leaving the former in his Gethsemane, fraternize in secret with the latter, devising iniquitous plans to entrap and crucify him.

"The latest method discovered in the madness of these is to remain away from a seance and write out an account of it to suit their own and the views of those to whose materialistic tastes they seek to pander. This plan has been adopted in England as well as in America. For instance, a writer, who with exceeding appropriateness used 'Darkness' as a *nom de plume*, gave in a London paper an account adorned with all the minute details of what transpired at a seance at which it was subsequently ascertained he was not present and had no means of knowing the particulars of. But what did the public who ridiculed and laughed care for that? They took it to be a truthful report, and judged the matter accordingly; therefore skepticism gained strength from the recital, and those, willfully or otherwise, ignorant of the facts of Spiritualism, sank deeper in the bog of ignorance.

"These 'detectives' are ever on the alert to discover fraud, and are grievously disappointed when they do not succeed in a manner satisfactory to any except themselves, and even in those few cases they are the real instigators of it, their own individual spirits acting by and through the medium in accordance with a law of the existence of which they are ignorant, and hence of the operation of which it is utterly unimportant for them to know.

"We maintain that a rule of procedure which considers every medium guilty of fraudulent practice until he proves himself innocent, is unjust and productive of more evil than it seeks to avert. Not only so, but it is in itself dishonest; making a charge while conscious of having no evidence to support it, and defeating the object it is designed to attain, inasmuch as an experiment that gathers strength from the confidence of those making it, is weakened, if not rendered absolutely impossible, by a want of it. The phenomena of spirit manifestations are eminently of this class, and though this view of them may be ridiculed by skeptics, we have to maintain it nevertheless, for we must take things as they are, and not attempt to determine how they should be.

"These 'fraud-hunters' who seek to dictate to the spirit world a method of conducting its business, and who charge it with 75 per cent. of deceit, have their victims far and near. They are not the mediums alone, and it would be were it so, but they comprise all honest, sincere inquirers who are forced to feel by such misrepresentations that dishonesty is the dominant characteristic of mediums, and are therefore debarred from visiting them; and, rating all accounts of the experiences of others as parts and parcels of 'the great delusion,' they believe those who make them, being over-credulous, have been wantonly deceived,

and put no confidence in any statement they make of what they have seen and heard of spirit manifestations, though they consider them perfectly reliable in all other matters.

"Nor are these all the victims: the deleterious influence of these workers against the truth reaches beyond the confines of this life. Countless hosts of the departed, who have labored long and earnestly to convince their friends on earth that they live and can commune with them, find new obstacles to their progress in the form of barriers of distrust caused to rise like huge walls in their path to stay their steps and put further off their hour of victory.

"Mediums are extremely sensitive; that is the chief of their qualifications as such, and we have known them to be so overcome by the presence of an arrogant, self-opinionated 'investigator,' that not a single indication of the presence of a spirit would occur; and if it did, it were better it had not, for it invariably was attended by some element with which that person had invested it, imparting to it the appearance of being an attempted fraud.

"The fact is, a few only know sufficiently the simplest rudiments of the subtle laws that govern these phenomena. The old illustration of 'the bull in a china shop' can be aptly applied to the manner in which many approach this subject. They apply the most inconsiderate tests, and call for the most irreconcilable conditions to and in connection with the operation of the most delicate processes which it is possible for human beings to deal with; and then, because results do not meet their expectations, they declare the whole thing an imposition; and the sensitive, abused and trembling medium a fraud! Especially is this true of the forms of manifestation known as 'materialization' and 'transfiguration'; and it has been a matter of wonder to us, far exceeding that caused by the appearance of the white-robed visitants from another life, that no fatal results have followed the attacks, both in words and acts, to which the mediums through whose instrumentality they came, have been subjected."

For those noble and truthful words may you be forever blessed, Brother Colby. They will stand an enduring monument of your valuable services in the spiritual cause.

IS THERE VARIETY IN SPIRITUALISM?

In a letter to the editor of the *R.-P. Journal* Prof. J. Rhodes Buchanan insists that there is "Variety in Spiritualism." The letter is intended as a reply to "Hudson Tuttle, who had asked, 'What Messrs. Buchanan, Kiddle, Brittain, Peebles and others mean by Christian Spiritualism?'" Prof. Buchanan says:

"Spiritualism is a noun that admits of any adjective prefix—even 'diabolical' has been used by some. Of course any adjective before a noun indicates something distinctive. Religious Spiritualism and scientific Spiritualism may be as distinct in some respects as spring wheat and winter wheat. I see no reason why we may not recognize many varieties of Spiritualism, although the word Spiritualism, unqualified, may include all varieties, as the word potatoes includes all varieties of that vegetable."

To all of which we reply that no attempt at reasoning could be more absurd than to compare the designation of a class of natural truths, to a class, or to classes of plants. We ask the learned and argumentative professor to say what he would think of the man who would talk about a wheat potatoe or a potatoe wheat? Wheat and potatoe are here both used as adjectives, the one to characterize a variety of wheat and the other a variety potatoe, but as they designate nothing that exists they are meaningless when so used. Just so is it in undertaking to qualify the noun Spiritualism with adjectives that have no natural relation to it. Prof. Buchanan admits that Buddhististic and Mahometan Spiritualism, are just as proper designations for Spiritualism, as is the term Christian Spiritualism. But what, Prof. Buchanan, if neither of them have any proper relation to Spiritualism? We insist that this is the fact, as neither Buddhism, Mahometanism, nor Christianity have anything whatever to do with what everybody understands by the word Spiritualism. Says Prof. Buchanan:

"Christian Spiritualism ought to mean, that culture of Spiritual life and knowledge in which the ethical principles of Jesus receive special attention. A spiritual movement thoroughly religious in the highest sense, recognizing man's ethical elevation as its leading object. In the bastard sense of an attempt to subordinate Spiritualism to the use of the church, it would not be tolerated except by church members; nevertheless, in that sense it may do much to enlighten the church."

Here we have Prof. Buchanan admitting that the term 'Christian Spiritualism' admits of the meaning of subordinating the spiritual movement to the uses of the Christian church and that is its bastard sense. That which so clearly admits of a bastard sense can not be subjected to a legitimate sense; and, therefore, common decency suggests that the absurd thing should not be attempted. Prof. Buchanan says:

"Mahometan Spiritualism and Buddhist Spiritualism are entitled to our respect, but if any one thinks them the highest ethical form in the highest sense, recognizing man's ethical elevation as its leading object, I beg leave to differ, as I consider the ethics of Jesus decidedly superior."

To which we reply that we would like Prof. Buchanan to show how much Spiritualism there is in Buddhism, Mahometanism or Christianity, or how much Spiritualism there is to be found among those who sincerely and consistently adhere to those forms of religious faith? Especially do we ask Prof. Buchanan to point to the first word or line or thought, attributed to the mythical Jesus, that shows that he ever acknowledged being a medium or that he was in any way controlled or influenced by human spirits? We know that Mahometans, Buddhists and Christians alike repudiate and utterly deny all Spiritual mediumship on the part of Buddha, Mahomet and Jesus Christ. What worse than nonsense it is then to try and confound those most erroneous superstitions with the natural events of Spiritualism, as we have it to-day direct from the spirit-world? But we need give ourselves no farther trouble on the score of an attempt to Christianize Spiritualism. Prof. Buchanan admits that all the fuss he has been making on that score has been to catch ignorant Christian gudgeons. He says:

"But I would prefer, in speaking to advanced thinkers, not

to use the word Christian, which does not exactly or fully represent my sentiments, but rather the word religious. The only use of the word Christian is to illustrate by a familiar example the lofty and loving character of a true religious sentiment, with which many are already familiar."

There, dear reader, you see that Prof. Buchanan regards the word Christian as meaning something else than Christianity; in other words, something that is religious and not Christian. That is not Spiritual Christianity or any other kind of Christianity. It is most certainly not Christian Spiritualism. To help Prof. Buchanan out of his philological muddle, we would suggest that he would call his peculiar system of ethics Christian Hypocrisy. To show the correctness of that designation for Prof. Buchanan's phase of Christianity we will quote the Professor himself. He says:

"I cannot say I derive my religious ethics (What a penchant Prof. B. has for adjectives! Religious ethics! What ethics are not religious?) from the history of Jesus or from the New Testament. I derive them really from the constitution of man as understood by the new Anthropology, and this I have so fully explained heretofore, that I might hope not to be misunderstood by intelligent Spiritualists. I find the divine laws in man, but until my Anthropological system shall have been adequately brought before the public, a reference thereto would be much less intelligible than a reference to the exalted life and teaching of Jesus, which are familiar to all, and may therefore, for the present, be used as an illustration."

Well, if this is not adverting "Christian Spiritualism" with a vengeance, we are incapable of judging of such matters. It is Anthropology, and not Christianity, that is to swallow Spiritualism. All Prof. Buchanan's professions of concern to Christianize Spiritualism are sham subterfuges to prepare the minds of Spiritualists to receive the quack spiritual medicine of the new Anthropology, with which Prof. B. proposes to dose them. We do think Prof. B. would save himself a deal of trouble and anxiety, if he would conclude to go out of the quack business, and leave the spirit world to lead the spiritual movement. When Hudson Tuttle said of "Christian Spiritualists," they only desire to retain the name Christian as a sham—and it is sham, that deceives nobody—he certainly did define the acknowledged position of Prof. B. as a professed Christian Spiritualist. We are surprised that Prof. Buchanan should have so clearly admitted the justice of Mr. Tuttle's home thrust. Prof. Buchanan asks:

"Is it not also equally appropriate to distinguish them (religious Spiritualists) from those who are not religious, who do not feel that Spiritualism calls them to a higher life with an imperative voice, and who delight chiefly in the propensities and angry passions. For this purpose I prefer the use of the word religious, but I do not object to the use of the word Christian, when it is rightly understood."

Well, Prof. Buchanan, we do most decidedly object to the application of any invidious, hypocritical, self-righteous or other designation that is calculated to distract and divide the efforts of honest and sincere Spiritualists, to advance and promulgate the truths of Spiritualism. We advise those who feel dishonored by being identified with Spiritualism, unless it is cloaked under the dishonest disguise of pretended religion or Christianity, to get away from it as far as they can, for they are a disgrace to the cause, not it to them. For Prof. Buchanan to be pulling himself up with the idea that he is in any sense better than any honest and moral Spiritualist shows to what an irrational extent his unfortunate egotism has driven him. We have watched Prof. Buchanan's public course with considerable attention, and we know we do him no injustice when we class him among the Talmudges, the Cooks, the Moodyes, the Widow Van Cotts and other sensational professors of religion, who desire nothing so much as to be regarded the very opposite of what they are—that is, honest and sincere persons, when there is very little that is honest or sincere about them. We are pained to have to write thus of Prof. B., for we would like to regard him differently, but he seems determined not to permit it, and we must speak of him as we think his public course justifies. Spiritualism admits of no personal idols, and hence the freest criticism is in order, so far as its would-be dictators are concerned. We will hold ourselves in duty bound to resist all attempts to divide and classify the friends of Spiritualism, on the part of those who seek to impede it by creating dissension, among the supporters of that only demonstrated revelation of truth.

SEIZURE OF MRS. CORNER (FORMERLY MISS FLORENCE COOK).

We take the following account of the so-called exposure of a most distinguished materializing medium from the *Spiritual Record* (Chicago, Ill.) A more brutal act than was, in this instance, committed by the "spirit-grabber," Sir George Sitwell, could hardly be committed, and with what result? Simply the deep injury of the medium and the utter discomfiture of the assailant. Oh! great Spirit of Justice! can you ever forgive such wicked folly? When will men be willing to learn and accept God's truths? In this instance the poor fool was not a rude and ignorant boor, who sought to destroy a helplessly entranced medium, but an English Knight. A few more such knightly outrages and knighthood will become a badge of dishonorable cowardice and brutality. If Mrs. Corner had had the protection she was entitled to at that seance, "Sir" George Sitwell would have sat very badly on the floor. We have never before met with the statement of the facts of that infamous outrage, and publish them now in order to show that the work of destroying mediums is not confined to the enemies of mediums in America.

SEIZURE OF MRS. CORNER, MEDIUM, AT A SEANCE.

"At the celebrated, so-called 'exposure' of Mrs. Corner, reported by the British National Association of Spiritualists, a very significant point is made in favor of the genuineness of the transfiguration of the medium. This affair happened some six months ago, and has had a sort of de-

pressing effect on some of the English Spiritualists.

"The medium was purposely, says the skeptic, who was appointed to secure her, left loosely tied on the flimsy excuse that if she were a genuine medium it would make no difference whether she was tied or not; if she was not, then it would be all the better. But, after a little while a form came out from the curtains at the side of the cabinet, and stood with the back to the wall. It was covered with white drapery over the head, face and shoulders, and had a long white robe reaching to the heels, so that the naked feet could not be seen, except when they were put slightly forward from beneath. While in this position, Sir George Sitwell made a sudden rush, captured the 'form,' and, gently holding her, exclaimed, 'It is the medium, I knew it was.' Mr. Dawson Rogers at once stepped up, and taking the 'form' out of Sir George's hands, threw up the veil to see whether it really was Mrs. Corner or not. For a moment he could scarcely recognize her as the eyes had a vacant gaze as though there was no consciousness of what had occurred. Mr. Von Buch, the skeptic, it is said, rushed forward, and from the front of the curtains drew out the empty chair and various articles of Mrs. Corner's apparel. 'When Mr. Dawson Rogers took Mrs. Corner in this apparently unconscious state, from Sir George's hands, she was covered with white drapery as already mentioned; and he at once put his arms around her and led her behind the curtains. There for a few seconds she remained perfectly quiet and silent, then trembling violently, and presently exclaimed, 'Where am I, where am I? What is it? Tell me what it is.'"

"Mr. Rogers says he endeavored to soothe her, but finding she was getting heavy in his arms, and fearing that he should not be able to prevent her from falling, he proposed to lead her out into the adjoining room. She replied, 'Yes, do!' And he was about to remove her, when she suddenly exclaimed, 'Why, I am undressed; get away, get away!' He did not, however, feel that he could leave her without letting her fall, and he therefore called Mrs. Maltby, who received her from his hands behind the curtains, and removed her into another room, and at that time also, Mrs. M. says she had nothing on her but her corsets and flannel petticoat, and no white drapery at all.

"Mr. Dawson Rogers cannot account for the disappearance of the white drapery, for it was impossible that Mrs. Corner could have removed and secreted it, for he had his arms around her from Sir George Sitwell's hands to the moment he placed her in the hands of Mrs. Maltby, behind the curtain.

"Mrs. Corner held another seance on the same evening, at which several forms appeared at the same time with the medium; and no one has been able to account for that drapery in which the medium was dressed from head to foot at the moment of seizure and for several minutes after.

"Those that attend seances for materialization the most, explain that at times it is a transfiguration of the medium, and if the figure be suddenly seized the medium will be invariably captured, or killed, as was almost the case with Mrs. Compton, in Rochester, N. Y., a few years ago, when a vigorous, strong medical student suddenly grasped with both arms around the 'form,' and it slipped away from him in an instant.

"It was noticed that at the moment of seizure it a shriek of pain from the medium, and a net was heard, who remained insensibly for forty-eight hours thereafter."

After reading that statement, which, as we have said, for one moment the mediumship of Mrs. Corner? And yet, Col. John C. H. Wood, David M. King, and Angela T. Her characterizes this transaction as evident of the mediumistic dishonesty of Mrs. Corner, British National Association of Spiritualists, whose auspices it occurred, most heartily on the outrage. So much to their disgrace.

"LIGHT FOR ALL."

We are in receipt of the second number of spiritual journal, *Light for All*, San Francisco, Cal., and are pleased to note that it gives high promise of becoming a very important auxiliary in the work of upholding and advancing the cause of Spiritualism. It is true it leans strongly to what is called "Christian Spiritualism," but it will goading, bravely over that penchant for worn out errors in the light of the phenomenal facts of Spiritualism as it comes direct to mortals from spirits. Its editors, Mr. and Mrs. A. S. Winchester, have thus early manifested their ability to make *Light for All* a most entertaining and instructive journal. Spiritualists, do all you can to sustain these friends in their most commendable and important enterprise. We know something of the labor and sacrifices that must be encountered to establish a new spiritual publication, and we can, therefore, understandingly urge the friends of Spiritualism to rally to the support of these friends. A live and earnest spiritual journal is a necessity on the Pacific slope of the Rocky Mountains, and Mr. and Mrs. Winchester are just the persons to conduct such a publication. All success to you, friends.

Do not fail to subscribe. Subscription price \$1 per year. Address P. O. Box 1907, San Francisco, California.

Grove Meeting at Mantua, Ohio.—The Spiritualists of Mantua Station will hold a meeting in Atwaters Grove, on Sunday, July 11, 1883. Brother Dr. J. M. Peebles and others will be invited for the occasion. Good music to harmonize and cheer the weary. Basket picnic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance will find a welcome home. The work goes bravely on. D. M. King, Secretary.

Mrs. S. L. Wood, writing from Fruitland, N. C., June 10th, 1883, says: "I send you the money for another year's subscription to *MIND AND MATTER*, you will find both it and the filled blank enclosed. I cannot get along without a spiritual paper, and yours seems like a spirit messenger, carrying light and comfort into many otherwise darkened and sorrowing homes. Success to you and it."



### "MILLER'S PSYCHOMETRIC CIRCULAR."

We are in receipt of the first number of a new monthly publication, published by Charles R. Miller & Co.; office of publication, No. 17 Wiloughby St., (first floor, rear room,) Brooklyn, N. Y. The publishers in their introduction say: "Our enterprise is wholly an experimental one. All have decided upon, and all we promise the public is to issue the *Circular* monthly to the extent of six numbers—price 5 cents a single copy; 25 cents to mail subscribers for the six months. We are satisfied that psychometry, as a practical force, will in the near future command the attention of all thoughtful and original-minded persons. If we succeed in arresting the attention of such, the *Psychometric Circular* will accomplish its main object that its projector has in view. Should our experiment disclose a public demand for a weekly journal devoted exclusively to the science of psychometry (which is the interpreter of all sciences), of sufficient size and revenue to justify the exclusive attention of a competent person, the work to which *Miller's Psychometric Circular* is only the initiation or introduction, will go on."

"Psychometry, it is quite probable, will so rapidly vindicate its own character and paramount claims to public appreciation and support that our spiritual newspapers will give the subject the prominence to which it is entitled; and in that most probable event our *Circular* will not need to go beyond the experimental period."

"In the meantime, and without reference to the extent of public patronage or support that we may receive, we will go on and publish monthly (or oftener) to the extent of six numbers."

The object of Mr. Chas. R. Miller, the projector of the above described paper, is a most commendable one, and he deserves the fullest public encouragement. Psychometry, or soul reading, is one of the most interesting subjects for investigation and study that can be presented to inquiring minds. Mr. Miller has taken great interest in the subject and has given it much attention, but we are by no means sure, judging from the matter embraced in this first number, that his methods of observation are the best that he could adopt. From the very nature of psychometric phenomena, it is most difficult to bring the psychometrist into connection with the object, about which information is desired, without having it more or less affected by intermediate influences. Mr. Miller has very largely confined his investigations to the psychometrization of various writings, and in every instance, so far as we have observed, he had read, and in many instances re-read with intense interest, the writings which he tested psychometrically. How far, therefore, his own mental action may have influenced the psychometric readings he obtained, we cannot judge. We do, however, see enough in the matter he has published to make it most desirable that all possible information on the subject may be obtained and

kindly sent, without any intention or expectation of reward. We do so, submitted a letter we had written, to the psychometric powers of Mr. Decker, of 205 East 36th street. He sent us a copy of the reading that was made, and we are free to say that we were greatly gratified at the wonderful analysis of our quarrelling and experiences which it contained, among other things, and which have given a claim to searching and thorough unravelling of our contented most spirit realizations.

One of our friends, Mr. Miller knew nothing more than of our own as generally as the editor of *MIND AND MATTER*, and Mrs. Decker even less than him. As we were not deeply impressed with the significance of that remarkable reading would be unjust to Mrs. Decker, Mr. Miller and ourself. But how far we may rely upon psychometry for information on many subjects remains to be demonstrated.

Prof. Wm. Denton has applied psychometry to testing geological, mineralogical and topographical questions to an extent that transcends all the bounds of reason. He claims to have been enabled to get a perfect pantomimic delineation of the movements and habits of life of extinct animals by submitting a small fragment of the fossil remains to contact with the hands of psychometric sensitives. If he is correct in this there certainly can be no limits to the scope of psychometric investigation. But we have grave doubts of the correctness of his conclusions. In order to test this matter thoroughly it would be necessary that no one should have fixed their minds upon the object submitted for investigation prior to its reaching the psychometrist; otherwise the latter would be influenced, more or less, by the thoughts that had been directed upon the object. Too much care cannot be observed in making experiments where such subtle forces are involved.

In the case of Prof. Buchanan who claims to be the founder of Psychometric Science, we know his methods of investigation are most loose and unscientific. While at the Neshaminy Camp Meeting last summer Prof. B. tested Alfred James and J. A. Bliss as psychometrists. The objects submitted to them were photographic pictures taken from negatives procured through Mrs. Anna Stewart of Terre Haute, purporting to be pictures of the Virgin Mary and Jesus Christ. These photographs were held over the heads of both mediums and they were asked to describe what they saw. They both described just what was in the mind of Prof. Buchanan regarding the photographs and the very opposite of what they both believed in relation to the Virgin Mary and Jesus Christ. We have copies of the pictures submitted and any unprejudiced person can see they are not what they purport to be. In Mr. James' case, he said he could see before him a group of Catholic

Priests, one of whom dictated to, what was apparently an Oriental spirit, what to influence him, (the medium) to say, and he was unable to resist the power of the control of the latter. He said he could distinctly see another group of spirits arrayed in white garments that kept repeating, "that is false—that is false," as he repeated the words he was forced to utter. Mr. Bliss said he knew he was describing something that could not be true, but he too felt compelled to speak what he did not believe.

In view of these circumstances it is well to determine more correctly, how far Psychometry can be rendered useful in the search for truth, and this hope will be the result of Mr. Miller's undertaking.

### EDITORIAL BRIEFS.

Mrs. JAMES A. BLISS is at present the guest of Mr. and Mrs. B. B. Hill, of Springfield, Mass.

Mrs. S. M. BALDWIN, a medium from Washington, D. C., arrived in London, England, about the middle of June.

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.

We shall next week print from the *Banner of Light* a communication from the spirit of John Pierpont in confirmation of our general course as editor of *MIND AND MATTER*.

We have received a little poem entitled "*True Religion*," by Mrs. J. H. Harter of Auburn, N. Y. It is a short address delivered at the dedication of a Liberal Hall at Freeville, Tompkins county, N. Y., and is well worth a careful perusal.

GEORGE H. GEER, of Michigan, will speak, from July 9th to July 16th, at the Mediums' Camp Meeting at Creedmoor Park. Mrs. Nettie Pease Fox, from July 16th to July 22d. Mrs. Juliette H. Severance, from July 22d to August 1st.

THE Co-operative Association Conference at Creedmoor Park, last Sunday afternoon, was well attended by the members and a large number of skeptics. The best of order prevailed, and the speakers received marked attention. Parties visiting the coming camp meeting from New York, Trenton and way stations should stop at Tacony station, where stages will meet them to take them direct to the grounds.

On Thursday of last week, we called upon our friend Dr. J. V. Mansfield, in New York, and found him run down with business. He informed us that on the 6th of July, he would go to Saratoga Springs, where he expected to remain until September 1. No one who will avail themselves of Dr. Mansfield's mediumistic services and private sittings will have any reason to regret it, for they will receive undeniable evidences of the truths of Modern Spiritualism.

It may be remembered that Mr. F. O. Matthews was sentenced on April 24, 1880, to three months' imprisonment in the Wakefield, England, jail for practicing his gifts as a medium. The case was a trivial one, and it seems almost incredible to an intelligent person that a man should be imprisoned for such a thing in this day and age of boasted intelligence. His time of confinement expires on the morning of July 1st, and the Spiritualists of England are preparing to give him a grand public reception on his release. Able speakers are to be in attendance, who will, with all their eloquence, call the attention of the English public in such a manner to those unjust laws that they may soon remove them from their statute books forever, giving more freedom to the wheels of enlightenment and progress, and removing a great cause of suffering and oppression. To illustrate something of the cast of Mr. Matthews' mind we quote a few words from a letter of his, written to his grandmother just before being removed to the prison: "Do not trouble yourself unnecessarily about the sentence passed upon me this morning. You will have many dear friends, whom the angels will raise up in this hour of trial. The angel friends who directed my attention to your whereabouts in the year 1876, after so many years of silence, will watch and protect us. Prison walls cannot prevent soul communion, of which we shall yet witness much. The persons who have led to my conviction I freely forgive, for they know not what they have done. \* \* \* May you feel as I feel this morning, happy, very happy. I am prosecuted, not for an evil thing, but for obeying the laws of nature." Let every Spiritualist and lover of liberty be ever ready to stand by and defend the right, and to hurl off the hands of superstition and tyranny with calmness, yet with an unflinching firmness.

We are pleased to note the fact that Dr. Henry Slade has reached Chicago, on his way homeward from his journey round the world; and that he has given a sitting to our contemporary, Col. Bundy and his wife. Col. B. it is true witnessed nothing out of the common order of occurrences with Dr. Slade's mediumship, but Col. B. informs his readers, that he expects during Mr. Slade's stay, to have a number of sittings, and hopes to be able to give his readers an account of something out of the common order. We do not anticipate that Col. B. will realize his expectation, as we see no reason why the spirit workers through Dr. Slade, should make any extra effort on Col. Bundy's account. We have heard a great deal from Col. Bundy through the *Journal*, about wonder seeking Spiritualists, and the terrible perversion of the uses of spiritual phenomena, where the witnessing of wonders or things out of the com-

mon order, is the great aim and object. The facts which occurred in Col. Bundy's presence, at the sitting described by him, were certainly "out of the common order" of general human experiences, and yet, Col. Bundy is not happy. He is looking forward to the occurrence of still more wonderful things for his especial delectation. Should his expectations be disappointed, we will not be at all surprised to see Col. Bundy seeking to discredit Dr. Slade as a medium, because he cannot satisfy the wonder seeking propensity of Col. B. We did think the latter would have been consistent, on the point of perverted wonder seeking, which he has so stoutly inveighed against. We have never seen the man, heretofore, who was not satisfied with the wonder inspiring phenomena, which Col. Bundy has described, as witnessed by him. We must henceforth class Col. B. with those Spiritualists, that are mad after wonder inspiring spiritual phenomena.

### Letter From Dr. Woodworth and The Mott Manifestations.

MAYERSVILLE, Miss., June 8, M. S. 33.

To the Editor of *Mind and Matter*:

I herewith forward you a slip which I found in the *Iowa Gate City* of a late date. It explains itself. Feeling much interest in the matter, and as I will have no chance of learning any facts, as to the result, perhaps only through some of our liberal papers, I hope the facts will be forwarded to your paper for publication. A personal friend of mine, who lives near me, states that he attended several seances at Bro. Mott's home, in Memphis, and that all present were highly pleased, and well satisfied that no fraud was practiced, and the medium pronounced a wonderful and perfectly honest man, in spite of all the Bundyites have or can say to place him in disrepute before the world.

One more item of interest and I am done for this time, though you may have long ere this been advised of the fact. I noticed by the *Southern Christian's Advocate* (Southern Methodist), that at the American Catholic headquarters it is ordered that a great number of priests assemble at New Orleans, La., and then scatter all over the South and preach to the colored people, to convert them to the faith in advance of the other denominations, as now it is considered safe for white preachers to go among the negroes. A year ago a number of white preachers were whipped and beaten to death in this and adjoining States. This is "Home Rule." I add that to-day the colored people are as much slaves as before the war; their condition will prove my statement true.

You have my heartfelt gratitude for your untiring efforts in promulgating truth, and may you obtain the rich reward so justly merited by you.

As to your paper, I never lose an opportunity of putting it in hands where it will be read and stir up the prejudiced orthodox minds, and work a few liberal thoughts into these benighted people; for, let me tell you, I do not know one (except myself and wife) outspoken Spiritualist in this or adjoining counties, so you see that I am in a poor field to do much with any liberal or progressive paper, but hope soon to be in better fields. No wonder our mediums shun this country. My own experience here is a bitter one, I can assure you, but do hope for better and brighter days.

Yours in the good work,

J. W. WOODWORTH.

MOTT'S MANIFESTATIONS—THE MEMPHIS SPIRITUALIST WILL SUBMIT TO THE FLOUR AND THREAD TEST, BUT MAKES NO PROMISES FOR THE SPIRITS.

MEMPHIS, Mo., May 22.

H. C. Rice, the patentee of the "Boss Coffee Pot," of Louisiana, Mo., a professed Spiritualist, who has been here some weeks, was joined by his partner a few days since, and together they attended one of J. H. Mott's seances. The next evening they went back to attend and were refused admittance, because the seance had already commenced. Rice and Teeter did not like this treatment, and made the following proposition yesterday:

To John H. Mott, the so-called Spiritual Medium:

We, the undersigned, will deposit \$200 in the bank on the following conditions, viz: After you take your seat in the cabinet, allow us to sprinkle flour half an inch deep over the floor of the cabinet and to sew your coat sleeves fast to the chair, so that we may know you are secure, and if the manifestations go on as they did the night we were there—without breaking the threads in the coat sleeves or leaving footprints upon the floor of the cabinet—then the above amount (\$200 in cash) will be paid to you (John H. Mott) by us.

Respectfully, &c.,

H. H. TEETER,

H. C. RICE, Spiritualist.

MEMPHIS, Mo., May 21, 1880.

This morning Mott replies as below:

To H. C. Rice, so-called Spiritualist and Boss Coffee Pot Man:

I hereby accept your challenge, with the following considerations: That you allow six witnesses of my fellow-townsmen, viz., Dr. W. A. Monroe, Eli Hilles, Jos. G. Best, Cy. W. Jamison, H. G. Pitkin and H. D. Wellington, to be present and decide. That the rules and conditions of my seances shall be strictly observed. That your \$200 be first deposited in the Scotland county national bank, subject to my order if committee reports in my favor.

I am powerless to say as to the amount of the manifestations or their character, but insure enough to prove to honest investigators that the phenomena that takes place in my presence is independent of myself. Respectfully, &c.,

J. H. MOTT, Spiritual Medium.

### Dr. Dobson's Liberal Offer.

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

Maquoketa, Iowa.]

Dr. A. B. Dobson.

### 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.

### 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. 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 Vitaphonic 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.

266 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 Laflin 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. HARTMAN, M. D.

### SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45, Afternoon at 2.45, and Evening at 7.45, in the beautiful Moslem Temple, (seating capacity 1,600) corner 23d St. and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 16th St., N. Y. City

### PHILADELPHIA MEDIUMS.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

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. Ambrosini, Slate Writing, Clairvoyant, Trance and Test Mediums, 1222 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, 259 1/2 North Ninth Street, Philadelphia. Office hours, 6 a. m. to 5 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. 1231 North Fifteenth st., Phila.

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

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

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

Mrs. Carrie Croyley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth 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 Matthews, 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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## SPECIAL NOTICE.

On and after September 1st, M. S. 33, all picture premiums will be withdrawn for subscriptions to MIND AND MATTER, and the price per year reduced from \$2.15 to \$2.00, free of postage, from that date.

## CAMP MEETINGS.

SPIRITUALISTS' AND MEDIUMS' CAMP MEETING  
Will be held at Creedmoor Park Grove,

Commencing Friday, July 9, and ending Sunday, August 1, 1880, under the auspices of the Co-operative Association of Spiritualists of Phila., Pa.

The following named eminent speakers have made positive engagement to be present:  
George H. Geer, of Michigan; Mrs. Nettie Pease Fox, of Rochester, New York; Mrs. Ophelia T. Samuel, of St. Louis, Mo.; Dr. R. C. Flower, of Philadelphia, Pa.; P. L. O. A. Keeler, Editor of the Celestial City, of Brooklyn, N. Y.  
The following named are expected: Mrs. Juliet Severance, of Milwaukee, Wis.; Capt. H. H. Brown, of Connecticut; Moses Hull, and many others.

Geo. H. Geer, the highly inspirational speaker, will address the meeting on the opening day, Friday, July 9th, and every afternoon until July 16th, including Sunday afternoon and evening, July 19th. Mrs. Nettie Pease Fox, from Friday, July 16th to July 23rd.

Further announcements will be made in the Philadelphia Ledger during the time of the Camp Meeting.

The following named public mediums have signified their intention to be present, and will hold nightly seances or give private sittings during their stay at the meeting:

Messrs. Rothermel and Keeler, of Brooklyn, N. Y.; Mrs. James A. Bliss, of Philadelphia, Pa.; Wm. H. Eddy, of New York; Dr. H. C. Gordon, of Philadelphia; W. Harry Powell, of Philadelphia; W. H. Shriver, of Philadelphia; and Jesse Shepard, the world-renowned musical medium of N. Y.

Conference Meetings and Free Circles will be held as announced from the stand during the meeting.

The Steamers *Gratitude* and *Sydney L. Wright* will carry passengers from Philadelphia to the Camp Ground every week day as follows: Leave Pier 8 S. Wharf, above Walnut Street at 6, 6.45, 9, 10 A. M., 12 Noon and 2, 3, 4, 5, 5.15, 6.25 P. M. Laurel Street Wharf, 6.10, 6.55, 9.10, 10.10, 12.10 A. M., and 2.10, 3.20, 4.25, 5.25, 6.35 P. M. Waterworks, 6.15, 7, 9.15, 10.15, 12.15 A. M., 2.15, 3.25, 4.30, 5.30, 6.40 P. M. Sundays—Leave Pier 8 S. Wharf, above Walnut street, 8, 9, 10 A. M., 1, 2, 3, 4, 5, 6 P. M. Laurel Street Wharf, 8.10, 9.10, 10.10 A. M., 1.10, 2.10, 3.10, 4.10, 5.10, 6.10 P. M. Waterworks, 8.15, 9.15, 10.15 A. M., 1.15, 2.15, 3.15, 4.15, 5.15, 6.15 P. M.

SPECIAL NOTICE.—On Sundays the Excursion Boat *Junata* in addition to the regular boats will take Philadelphia passengers to and from the ground for 15 cents for the round trip from Walnut Street Wharf at 9.30 A. M., and 1.30 P. M., stopping at Laurel and Waterworks Wharves. The Steamboat Columbia will bring passengers [on Sundays only] from Bristol, Burlington, Beverly, Torresdale and Riverton at 8.15 A. M. and 4 P. M. The same Steamer will leave Chestnut Street Wharf, Philadelphia, for Camp Ground at 2 P. M. and 6 P. M.

Passengers by railroad from New York, Trenton and way stations will stop at Theony Station and take stages there direct for the ground.

For further particulars as to boarding, tents, lodging, etc., address:

JAMES A. BLISS, Pres.,  
713 Sansom Street, Philadelphia, Pa.

Or, Mrs. E. S. CRAIG, M. D., Secretary,  
713 Sansom Street, Phila., Pa.

## Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at *Neshaminy Falls Grove*, Willsboro, on the Bound Brook R. R. Route to New York, 18 miles from Philadelphia, commencing on the 16th of JULY next, and continuing to the 18th of AUGUST. For particulars as to charges for tents, boarding, &c., &c., 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, Penn. 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 by J. H. SMITH, Secretary, Springfield, Mass.

## ADVERTISEMENTS.

## Bliss' Magnetized Planchette.

This little instrument is designed especially to develop writing mediumship, also to be a reliable means of communication with the spirit world. The advantage of this over other Planchettes now in the market are as follows: First, The paste-board top, instead of varnished or oiled wood. Second, Each instrument is separately magnetized by the cabinet of the noted Bliss mediums, of Philadelphia, and carries with it a developing influence from Mr. Bliss and his spirit guides to the purchaser. Price 50 cents each or \$5.00 per dozen. Address JAMES A. BLISS,  
713 Sansom Street, Philadelphia, Penna.

## THE UNION REFORM CONVENTION

Meets in the Town Hall, Princeton, Mass., July 4th, 5th and 6th, Sunday, Monday and Tuesday, Stephen Pearl Andrews, Prof. A. L. Rawson, T. C. Rawson, T. H. Wood, David Wilder, Josephine R. Stone, A. D. Wheeler, Angela T. Heywood, Dr. J. H. Swain, E. H. Heywood and other speakers are expected.

## DR. R. C. FLOWER,

## THE GREAT HEALER.

Master of the New Art of Healing!  
King of Consumption and Cancer!  
CANCERS of all kinds.

CONSUMPTION in all its stages.

ASTHMA, BRONCHITIS,

Throat and Catarrhal trouble;

HEART DIFFICULTIES,

both organic and functional.

FEMALE DIFFICULTIES,

and disorders of all ages and standing.

KIDNEY AND BLADDER DIFFICULTIES,

Irrespective of causes, age or standing.

SPERMATORRHEA,

and all its attending ills and difficulties.

SCROFULA, with its multitude of terrors.

PILES, of all kinds, including Chronic Bloody Piles

RHEUMATISM, PARALYSIS,

and all kinds of Scatatic trouble.

DRUNKENNESS,

from any cause and of any length of standing.

Office and Residence, 1310 Filbert St. Consultation free. Clairvoyant Examination \$2.00. Practice confined to the office and Institute except in desperate cases, when visits will be made. Office hours from 9 to 12 a.m. from 2 to 4 p.m.

Cases examined clairvoyantly from locks of hair when accompanied with \$2.00, and a statement of age, sex, height, weight, complexion, temperature of skin and feet.

TERMS FOR TREATMENT.—Patients living at home, and being treated through the mail, we charge from \$12 to \$35 per month—the ordinary charges being \$15 to \$20 per month. This includes all needed remedies, with full directions as to hygienic treatment, diet, exercise, etc.

R. C. FLOWER, M. D.,  
1310 Filbert Street, Philadelphia, Pa.

## Vitalpathic Healing Institute,

598 First Street, Louisville, Kentucky.

For the cure of all classes of disease. For information address with three 3-cent stamps

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508 First St., Louisville, Kentucky.

## MAGNETIC AND VITAL TREATMENT.

Send 25 cents to DR. ANDREW STONE, Troy, N. Y., care LEROY and HYONENISSTURTE, and obtain a large and highly illustrated book on the system of Vitalizing Constructive Treatment.

## AMERICAN HEALTH COLLEGE.

Vitalpathic system of Medical practice. Short practical instruction and highest diploma. Send stamp for book of explanation and references to PROF. J. B. CAMPBELL, M. D., V. D., 266 Longworth St., Cincinnati, Ohio.

Send for the Annual Announcement of the

## American Eclectic Medical College

of Cincinnati, Ohio,  
for 1880-81. Fall and Winter Session will begin September 15, 1880. Spring Session will begin February 1, 1881. Low fees



## FREEDOM'S PROMISE.

BY MRS. E. P. THORNDIKE.

"Freedom's battle once begun  
Bequeathed from bleeding sire to son  
The baffled oft is ever won."

Be still, O anxious hearts! and calmly wait  
The coming hour that tells a people's fate.  
Curb the deep throbbings of your heaving breasts,  
O lowly ones, who long have been oppressed;  
And ye, who stand upon the watchman's tower,  
And read the record of each passing hour,  
Nerve your brave hearts with a diviner glow,  
For aspiration, like the ocean's flow,  
Is welling up from souls whose latent power  
Will brook no meane nor bounds to freedom's dower.  
O subtle souls! whose boon it is to know  
By reason's power, and inspiration's glow,  
The deeper current of this moving life,  
Whose every phase with higher thought is rife—  
Work nobly, earnestly, and proudly dare  
To urge the conquest of a realm so fair.  
Upon whose grander heights the coming man  
Shall walk triumphant to great Nature's plan;  
No more the tool—the plaything of the hour—  
He stands a god, nor fears the tyrant's power.

But ere that distant goal shall be attained,  
To basest ends the good will be profaned;  
While demagogues, in robes of ermine clad,  
Corrupt the nation. Meek-eyed justice, sad,  
With mournful gaze surveys the passing scene,  
Yet sees, beyond the mists that intervene,  
A radiant future, tinged with golden beams—  
A full-orbed freedom, on whose summit teems  
The culmination of long toiling years.  
Outwrought through agony, and blood, and tears.

Roll back the curtain of the starry dome!  
Survey the grandeur of the spirit's home!  
Let there be light!—the cheering strain prolong,  
And O, ye Nations, swell the magic song.  
Till earth's remotest mountain shall proclaim  
A people's birthright is no idle name.  
Hurl Pope and Potentate from earthly throne—  
Justice and right shall circle every zone;  
A higher faith will cheer the coming age,  
Redeeming death, and bright'ning history's page.  
The maudlin priest, with creed and parchment old,  
No longer leads; Truth is not bought and sold,  
But comes untrammelled from the spheres above,  
And draws the people by the power of love;  
It needs no organ peal, no steeples high,  
No mitred crown nor hypocrite sigh,  
But throws its holy spell o'er light and low,  
Embracing nations in its hallowed glow.

San Francisco, Cal.

## Signs of Progress and Lack of Signs.

Several years have passed since physicians published bookson "Medical Common Sense," showing the difference between sense and the olden rules that were doctors' guides—between sense and the faith of patients in doctors' skill. After the much reading and discussing on the topic, we ought to see such value placed on health as would cause people to learn the nature of their powers, and honor them with sensible treatment. But comparatively few profess to regard healthy culture of the body of first importance; fewer still practice what they believe. A sign of some sense, but not enough to set itself in motion and transmit its life to the next age.

Many years have passed since health journals were published, and some of them, as Dr. Foote's *Century*, have given plain talk, and allowed contributors to tell the truth. Yet, with the stolid masses, a majority who count on culture, eat the rolulous fat of swine; painted candy that gives children pain, for their last penny; bread fermented till it contains more alcohol than nutrition; and the narcotic stimulants, tea, coffee, tobacco, beer, not to mention worse drinks. A sign that the aged do not practice their knowledge and bequeath it by example to posterity; but countenance depravity; multiply diseases, and strengthen tyrannies growing powerful on results of vice. A sign of stupidity that dreads the labor of innovation on customs that beguile people into supplying the power that enslaves them. Reforms have not emerged from the stupor with sufficient strength and numbers to influence the masses.

Thirty years have elapsed since, from the depths of woman's suffering and servitude, under the cruel sway of fashion's despots, the clear tocsin of warning pealed out on the lulling breezes of reckless nations. Mothers and matrons plead for freedom of breath and locomotion, in the native eloquence inspired by consciousness of guilty submission to usage that was torturing murder on one hand, and acquiescing suicide on the other. Benevolent men saw the world wasting on the silk-draped rack of sordid greed, the bone and joint breaking irons of which were apparent beneath the artful decorations of ton. With humane zeal they voiced their convictions of the crying need of woman's physical release from cages that dwarf every faculty, and lent their means to the basic movement of all liberty. Favoring answers echoed back to those laborers from mount and bay; even from o'er the sea clarions of cheer responded; and the work advanced till hope smiled in the bright prospects of the young and the unborn.

Tyrannies, taken by surprise, were dazed with the new idea for a brief season, but their concern soon kindled in the fear that their money hoarding would be curtailed, while strength and clear thought would cause each woman to be her own guide, law-giver and savior, naturally ending man's mastery. They counselled together and resolved on opposition. The fashion capitalist said, "that reform would damage his profits, and he'd smite it with all the venom and fidelity that women hate; he'd teach them that fame and applause only affiliated with fashion." The churchocrat said "he'd stand by that, heart and hand; their purses were reciprocal, and what was more, if women gained strength of body, they'd grow independent in mind, it would take members from the church, and put men on their good conduct everywhere; feeling restraint in company, and not knowing if the figure down street was male or female. Strong-minded women would not make bazars for church treasures, nor enticing associates to draw rich men to the sanctuaries; he'd strive to the last for old usages and latest fashions for pretty little women." The State official said, "he'd heartily co-operate in any plans devised, and set his lackies on the watch for a telling fling at the strong-minded; they must gain no more power, they were already an overmatch for the lawyers, and were knocking at the doors of the capitol with significant arguments; it would never do to allow them more strength in any direction. If mothers were healthy, sons would be strong and brave, and could not be made to believe this oligarchy was a republic. The common people must be kept down where they could be made barn-floors of to thresh the government's grain on, and be as serfs with their brains in their hands to coin it into gold. The great always had ruled by keeping women so weak and so busy in their service that they had no leisure for cogitation. It was the only way, and that rising force must be put back, whatever the cost."

They did co-operate heartily, and soon caused some of the first agitators to believe that if they were dress reformers they would be nothing else, especially would public favor be denied them. Timidity and personal ambition seemed to

smother the glorious truth that, holding to the life-saving practice would bring desired joy from all good things, enable them to contribute to all good, and so enrich them they would not crave the poor bubbles that always burst and leave the poisonous, inflating gas in the heart-aching for the esteem, unswerving right alone secures.

Tyrants, gaining their point in a few cases, redoubled their shots of scandal and pretended scorn, the weapons of knaves who have no valid cause, and for years their raid was as near like the late Comstock and Abbott warfare as the nature of events allowed.

Their partial success, a repetition of what has been wrenched from every progressive measure, is temporary, as with others—it gave again the lesson to every struggling truth, of the necessity of persistent vigilance. Women subsiding before the storm of sneers, planned like recent decoys, retarded the progress of all lines of reform longer than we can now calculate. The captured force, with the fearful who did not volunteer, are now oscillating between the hope that some favoring fate will practicalize the hygienic dress idea, now strong and widely spread, and the sickening fear of the old Grundy lash, sham respectability, a word savoring of obscenity, has imprisoned several of truth's heroes, and becoming synonymous with social perfidy. The conviction is so general that the destruction of health and efficiency by the fashion of women's clothing, is the bane of prosperity in everything but tyranny, that liberalism can redeem women and through them the world, if it is liberal enough. The signs are, that it has much growth to make in rising above its own lack of practicality, its weakening remnants of inherent prejudice.

When Spiritualism began to prosper the same scares were used by the church, with promises of fame held out to purchase compromise. Partial success there, too!—it won a class of would-be leaders and selfish worldlings, shelters them nominally with the Christian banner, uses them for concealed purposes, and limits them the pulpit gavel. Fearless and noble toilers for light and liberty in spiritual science are breaking new ground still, opening thoroughfares for the march of freedom, and creating a standard of morality worthy to be respected. These are a grand wing of the liberal forces, those are church Tories reckless of where their influence falls.

When the servants of science and universal welfare sent physiological knowledge forth for enlightenment in physical nature and common need, the tyrants again saw a bridge stretching across the chasm to the waiting people; and with their usual alacrity formed a vice-society to waylay the builders; and though its agents were doubly empowered with slander, fraud and flexible law for any purpose, the philosophy crossed over, and if the humane falter not, the mails hurled by steam and electricity will wing it to the ends of the world forever. With the noble of earth and the good in spirit spheres laboring for the right, hopeful clearings are made in the enemies' ambush, and signs of progress can be kept in view by continuing to enlarge and strengthen our forces. This followed long enough to gain a leverage that will change laws and customs to a correspondence with the best thought of the age, will be a great achievement. Then, if by a system of instruction, we can give the people opportunity to develop to practicalization of that thought, liberty will triumph by permanence on earth.

Years of great work are opening before us—the patriotic will make reformation their main pursuit. Liberty consists in conquering love of power. Portions of Europe are awake to the demands of the hour, and sending over the sea friendly calls for mutual aid—a good and timely sign. As woman is the real border land of the social part of the contest, the elements of which blend with all other parts, the issue will depend on her course, the time of adjustment on her haste or delay in action. Her present unconcern shows how little she knows of the state of things, and is a sign of uncertainty in results, particularly as to time—decades, possibly centuries may be required to awaken her philanthropic zeal, and draw her from the control of the sordid and sensual. Her culture has been such that true men must publicly sustain her right course ere she can take it; and she must better comprehend their need of her co-action and true life, ere they can openly encourage it. Emergencies demand that this neglected work be seriously considered by both sexes, a course resolved on, and action taken. Those contending that evolution is very slow, and we must wait its process, forget historic facts. Human effort may evolve more in a year than matter unaided by design in a hundred. Without Voltaire, the thumb screw might be fresh with blood today; without Paine the United States might be British colonies still. Without effort to bring people to a life of integrity with a sound physical basis, there will be nothing to sustain liberty. The labor to achieve it will be lost in the palsy sea of perversion, lit only by military steel and tinsel uniform, counterparted by toggery tied to slaves withered and deformed into fashion dummies. With right, continuous effort, this oppression and folly can be transformed to a free land and happy people.

## Remarkable Cure by Dr. Van Namee.

65 Carmine St., N. Y. City, June 18th, 1880.

Editor Mind and Matter:

Dear Sir:—Knowing that you are ever ready to benefit humanity, and give credit where credit is due, I write you that others afflicted as I was may know where they can go and be cured, and rejoice again in the possession of health. I was suffering with a disordered liver and a cancer in the breast, all my friends thought I must die, as medical aid proved unavailing. I kept growing worse—some said the only help was in having the cancer cut out, and that the operation would endanger life. I was persuaded by friends to place my case in the hands of J. Wm. Van Namee, M. D., the eminently successful clairvoyant physician, who has made some of the most wonderful cures on record. He gave me hope, and for months I took his magnetized internal remedies, and applied his plasters. The result was a perfect cure of both cancer and liver, and a thorough restoration to health and strength. The remedies given were not disagreeable, neither was the charges high, in fact very moderate, only fifteen dollars a month. Some cases he treats as low as five dollars a month. Let me advise all who are suffering to apply to him by letter or personally, and they will soon rejoice as I do in restored health. His examinations are wonderful, and as he has lately returned to New York, and opened an office at 136 East Twelfth St. I hope to see many seek his aid. Yours gratefully,

JESSIE GUNN.

## A Word to the Readers of "Mind and Matter."

Rockford, Ill., June 25, 1880.

Inasmuch as it has pleased the Board of Directors of the National Liberal League to appoint me to represent the State of Illinois in the Executive Committee of the United States, to superintend the Liberal League movement in the State of Illinois, and as there is a large amount of work to be done in organizing the Liberals and Free-thinkers of this State into Auxiliary Liberal Leagues—that being the only organization in America through and by which the encroachments of the so-called Christian church, through its numerous appointed agents and agencies, such as Anthony Comstock, the Y. M. C. A., &c., can be successfully met and repelled, and in view of the danger to personal liberty that is hanging over us as Liberals and Free-thinkers—it becomes necessary that the organization of Auxiliary Leagues, to work in conjunction with the N. L. L., should be pushed forward as rapidly as possible in every State of our Union. Therefore, I would prayerfully request every person in the State of Illinois who is willing to accord to every other person or citizen of sound mind the same rights and privileges in regard to all religious and non-religious beliefs that he or she may ask for themselves, and all who are in favor of a "total separation of church and state," and in favor of making this a purely secular government, as its original founders intended it should be, and as President Washington emphatically declared it to be, when in making a treaty with the government of Tripoli he uses the following language: "The Government of the United States is not in any sense founded on the Christian religion;" to co-operate with me in the accomplishment of this work. And in as much as the N. L. L. has made no provision whereby those who give their time and attention to this work are to receive any remuneration for their services or the money they may of necessity have to expend for postage, stationery, travelling expenses, or time taken up in correspondence, I therefore am compelled to call on those who are willing to aid me in this work, to contribute what they can to help me in my efforts to push forward the Liberal League movement in this State.

Reverses, sickness and misfortune in years that are past have made me a poor man, but my heart and soul are in the liberal cause, and if need be I am willing to give my entire time and attention to the work of advancing the League movement, but I must have some pecuniary help or I cannot succeed. I have not sought the position in which I have been placed, and whether I shall be able to accomplish any good in the position will depend largely on the liberality of the friends of the Liberal cause in this State.

I will make monthly reports of all amounts received, in MIND AND MATTER and the *Truth Seeker*; reporting amount and the name of the contributors where the sum sent amounts to ten cents and over. I also wish to associate with myself four other live Liberal workers in different parts of the State, in order to form an executive sub-committee in accordance with Article XI of the Constitution of the National Liberal League. Nominations for members of this sub-committee are now in order. Liberals and Free-thinkers let me hear from you. Address, F. F. FOLLER, Chairman Ex. Sub-Com., N. L. L., of Ill. P. O. Box 253.

## Darkness of Christianity.

Editor Mind and Matter:

What have Christians ever done for Spiritualists? Are they not deadly foes? They (the Christians) oppose science, grabbing it by the throat, but failing to destroy its life. They now claim the Church to be the mother of all scientific truths. The Jews charged them with stealing their God in the same way by claiming to be the father of their God, Jesus. Is it not a fact that the worshippers of Jehovah, the Jewish God, and Jesus, the Christian God, have been enemies to true and genuine Spiritualism? Abraham made choice of his God out of many spirits (who were seen and supposed to be gods at that day), giving his name as Jehovah (before not known), who forbade reverence to all other gods under the penalty of death; claiming he, and he only, should dictate and control all mediums, and if any were otherwise controlled they should be put to death. Under this selfish and inhuman Spiritualism thousands and thousands of innocent mediums lost their lives, others crept into caves and dens in the mountains and deserts of the earth, to hide themselves from the grasp of the worshippers of this selfish God. And have not the worshippers of Jesus done the same? How many thousands of innocent mediums have been put to death by Christians under the command "thou shalt not suffer a witch to live."

This selfish Spiritualism was sanctioned by Jesus himself (if the account of him be true) by treating all mediums, except those of his own choosing, as being possessed of the devil or devils, and his worshippers have held spiritual mediums ever since under the same charge. This kind of selfish Spiritualism had its origin with Jehovah and his worshippers, who held that no spirit had the right to communicate through a prophet (medium) but their God. Therefore when a prophet was deceived they believed it was their God who deceived him; and when their prophets lied, it was their God that put lies into their mouths. If troubled with an evil (undeveloped) spirit it was from their God, sometimes causing some very obscene actions. See 1st Sam. xix, 6 and 24; Jer. xx, 7, also xx, 9, 10; Ezk. lxi, 9; 1st Kings xxii, 23. Nevertheless, in the days of Zach. xiii, 2, 6, and Ezk. xii, 28, things got badly mixed up, and the Spiritualism of that day became disgraceful.

A radical change was made under the reign of Christianity; the gates of heaven were closed; neither God nor angel has been permitted to enter the Church as in the days of the prophets; and hell's door was opened wide and the world flooded with demons, devils and evil spirits. To get rid of these, the Christians killed every medium they could find, and during the sixteenth century the Protestant Christians alone put to death not less than 100,000 persons, and they would do the same now if they had the power. The talk about Christian Spiritualism being superior or equal to Modern Spiritualism is a very great error; not but that the Jews and Christians had spiritual communications. Of this we have no doubt; but the idea of affiliating with Christians to make Spiritualism respectable is the height of nonsense. Yet it is possible some of those who advocate the measure may individually need something.

One of my bosom friends—a Spiritualist—refused to invite E. V. Wilson to one of our conferences, saying: "The R-P. Journal says Wilson is

tinctured with free-love; we must do something to make Spiritualism respectable in the eyes of the Christian world." Not long after he was found drunk (a habit before not known). The idea of killing off mediums, perhaps better than ourselves, to make Modern Spiritualism respectable, like my bosom friend proposes, is preposterous. True Spiritualism is unadulterated Liberalism, and Christian Spiritualism is, we are of God and all the world lies in wickedness.

When Modern Spiritualism made its appearance, the cry from every pulpit was, "The devil and his angels are again let loose," notwithstanding Christianity was wholly borrowed from Paganism. Yet there is far more union between Pagan Spiritualism and Modern, than Modern and Christian Spiritualism. One is natural, the other supernatural. Christian Spiritualism is of Jewish order, who looked upon Gentiles as dogs (Jesus). See the Indian in the simplicity of his nature worshipping the great ruling spirit and talking with his spirit friends. Plato, Seneca, Confucius, Socrates and others did the same; yet in the worshippers of Jehovah and Jesus this unselfish Spiritualism has had its worst enemy, and the killing of mediums is the legitimate fruit of these two Gods.

ISAAC PADEN,

Woodhull, Illinois.

## BLACKFOOT'S WORK.

J. H. MENDENHALL'S TESTIMONY.

Unionport, Indiana,  
James A. Bliss—Dear Brother:—The magnetized papers you sent me for my neighbors some time ago worked well. May angels continue to bless thee. Thine in the interest of the cause we love so dearly.

## THE MEDIUM'S FRIEND BENEFITED.

South Portsmouth, R. I., June 25th, 1880.

James A. Bliss—Dear Sir:—Accept my thanks for the magnetized planchette you forwarded to me, also for the magnetized paper, which I think has been of very considerable benefit in allaying a dizziness which for some weeks effected my head, caused probably by an attack of dyspepsia. Yours truly,  
THOMAS R. HAZARD.

## A BENEFACTOR.

New Texas P. O., Pointe Coupee, La.

James A. Bliss—Dear Sir:—Enclosed find fifty cents for your magnetized paper, which has proven to be the poor man's benefactor—as all the M. D.'s of my parish generally require their pay in advance, (\$3.00 to \$5.00 per visit) before visiting their patients to prescribe their poisonous drugs, &c., which helped a great many to the summer-land; it is why I called and rightly too your magnetized paper "benefactor." Jos. F. TUCKER.

## EYESIGHT IMPROVED.

Smithville, N. Y., June 24th, 1880.

James A. Bliss—Dear Sir:—Enclosed find sixty cents, for which send to my address, one sheet of Blackfoot's magnetized paper and one Planchette. When I first sent for the magnetized paper, my eyes were very bad, and they were cured by the paper, but I could see very little with my left eye, the trouble seemed to be on the nerve. \* \* \* The sensations from the first trial were such that I felt sure of Blackfoot's presence, and my eye certainly has improved, but is not wholly well. I cannot see distinctly with it so will try another sheet. Respectfully,  
MRS. M. A. BASTIAN.

## BRIGHT LIGHTS SEEN ON THE PAPER.

Needham, Mass., June 24th, 1880.

Mr. Bliss:—To one afflicted with heart complaint will you send Blackfoot's magnetized paper as soon as convenient. I am much gratified with that received for development, upon opening my envelope one evening to take a piece from the square you sent, I was both surprised and delighted to behold a bright light following the piece as the parts separated. Since that time I have had no doubts of its efficacy. Yours gratefully,  
MRS. H. B. MORRIS.

## CONTROLLED TO TREAT HIMSELF.

Pleasant Valley, Iowa, June 23d, 1880.

Mr. Bliss:—You remember I have had one sheet of your paper, when I took it from the envelope a peculiar sensation stole over me, thrill after thrill crept over me until I seemed magnetized to such an extent that I wanted to fall asleep, but I resisted this, for I wanted to see what transpired, then my left arm was raised, and grasped my right hand and shook it until I almost cried with pain, then with the left hand they manipulated me all over, which quieted my nerves very much, suddenly I seemed to become some one else and self was almost gone; I looked and stared at every thing pretty in the room, then another manipulation and I was fast asleep, soon I awoke feeling much refreshed. Now dear brother, in the spiritual ranks, what does all this mean? Was it Blackfoot or some left handed spirit? please explain. Go on in the great and glorious work before you, for you will surely be prospered in well doing.  
MRS. J. MONROE.

[I have no doubt the Indian who influenced Mrs. Monroe, was "Little Wolf," a great helper in the work of healing the sick, still I do not know that it was him.—J. A. B.]

## INTERESTING TESTIMONY.

East Liverpool, Ohio, June 25th, 1880.

Brother Bliss:—I desire to add my testimony to the efficacy of Blackfoot's magnetized paper, and state also that as an evidence of spirit power, it was more potent than any I had ever received. Having imprudently ventured out one damp evening in my slippers, I was most severely attacked with rheumatism the next day, on the evening of which on retiring, I placed a sheet of Blackfoot's paper on my left groin, and awaited results; this was at about nine o'clock—as the clock on my mantle was striking ten, I was aroused from a semi-consciousness, by a powerful magnetic thrill commencing at my right and extending to the armpit—almost simultaneously my rheumatic leg, the one most affected was the left one—was treated likewise as was my arm, though more prolonged and accompanied by a tingling sensation, such as a person's foot feels when it is what is termed "asleep" after this ceased, my leg was much improved, and on repeating the application the following night was entirely cured, for which my sincere thanks are due to the angel world. I have been promised clairvoyant sight, and was in hopes, and still am, that Blackfoot or his band would show themselves to me; it would be a great boon to have my spiritual vision opened. Trusting that you may long be spared to the good work you are engaged in I am fraternally yours,  
C. P. MESKIMEN.