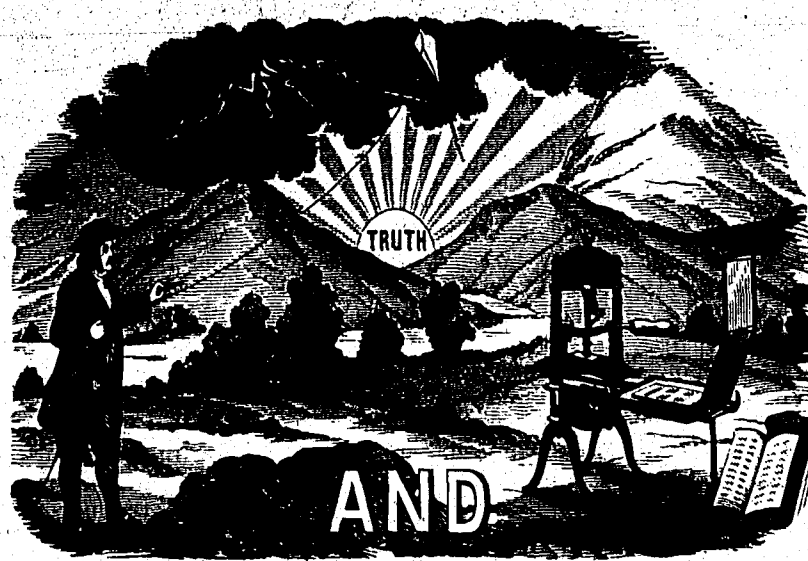


# Mind



# Matter.

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

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For Mind and Matter.

## BE BRAVE AND TRUE.

BY HORACE M. RICHARDS.

Don't tremble nor falter, in the battle of life,  
Nerve yourself bravely for its conflicts and strife,  
Nor wait thou supinely for the foe to begin,  
Lead on the attack! if the fight thou wouldst win.

Be true to the higher though you change every day  
The ladder of progress rises toward after round,  
If your feet forever on the lower ones stay,  
You need never expect to get far from the ground.

Let the troubles of to-day, suffice for your need,  
Think not of those past, nor fear for to-morrow,  
'Twill be for your good, if this lesson you heed,  
The troubles you have, are enough—don't borrow!

Take time by the forelock, as you journey along,  
Accept all he brings to you, with faith brave and strong,  
Never question for fear what the future may hold,  
This lesson will prove to you better than gold.

Springfield, O.

## Catalepsy or Statuolence.

BY WM. BAKER FARNESTOCK, M. D.

"What good can be effected by Catalepsy or Statuolence in the Army and Navy?"

The above question has evidently been asked by those who have not made themselves familiar with its true nature, or its usefulness as a remedial agent, in diseases as well as injuries to which the human frame is subject, especially in wars, where long journeys, endurance and vigilance without fatigue are often necessary in the soldier and sailor.

Before detailing the uses of statuolence it will be necessary to premise that catalepsy is a natural condition and can be assumed or not at will, by the statuolent. It was, heretofore, considered a disease, and the medical faculty, even at this late day, treat it as such in their latest works, as well as in their practice, by prescribing medicines, which, if not positively injurious, are at best utterly useless.

Unfortunately for the elucidation of statuolence, its most useful phenomena, have been perverted and publicly exhibited to crowded audiences, who, for want of correct knowledge in regard to it, encouraged deception at the expense of truth—thus subjecting a useful science to ridicule, instead of aiding in its elucidation and dissemination for the relief of human suffering.

In answer to the question of "What good can be effected by catalepsy or statuolence in the army and navy?" We state, that every soldier and sailor who has been taught its true nature and his power while in it, can throw his body, or any part of it, into the state at will, independent of the rest, and can then endure extraordinary hardships without fatigue; and in case of accidents, wounds, scalds or burns, etc., can by an act of his own will at any time render his body, or any part of it, insensible in an instant and consequently will be free from pain or uneasiness, as long as it is his will to be so, simply because it is possible to the condition, and he has acquired the power to keep the body in the state or to throw it off at pleasure, independent of any one or of its interfering with his power to move in the least.

If they should be wounded in battle, or elsewhere, it would be their own fault if they suffered the least pain or the want of any aid from their fellows (except from profuse hemorrhage) until circumstances would render their being cared for possible.

Should surgical operations become necessary they could pass through them, not only without pain, but without the least knowledge of undergoing them, if they desired to do so.

Under such circumstances the system would not receive the shock, which is usually experienced when patients are conscious, consequently there would not only be less suffering, but less fatality in their removal from the battle-field and much less time lost in their recovery, as well as many more chances of being able to do so.

It is impossible, in the brief space of a newspaper article, to give half the uses to which this art can be applied, or the relief that it is possible to afford, in unhappy conditions of the mind, as well as of the body.

In regard to the use that persons can make of their clairvoyant or clear-minded powers while in this condition, we have but to remark in this connection that it has been used by soldiers, and it is notorious that in a certain portion of the Southern army, during the late war, clairvoyance was used and gave correct information. To give the reader an idea of what is possible, and has been done, we will briefly state that a gentleman of our acquaintance, who most unwillingly passed through that unhappy struggle, although not understanding the true nature of his powers, frequently gave correct information in regard to the position of the Union army, and never failed to tell twenty-four hours before the time whether or not his regiment or any part of the army would be engaged in battle. Upon one occasion he stated to the commanding officer that there would not be a gun fired that day, although everything (as the officer stated) indicated an immediate attack. Yet he insisted that it would not take place. The result proved him to be a true prophet, for not a gun was fired. Upon another occasion, he stated, the day before, that a certain officer would be killed by a bullet through his brain, and regretted exceedingly that circumstances prevented him from giving him timely warning. The officer was killed, as he stated, upon the first fire. Again, upon the eve of a battle, he stated that he himself would be struck by a ball, but would not be killed. This prophecy and many others during the war were

fulfilled, so that he became an oracle and was regularly consulted by the officers and men of his regiment. These things may seem incredible, but what are we to do with the facts?

Before the telegraph and many other useful discoveries were made known, the enumeration of uses to which they have been applied would have been considered just as improbable as it is now for some persons to believe that one mind can read another, or that man can render any part of his body insensible to pain, or to be clear-minded in all his faculties, and to see, hear, taste, smell or feel, independent of his organs of sense. Yet these things are so and can be demonstrated. But setting aside all the uses to which a perfect clear-mindedness may be applied, the demonstrated and demonstrable power that the body can be rendered insensible to pain or suffering of any kind, by the will, is enough to awaken thought, and to recommend it to all who desire to aid in the heaven-inspired philanthropy of founding institutions to teach the art to all who desire to impart it to others, so that the great good that individual efforts cannot hope to accomplish may, through public institutions and benevolent promptings, speedily come to the greatest number, who now suffer disconsolately.

Lancaster, Pa., June 2d, 1880.

## The Significance Of Facts.

MR. ROBERTS:—Watching with great interest the battle you are making for the truths contained in Spiritualism, I bring to your notice several facts which seem to be corroborative of your theories regarding the origin of the Christian religion, and the enmity of hostile spirit influences towards the truths of Spiritualism.

Some two years ago, this summer, at a sitting with a medium mechanically controlled to write, in Springfield, Mass., the following message was written:

"A band of ancient spirits are at work for you, to give the facts concerning the truths of ancient knowledge. Work on, angelic messengers are aiding to perfect the desired result. SUMNER."

The first part of the message was to me a mystery, but the latter part had reference to the subject of the daylight materializations—the crowning work of spirit efforts in behalf of humanity. Looking over some messages that were written through my own hand, previous to my trip to Philadelphia, last year, I find one that seems significant, in as much as this sentence occurs in it.

"This journey will be for you, and for us, one of the most important events in your life." And April 28th, the spirit of Mr. Sumner wrote again:

"The circle reporting through MIND AND MATTER are connected with you; and your visit there has resulted in enabling them to come to the front with the facts of ancient religious controversies. Be quiescent and cautious, and say nothing to Mr. Roberts at present. We wish to present several more facts upon the nature of the prevalent ideas ere you are brought into prominence as an exponent of the real philosophy of spiritual phenomena."

Considering how mistaken I was in finding you so different from what I anticipated, as a gentleman and student, it becomes no more than justice for me to cheerfully bear witness, as far as I am able, to the truthfulness of the ideas you are giving as to the probable source of the Christian religion. As a former student of theology, I became aware that the dogmas of the Theological Institutes were baseless, when one attempted to trace them back to an authentic source, and whatever the opinions of others may be, as to their importance, I knew that, as facts capable of proof, they were not true; so I left them for the field of science; and if, as yet, but little acquainted with its marvelous treasures, yet one discovers there enough to satisfy present needs at least.

If other spiritual journals have mistaken the great importance of phenomenal mediumship, and have been influenced by the erroneous powers of religious faith, you at least have drawn to your aid, the most powerful minds in spirit-life; for the appearance of the ancient sages and worthies is the key to the solution of the problem hinted at in Mr. Sumner's messages.

That you were right in your ideas of spirit hostility, I have had ample proof; and that the enemy has fought desperately over our best mediums, to prevent the advent of the truth seems equally evident. I can hardly attend a circle that they do not show their malignant hostility; but their impotence is only exceeded by their threatnings against the mediums who are used for this purpose. A few words now from the spirit-forces that are friendly to our aims.

"It matters not to us, when the great truths of spirit-life shall be known as facts to the people of the earth-sphere; but it is our purpose to do all in our power to bring out the demonstrative truths of spirit existence upon a scientific basis. To do this requires perfect power and perfect knowledge of the principles underlying both conditions of being, and such a combination is rarely possible. The materializations as yet are but imperfectly performed by us. They are not perfect, because spirit and matter vibrate upon too great a diversity of motions in the conditions of spirit and form."

"When by the manifestation of the electric force, we can induce a magnetic condition that shall duplicate the former status of the spirit, materialization like other phenomena, will be so easy as hardly to excite comment. The hostility to our efforts will avail nothing, if the inhabitants of the earth sphere do not misunderstand our purpose. The simulation of phenomena, originates in the

mental bigotry of ignorant spirits who imagine that by so doing, they can arrest the efforts upon the part of the spirit scientists to give the true proof.

"We have no feeling of malevolence toward the ignorant in earth or spirit-life. All religions are to us but the foolish conceits of ignorant men, who imagine that they are recipients of the special favor of God; and most people who are sensitive to spirit influence, not knowing the source of their impressions, attribute it to God. Deceptive spirits foster the delusion, while many honest and ignorant spirits reflect their own ideas upon the brain of the receptive person, thus propagating error from one generation to another."

"The scientists in spirit have been actively engaged, for the past century, in perfecting their knowledge concerning the forces resident in Nature. They have no feeling of reverence for theological assumptions, and care nothing for human opinions concerning their work. Our special department is the manipulation of the elements, and our resultant work is, the physical phenomena. We are all powers, or spirits having special powers of a physical nature, but for the mental or moral peculiarities of such spirits, we do not hold ourselves in the least degree responsible."

"It matters not to us whether the medium has been exposed or abused by the hostile forces, or not, if the true powers are there; and the sooner all those who are studying the philosophy of phenomena, once know this, the sooner will our work be perfected. We regard the speculations concerning us, by the people of earth, about as they regard the ideas of their children concerning the moon."

"Our work will not cease until knowledge shall supersede faith, and humanity, in both worlds, shall be redeemed from evil by obedience to virtue through knowledge. Spiritual knowledge is not bound nor confined by any creed or conception of mortal man. It is the result of comprehensive study, and effort to know the truth."

"We come to aid all who wish to know, not to confirm any in religious error. These ideas are but a few of the great truths that are the governing motives of the scientists of spirit-life, and, as such, we give them to you to freely use for private or public benefit."

PARADAY,  
FRANKLIN,  
MORSE,  
HARE.

The foregoing contains words of wisdom for the consideration of all. For several years these men have been trying to bring the great forces of scientific research into the spiritual field, and through MIND AND MATTER, they may yet succeed in giving the true ideas of that department of human progress.

Greenfield, Mass.

T. C. B.

## An Appreciative Letter.

MEMPHIS, Mo., June 28, M. S. 33.

Editor Mind and Matter.  
I have all along believed that you explicitly state in late numbers of your paper, viz., that it is from no unkind feelings towards the persons of Bundy and his conditors that you use strong language, as they affect to believe, but that it is against their conduct and influence that you labor, for the good of all, themselves included. And your frank and open course appears to me, more manly than the covert innuendoes, ridicule, burlesques and sarcasm of the polished Prof. Brittan. I shudder when I think of the probable result, had not your brave "monitor" been launched forth to do battle for the cause in which it is engaged. It looked as if history was about to repeat itself, in establishing a priesthood to squelch out all communion between the two worlds—declare that miracles had ceased, and that they were the vicegerents of God on earth in whom the people must confide.

The Banner of Light had from time to time intimated, if I mistake not, that the church was not to be disrupted, but quietly permeated and taken possession of by Spiritualism—and it seems Christian Spiritualism must have been meant—a sort of compromise was to be brought about.

It seems almost as impossible for a clergyman, on becoming a Spiritualist, even when a Universalist, to give up "Christ and him crucified," as for the leopard to change his spots.

I am glad to see you expound astro-theology. I have for some time believed if "John of Patmos," or any other John, ever honestly thought he saw the "varmints" described in "Revelation," that he must have had the nightmare, if asleep—or if awake, the delirium tremens.

STEPHEN YOUNG.

FRIEND ROBERTS:—I am glad to see that MIND AND MATTER is open to the discussion of the question as to whether the Jesus of the New Testament is historical or mythical. The modern works we have seen, and which are calculated to throw much light upon this question are the "Keys of the Creeds," Anonymous; "Valhalla," by Julia Clinton Jones; Anderson's "Norse Mythology;" Lundy's "Monumental Christianity;" and the "Revelations of Mysteries, Biblical, Historical and Social, by means of the Median and Persian Laws," by Henry Melville. These works leave the historical Jesus a very narrow margin to stand upon. The forty years work of Melville, completely removes the veil, when Moses is read from Alpha to Omega; nor can we, in any of the works we mention, discover that our Saviour can be saved from the common root of the matter in the "Tragedy of Nature."

Newport, R. I.

C. B. PECKHAM.

## Wonderful Manifestations in Clayton County, Iowa.

I wish to give you a little experience I had with spirit phenomena in the adjoining county of Clayton. It was rumored that they were having very peculiar manifestations in a school that was conducted in the interest of the Lutherans, and it being so near by, I thought it was my chance to investigate, for when I read in your paper the wonderful accounts of supposed spirit manifestations, they always smacked a good deal, I thought, of those good little boys and girls that we read of in Sunday school books, and nearly always a good ways off. But here was something near by; so on Saturday, the 5th inst., I hitched my horse to my carriage, took in a partner, and started for the neighborhood of the "Dutch ghost" as it was called. We arrived soon after sundown, and found a family consisting of parents and five children, but as none of them could talk English, we found it necessary to procure an interpreter, which we did in the person of a young man. After our wishes had been made known, we were first shown some books that were much disfigured, having the appearance of having something drawn across the page in various directions, that took the letters out of the words, and sometimes whole lines and sentences wherever it touched them. Who or what had done this could not be found out, but two little girls, one nine, and the other twelve years of age, seem to have been the mediums. We were then shown to the chamber where we found the little girls in bed, when after being seated, the youngest girl started up and said, "He pinched me. Upon inquiring of her as to who pinched her, she said it was the ghost. I then asked what he did it for, and the answer came back, "None of your business!" Then noises came like the spitting of hands, the snapping of the fingers and thumb, and the patting of the bed clothes. I requested the sounds to come nearer to me, he said, "They should not." I asked the reason. The answer was, "You will kill me." I said no I won't harm you, and instantly he replied, "You lie." This was about the style of the conversation for some time. The light was then extinguished, when shortly, there passed through the room a pale bluish light. The little girls would tell what this invisible something told them, and it would be reported to us. We could hear whisperings, but as it was not in English, we could not understand.

About two weeks previous to our visit, stones and other missiles were thrown around the chamber. The house is built of stone, and a stone that weighed about fifteen pounds was taken from the wall and thrown across the room, in the presence of several persons. At another time a gentleman that was very skeptical, and who claimed that there was nothing of the kind taking place there, went with others to prove that it was all a humbug; and while investigating a bunch of shingles were broken open by some invisible power, and thrown with such force against him, that with all his bravery, he left the premises immediately.

No one has been hurt. The stones would seem to come directly at them; and drop harmless at their feet. We were shown a number of stones that were picked up in the chamber after being thrown by some invisible power.

A minister that went to see the ghost, as he called it, said to me that a stone as large as his fist was thrown near his face and fell just behind him. On the morning of the 6th inst., we visited the church and school house, where the manifestations first began, and the minister and the teacher of the school showed us a large number of books that had been marked as I have described above. They at first, thought some mischievous child, or ill disposed person had done it, and so watched with much caution, until they found the books were marred, and their slates scratched on the under side, while the children were pursuing their studies, and some of them would be pinched, so as to start the blood, and books would be thrown to the floor before their eyes, and taken out of the drawers while they were locked, and even the drawer itself would be taken out when locked, and the key in the pocket of the owner. These people would not admit that these things were done by the spirits of human beings, but claimed it was the spirit of the devil.

It seems that last autumn, a man was accidentally killed, or reported to have been killed by the bursting of a yeast barrel in a brewery, in the neighborhood. This man's name was found written in a mysterious manner on paper, and on the children's slates at school. In answer to questions as to who he was, and what he wanted, the answer would be, "Ask Clinefine," that being the name of the man who owns the brewery. The writing on being compared with that of the man who was killed, is said by good judges, to be an exact copy.

The Bibles and hymn books used in the school, by the teacher, and the house of the parents, of the two little girls, and also in the houses of some others, seem to have been especially defaced by this power that has bid defiance to the most watchful eyes of those people. Many other occurrences have taken place, all of about the same nature.

Now I ask this question; have the laws of spirit communion become sufficiently developed so that you or any of your readers can explain the cause and object of these manifestations? I do not wish to be understood to claim any right to your valuable time but your opinion, would, I think, be read with pleasure and profit by an interested and astonished public, and help much in solving these strange manifestations.

C. M. AUSTIN.

Delaware, Iowa, June 14, 1880.

[We can only conjecture and therefore leave others to do the same, concerning these facts.—En.]





## CHILDREN'S COLUMN.

## IN SEVEN DIALS.

BY MARY HOWITT.

Up an alley of Seven Dials,  
Mid the dirt, and the noise, and the crowd,  
Went a poor crippled child upon crutches,  
Alone, yet crying aloud.

"And why are you crying?" I asked her,  
"Alone mid the crowd of the place?"  
In a moment was silenced her weeping;  
She paused and looked into my face.

"All the scholars are gone up to Hampstead,  
They set off this morning at seven;  
The vans were so lovely with ribbons,  
And I know that Hampstead is heaven!"

"Nay, Hampstead is nothing but London  
Just pushed out into the green;  
How can it be heaven, where God is,  
And never came sorrow nor sin?"

Her pale face grew radiant in beauty  
As steadfastly thus she replied:  
"I know it is heaven, for my mother  
Went to Hampstead the day that she died."

"She went with a neighbor; they wrapped her  
In blankets because she was ill,  
And so weak and so dazed with the noises,  
And pining for where it was still."

"She came back at evening, towards sunset;  
And Hampstead was heaven, she said,  
Where the blackbirds were singing like angels,  
And the blue sky all overhead."

"She died before midnight, and whispered  
Just when she was passing away,  
"I bless thee, my lord for the foretold  
Thou has given me of heaven to-day!"

"So I know that Hampstead is heaven,  
And I'm pining like her to be there,  
Where the women are kind to the children,  
And the men do not get drunk and swear."

"But my breath is so short, and I tremble—  
My legs are so weak—when I run;  
Now I'm going to the end of the alley,  
Where it's quiet, to stand in the sun!"

Littell's Living Age, from *L'esclaire Hours*.

## Tried at Fairy-Court.

BY A. E. BELMONT.

"Catch him! catch him! Don't you see him?"  
cried Willie Hatch to his friend, George Rollins.  
"Catch him yourself, I'm tired out; I believe  
we have run five miles," retorted George, angrily.  
"I'm going to have that dog and tie this tin can  
to his tail; that's what I ran away from school for,  
and it's what I'm going to do," said Willie, speak-  
ing in a determined way.

"Oh, there he goes into that ditch," continued  
Willie. "He's down, he's down! Come on,  
George; it's easy enough to get him now," and  
the boys, forgetting how tired they were, started  
on a run after a poor, little, black dog who was  
fleeing for his life, and frightened almost to death  
by the shouts and cries of the naughty boys.

"Oh, my, o-h-h, George," exclaimed Willie,  
in a half-frightened whisper, "what's that under  
that bush?"

"Why, sure as you live, that's a hare," said  
George, "won't we have fun now," he cried, seiz-  
ing a stick and starting towards the frightened  
animal.

But the dog had seen the hare as well as the  
boys, and now commenced a race between dog,  
hare and boys, which some people might have  
thought very funny, but which was really very  
cruel.

Over and under fences; across fields and into  
ditches they ran, and before long the boys were  
left far behind, but the hare still ran and close be-  
hind him came the dog with his long ears flapping  
up and down.

After a little while the hare became too tired to  
run any more, so he ran into a hollow stump and  
the dog lost track of him. After waiting a little  
while doggie thought he would go home and get  
something to eat.

But George and Willie were not so well off as  
the poor animals they had teased so much. They  
had run so fast and been so excited that they had  
not stopped to see where they were going until it  
was too late and they found they were lost.

"I'm just going to sit down under those trees  
and rest before I stir another step," said Willie,  
pointing to a group of oak trees not far from them.

George consented to this arrangement and they  
soon reached the top of the hill where the grove  
was situated.

The boys were no sooner seated under the trees  
than they heard a terrible rumbling and grum-  
bling in the earth under them, and immediately  
they began to go down, down.

In the twinkling of an eye, George and Willie  
found themselves in the most beautiful place they  
had ever dreamed of and surrounded by the  
strangest-looking people, none of whom were  
larger than George's thumb.

The room in which the boys found themselves  
was very large. The walls were of solid gold stud-  
ded all over with diamonds which twinkled like  
the stars in the heavens; the floor was mother of  
pearl, and in one end of this room was a grand  
throne made of gold and mother of pearl and  
fringed with precious stones and canopied with  
royal purple velvet.

The boys were not given long in which to gaze  
and wonder, for two of the strange people led  
them to the foot of the throne, where they stood  
trembling in affright.

A little, ugly-looking fairy—for these people  
were under-ground fairies you know—looked at  
the boys and said:

"Prisoners, you are in the grand judgement  
hall of the under-ground fairies, who, since the  
earth was made, have inhabited it, and been the  
protectors of every defenceless animal that lives.

"We have heard from our servants that you  
have been the torment and terror of every dog,  
cat, squirrel, and, in fact, of everything more help-  
less than yourselves; and only this afternoon you  
invaded our own sacred retreat in pursuit of two  
helpless animals, and now we condemn you to  
death since you are too cruel to live."

Then the boys fell upon their knees and begged  
for mercy, for now they knew it was none other  
than the great King of the Fairies who had sen-  
tenced them; but their prayers were in vain; the  
king was firm.

"But the tears of the boys had moved the heart  
of a beautiful fairy maiden to pity, and she im-  
plored the king to sentence the boys to something  
less terrible than death, for the sake of the moth-  
ers who loved them so much.

Now the king loved this fairy maiden and  
wished to please her; so after thinking for a mo-  
ment he clapped his hands gleefully and said:

"I have it! I will give them an opportunity to  
be sentenced by their own victims. Fifty of my  
servants shall assume the form of persecuted dogs,  
and fifty other of my servants shall assume the  
form of as many hunted hares. The dogs shall  
sentence this boy whose name is Willie, and the  
hares shall condemn this boy whose name is  
George."

No sooner had the king uttered these words  
than fifty poor, hungry-looking dogs stood before  
the king, while at one side rose fifty panting,  
tired-looking hares. Some of the dogs had their  
ears and tails cut off, some had tin cans tied to  
their necks and tails, and some had four legs, but  
most of them limped on two or three, and alto-  
gether they were a terrible looking lot.

The king then arose and explained at great  
length the cruelty of boys in general and of those  
in particular, to themselves as well as to other  
animals, and concluded by saying:

"Now, hares and dogs, the punishment of these  
boys is left to you."

The king then sat down and the boys and all  
the fairies held their breath in dread expectation.  
After a long discussion among themselves, one  
of the most battered-looking curs stepped forward  
and said:

O, King, on behalf of myself and fellow-dogs, I  
sentence the prisoner, whose name is Willie, to be  
turned into a dog and left in that form until some  
boy shall be found kind enough to show him  
mercy, when he will become a boy again, and I  
trust a kinder and better boy.

The king immediately called upon the hares for  
their sentence, when one of the animals said:

"Oh, King, we wish that our prisoner may be  
turned into a hare and chased and hunted by dogs  
and boys until some boy shall be found kind  
enough to help him."

The king was pleased with these sentences and  
struck the floor with his scepter, and in less than  
a second, the boys were turned into a dog and a  
hare.

Then all the fairies laughed, and the king said:  
"Prisoners, you have been 'Tried at Fairy-  
Court' and condemned to be a dog and a hare;  
so much have the fairies done; the rest of your  
punishment will be inflicted upon earth by your  
fellow-school-mates."

The king struck the throne once more, and the  
boys were on the outside of the earth again.

And now the troubles of George and Willie be-  
gan in earnest, for a party of boys were out  
nutting espied them; and then began a race between  
hare, dog, and boys, which was very much like  
the chase of the morning, but which George and  
Willie did not enjoy as well. For now they had a  
splendid chance to find out how hares and dogs  
liked to be chased and worried.

The chase continued for a long time, and the  
poor hare and dog began to fear that they would  
surely be caught, for they were too tired to run  
much further. Their tongues lolled from their  
mouths, and they were sinking down exhausted  
when—clomp, clomp, crash, crack—

George sprang to his feet with a terrible yell,  
and there stood old Mollie, his pet cow, who had  
awakened him by crashing through the bushes  
and licking his face with her rough tongue.

George put his arms around old Mollie's neck,  
and cried like a baby; saying between his sobs,  
"Mollie, I'm awful glad to see you. I thought I  
was turned into a hare and chased till I was most  
dead."

The noise awakened Willie, who sprang to his  
feet exclaiming,

"My soul, George! I thought I was a dog and  
chased all over by a lot of boys; I'm awful tired."

The boys looked into each other's faces a mo-  
ment, and then turned and followed Mollie, who  
led them to the barn-yard.

Everybody wondered what had changed George  
and Willie so. But no one ever knew the secrets  
of that afternoon in the woods, until one day the  
boys found their school-mates teasing a poor dog,  
when they told them how they were "Tried at  
Fairy-Court," and how it felt to be a hunted dog  
and hare.—*Young Folks' Rural*

## The National Liberal League.

WHAT IT IS AND WHAT IT IS NOT.

## Editor Mind and Matter:

Will you permit me this week, in place of my  
usual "Liberal League News," to say a word in re-  
lation to the character of the Liberal League move-  
ment? Ever since it was first organized its char-  
acter has been misunderstood by many. Mr.  
Abbot, who was the originator of the League, said  
at the Rochester congress, in 1878, "I desire to  
say, for the hundredth time, that the Liberal  
League movement is not an atheistical or an in-  
fidel movement." And the reason why so many  
get the idea that it is a movement of that char-  
acter is that most of the friends of the movement  
are persons who are Freethinkers or Spiritualists,  
or individuals who are known as Liberals of some  
sort. But I am glad to know that there are Chris-  
tians who belong to the League and many more  
who are advocates of its principles. A very large  
proportion of the Baptist Church are in favor of  
the entire separation of church and state, and are  
many of the Congregationalists and Unitarians. I  
think nearly all the Quakers or Friends are with  
us, and all the Shakers I know to be. The *Chris-  
tian Union* and the *New York Independent* both, I  
think, advocate the principles of the National Lib-  
eral League, although both of these journals, on  
account of their orthodoxy, have often misrep-  
resented the National Liberal League movement.

The second article of the National Liberal League  
provides that "The general object of the National  
Liberal League shall be to accomplish the total  
separation of church and state, to the end that  
equal rights in religion, genuine morality in poli-  
tics, and freedom, virtue and brotherhood in all  
human life may be established, protected and  
perpetuated."

The reader will see by this article that the in-  
stitution is no more infidel than it is Christian or  
Mohametan. It is for the entire separation of  
church and state, and for equal and exact justice  
to all. If Christians do not join the movement it  
is because they are not in favor of the separation  
of church and state, and entire justice to every  
American citizen.

And the National Liberal League platform that

was adopted in 1878, and reaffirmed every year  
since, demands only this:

1. Total separation of church and state.
2. National protection for national citizens in all their civil, political and religious rights, irrespective of race or sex.
3. Universal education the basis of universal suffrage in this secular Republic.

There is nothing in this platform that goes to  
show that the organization is an infidel one—  
nothing but what an honest Christian might sub-  
scribe to.

But it may be claimed that most of the adher-  
ents are those known as Liberals, and therefore  
it is a Liberal organization in a sectarian sense.  
But if most of its adherents are Liberals, whose  
fault is it? Orthodox people can join if they  
choose to. The same thing was true of the anti-  
slavery movement. It was confined almost en-  
tirely to those known as Infidels, and was gen-  
erally characterized as an infidel movement.

The fact is, any society has the right to take out  
a charter and become an auxiliary Liberal League.  
A Catholic church or a Methodist church the same  
as a Spiritualist or Materialist association.

In a number of the auxiliary Leagues no re-  
ligious question is allowed to be discussed further  
than it has a bearing on the question of the sepa-  
ration of Church and State, and I think it would  
be well for all auxiliary Leagues to have the same  
rule when they meet as a Liberal League. For it  
should be understood that when a Spiritualist so-  
ciety takes out a charter as a League, it is not only  
a spiritual society, but also a League. It would  
be the same way with a Methodist church if it  
took out a charter.

And now as to the question of the League put-  
ting into nomination candidates for office. It will  
be seen by the article of the constitution above  
mentioned, and also by the platform, that it is a  
political institution, and in fact nearly all it pro-  
poses to do is of a political character. Therefore  
it would be perfectly proper for it to nominate  
officers, and the members to vote for them, if it  
was thought that in that way all could best bring  
about the reforms desired.

As to the policy of so doing, that is another  
question and should be very carefully considered,  
and I was pleased to read your decided opinion  
on the subject in last week's *MIND AND MATTER*.  
All these questions should be freely discussed.  
Of course any nomination made by the National  
Liberal League would not be binding on the  
auxiliary Leagues or the members, only so far  
as they agreed to be bound. So far as possible  
I think it would be well to act together, as in  
that way we could exert a much greater influ-  
ence. Yours truly,

## Creedmoor Park Camp-Meeting.

The Creedmoor Park Camp-meeting opened  
Friday, July 9th. Opening address by Cephas B.  
Lynn, of Sturgis, Mich., followed by the eloquent  
and gifted inspirational speaker, Dr. Geo. H. Geer  
of Battle Creek, Mich. Speaking upon the war of  
the past and the victory of the present—the tri-  
umphs of Spiritualists, placing them side by side  
with the masses in the contest for intellectual  
progression.

SATURDAY, July 10th.

Meeting opened by an invocation through the  
mediumship of Mr. Alfred James, followed by lec-  
ture from Dr. Geer, proving immortality a fore-  
gone conclusion, a now present fact, and not a  
thing to be sought for, as Christians contend—his  
remarks were decidedly practical and to the point.

SUNDAY MORNING SESSION, July 11th.

Conference meeting at half past ten, a very in-  
teresting service. Addresses given by Col. D. M.  
Fox, Mrs. Nettie Pease Fox, and others. In the  
afternoon, Dr. Geer spoke to a large and appre-  
ciative audience, on the subject "Religion or No  
Religion." Notwithstanding a terrific thunder  
storm that threatened to sweep everything before  
it, it only seemed to lend inspiration to the  
speaker. Sunday was a busy day at all hours be-  
tween the meetings, at the stands the time was  
filled in with debates and discourses upon the  
different topics relating to spiritual and progressive  
thought. In the evening Cephas B. Lynn held the  
audience for one hour to the edification and entire  
satisfaction of every one present. Subject, "After  
Moody and Sankey What?"

MONDAY, July 12th.

Monday afternoon, at 3.30 P. M., Brother Geer  
again held forth from the subject, "What is the  
probable destiny of the movement of Modern  
Spiritualism?" This lecture was one that every  
Spiritualist in the country should have heard.  
He beautifully and clearly held forth the truth of  
the individualization of intelligent forces. He  
took a decided stand against any effort looking to  
the reduction of Spiritualism to a formulated re-  
ligious creed, to make it popular, fashionable, etc.

TUESDAY AFTERNOON, July 13th.

Meeting opened at 3.30 P. M., by an overture  
upon the organ, followed by an invocation from  
Mrs. Nettie Pease Fox, after which Brother Geer  
proved his inspirational powers by calling upon  
the audience for subjects to speak upon. A num-  
ber of questions were given, including the "Ques-  
tion of the Hour," which comprehended all the  
others he took as his foundation, and was not  
at a loss to find words to express himself. At  
the close of the lecture a very interesting dis-  
cussion took place, calling forth stirring remarks  
from many intelligent and thinking minds, and  
we closed our exercises, feeling much profited  
by the hour spent together. In the evening a  
circle was held which was largely and profitably  
attended. Mr. James A. Bliss volunteered his  
services as a medium, and gave many positive  
and convincing tests of spirit return under the  
control of his band of guides.

WEDNESDAY, July 14th.

Meeting opened at 3.30 P. M. Poem by Mrs.  
Nettie Pease Fox, followed by lecture by Dr. Geo.  
H. Geer. Questions asked by the audience: "Is  
life a creation?" "What is God?" "What is  
prayer?" and the "Conflicts of life?" were all  
answered by the speaker; after which Mrs. Nettie  
Pease Fox questioned the speaker, opening up a  
lively interest. Bro. Geer closed the meeting by  
remarking that to-morrow he would exchange  
places with the critic and see how it would go  
then.

The meetings thus far have been very interest-  
ing, and it is proposed in future that a meeting  
shall be held every morning and evening in addi-  
tion to the afternoon service.

[To be continued.]

## EDITORIAL BRIEFS.

The Michigan State Mediums Medical Asso-  
ciation, will convene at Lansing, July 30th, 1880,  
and close Sunday, August 1st. All mediums are  
cordially invited to be present.

W. HARRY POWELL, the wonderful slate writing  
medium of Philadelphia, having filled successful  
engagements at Rochester, Johnson's Creek, and  
Lockport, N. Y., is now meeting with grand suc-  
cess at Buffalo. His address until further notice  
is 68 West Chippewa St.

LIBERAL LEAGUE ADVOCATE.—This is the title of a  
small but very interesting little monthly, that has  
just reached our table. It has reached number  
3, of the first volume. It is published in Dallas,  
Texas. Subscription price 50 cents per year. Its  
columns are open for communications on all sub-  
jects, political, religious and social. Address "The  
Liberal League Advocate," P. O. Box 204, Dallas,  
Texas.

In a letter recently received at this office, Major  
Carpenter, of Delphi, N. Y., says: "We have just  
had a spiritual meeting at Brown's Hall, in George-  
town, which was a spiritual feast to the many who  
were present. We appointed a committee to ar-  
range and appoint meetings for the future as fol-  
lows: Asa Graves Nelson, Madison county; Tru-  
man Hecock, Eaton; Eli Bliss, Georgetown; Hi-  
ram Preston, Otsego; Mrs. Hartwell and Major  
Carpenter of Delphi. There will be another meet-  
ing in September, and other meetings as often as  
the committee shall think advisable. Those who  
wish to work with the committee can correspond  
with them and address them as above.

## Correction.

LAND GROVE, Vt., June 12, 1880.

Please correct an error. The remarkable im-  
provisatrice mentioned should be Miss Jennie B.  
Hagen and not Thayer as you have it. Also, Mrs.  
Sarah A. Wiley is of Stockingham, Vt. I spoke  
twice here yesterday and am to return here for  
the second and third Sundays of August. Thanks  
for your kindness. Yours truly,

L. K. CROWLEY.

## Obituary.

We were grieved to learn that Dr. B. B. Alfred,  
of Atlanta, Ga., passed to spirit life while yet in  
the prime of a most useful life. The friend who  
informed us of the transition of this good man  
says: "A better man never lived." Dr. Alfred  
was a true Spiritualist and a firm and fast friend  
of *MIND AND MATTER* from its first appearance,  
and in every way manifested the greatest interest  
in its work. We had the pleasure of being per-  
sonally acquainted with Dr. A., and sat with him  
at many of the seances given by Mr. and Mrs.  
Holmes and Mr. and Mrs. Bliss. He seemed to  
be an especially favorite with the spirits as he  
was among his mortal friends. This world's loss  
is his gain. Another great soldier is added to the  
spirit hosts to help to redeem humanity.—Ed.

Mrs. P. R. Lawrence, from Worcester, Mass.,  
June 9, M. S. 33, aged 45 years.

Mrs. Lawrence, with her husband, Dr. B. M.  
Lawrence, travelled extensively all over the Union,  
lecturing on temperance, labor reform and in the  
interest of the Liberal League. She was medium-  
istic and recognized the power of spirits influenc-  
ing her, but her general labors were not specially  
devoted to spiritualism. Her last work was before  
the Legislative Committee of Massachusetts, last  
Spring, against the iniquitous medical monopoly  
known as the "Doctors' Plot Law," which was at  
last defeated. She was an intense and rapid  
talker and put her whole soul into her work, caus-  
ing great nervous prostration, which finally broke  
the cord that held her to this world. She fully  
realized that she was soon to pass away, and saw  
and described spirit friends. During her last  
hours she said, "I would like to have lived to see  
the defeat of those rascals." Meaning those physi-  
cians who were so intolerant in trying to pass a  
law in Massachusetts depriving mediums from  
healing the sick. J. C.

## Way-Side Thoughts.

There are spiritual bruises as well as physical.  
Some people ruffle up and appear quite "breezy"  
if only the little finger of violence approaches  
them.

One downward step is the beginning link in the  
chain of habits, and the links are added faster as  
the chain grows longer.

Over some people's lives their seem to hang  
leaden clouds all along life's way, but these clouds  
cannot penetrate eternity.

A child with good manners will win more true  
friends than all the fine clothes and gew gaws  
that a Paris milliner can invent.

"Pride goes before a fall," and our sins are like  
hidden rivulets beneath a wall, undermining us  
when we think we are most secure.

Our particular ideas or views about God, heaven  
or hell, won't avail us anything—it is the lives  
we daily lead that will raise or sink us.

As the buds and blossoms foretell the rich har-  
vest of ripened fruit, so true Christian virtues fore-  
tell the rich harvest of love and peace in the dy-  
ing hour.

Not doctrines and creeds should originate from  
the pulpit, but bright sunbeams of truth, spread-  
ing in ever increasing circles until they touch  
eternity's shore.

Progression reminds one of the future, and of a  
certain something which the mind would like and  
is longing to possess, a something which it does  
not grasp in the present.

Our intentions often gradually work out and  
silently come before the world, and in time be-  
come fixed realities, living acts, how important  
then that our intentions be in the right direction.

Guard well the little ones, for their hearts are  
tender and very susceptible to the influences  
around them; and the steps you take in life are  
the ones they will most likely follow in.

The brightest and most beautiful tints upon the  
flowers and fruit in the natural world are upon  
the side towards the sun. So our purest joys and  
hopes are tinted, the brightest on the heavenly  
side, and with colors that are fadeless, ever bear-  
ing the impress of eternity.

Geo. S. GREEN, M. D.  
East Fairfield, Vt., June 23, 1880.



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 7th, M. S. 33.

HEDWIGA, DUCHESS OF LITHUANIA.

GOOD MORNING, SIR:—I am interested in all disputes in relation to the genuineness of the book called the Bible. I was one of the first to write or translate into my native language that book from the Greek and Latin originals or copies of the same. I will say that I undertook this labor through a sentiment of piety which I felt at that time, but, since my entrance into spirit life, I have discovered that what I considered a religious feeling was nothing more than the control of a spirit priest. These books have been translated from many different versions of the original and the confusion which has resulted from this fact, has produced untold misery to the human race, both as spirits and mortals. In my day no one dared to write the texts as they were originally. One was obliged to write them so that they favored the particular creed of their country and the prevailing religious ideas. It would have been far better if this book had never been translated at all. It has been the cause of bloodshed, fanaticism and religious confusion of all kinds. It is one of the deepest and most bitter causes of regret to me, as a spirit, that I had anything to do with it whatever. You frequently find people to-day who ask: "If you take away this book, what have we in the way of consolation in relation to the after life?" I answer these people in this way. There is a principle of the Divine in you—in every one—that if it had been allowed to shine forth freely without being interfered with by the commands of this book, which long since would have made your mortal lives more happy and brought you nearer to the great central principle. It would have brought the spirit and mortal worlds together so that now while you have priests and demagogues of all kinds as your teachers you would have had, by this time the spirits themselves as your priest and teachers. Not that any spirit however pure it may be wants you to confess to them, for these angels of the after life have passed through all the conditions you have and that every one else that has ever been in the body has had to pass through. This is as much as I can say. It is very difficult for me to speak this tongue. It has cost me years of study as a spirit to be able to express what I have said here to-day.

I was known when here as Hedwiga, Duchess of Lithuania. I was the wife of Jaghellon, Duke of Lithuania. I hope this will do some good.

[We take the following account of this distinguished woman from the *Biographie Generale*:

"Hedwiga, Queen of Poland, was born in 1371, she was the younger daughter of Louis of Hungary. After the death of her father, she was chosen in an assembly of the Hungarian nobles to succeed him on the throne of Poland, but with the reservation that the husband she would take should be approved by the Diet. Her mother Elizabeth saw with pain, a disposition to oppose the intentions of the lately deceased king in favor of Maria, her elder daughter. At the same time she could not avoid sending an ambassador to the Diet to announce the near arrival of the princess Hedwiga, but she demanded that after her coronation, they would permit her to return to Hungary, so that she might complete her education in her family. The Polish nobles thought they saw in this demand, the hidden design of disposing of the hand of Hedwiga against their consent. Consequently they elected (Zimowitz) Sernovitz, duke of Masovia, king, whom they intended should be her husband. The Palatines charged with announcing this news to Elizabeth, found her better disposed than they hoped; and they stipulated with her, in the name of the Diet, that in case Hedwiga died without children, the throne of Poland would pass by full right to her sister Maria. This treaty displeased Sernovitz; and having been foiled in his project to have it declared void, he waged war in a kingdom that he was called to defend. His election was annulled; but Poland was none the less a prey to the horrors of civil and foreign war, when the Palatines returned again to Elizabeth, who this time consented to allow Hedwiga to set out for Poland. Her arrival at Cracovia, in 1384, was celebrated by feasts, and her coronation was delayed only long enough to make the necessary preparations for this august ceremony. The princess was then only thirteen years of age; but historians say of her, that she already displayed a developed reason, a solid mind, sentiments noble and, so natural that she seemed to have nothing to attain, neither by time nor experience. To these qualities so precious, she joined a rare beauty. A great number of princes intrigued for her hand, among them Jaghellon, Duke of Lithuania, who was distinguished for exterior advantages, and for valor of which he had given already some brilliant proofs: He manifested on all occasions, a great deference for the nobles, and finally the reunion of his duchy of Lithuania to Poland, and ended by obtaining all the suffrages. Hedwig had felt favorably towards William, duke of Austria, and she had even called him to her court, but the first time she saw Jaghellon, she felt her first resolution shaken. This prince, had been already instructed concerning the truths of religion, having received baptism, she found no reason to oppose the desire of the Senate. Hedwig wed Jaghellon in 1386, who had taken the name Wladislas V., and she shared with him the glory of converting the inhabitants of Lithuania to Christianity. Her conduct was always sheltered from the least suspicion; she at the same time had to suffer the jealousy of her husband, but her innocence triumphed over calumny. She died in 1399, at the age of twenty-eight, in child-birth, regretted by her subjects, whose condition she had ameliorated and of her husband, who at last rendered entire justice to her qualities and her virtues. She desired that her jewels should be employed in relieving the poor, and in completing the buildings of the University of Cracow."

[In view of the positive fact that neither Mr. James, the medium, nor myself had any knowledge whatever of this great woman, we ask, how can there be a question that her spirit gave that most instructive and characteristic communication. This spirit returns after nearly five hundred years and communicates a fact that but for her coming would not be known; and that is, that she translated the Bible, or rather the books of the Bible, from the Greek and Latin into the Lithuanian or Hungarian language. How much her pious labors has done for her, she tells in her communication. Language fails us to express the importance we attach to such communications as this, from one who was a most devout and learned

Christian. Christians and Spiritualists, why will you not break the shackles which that disastrous compilation of falsehood has fastened upon your minds? That this great souled spirit should prefer to be known as the Duchess of Lithuania rather than as Queen of Poland is not the least significant feature of this communication. Wild Cat, the Indian guide, said this spirit was a beautiful lady, but wore her hair in a high mass above the head. Whether that was the style of dress when Hedwiga lived we have not been able to learn.—Editor.]

ROGER ASCHAM.

GOOD DAY:—Well, lad, I am glad to see thou meanest to beat thy enemies. That is right. Thou must be firm and thou wilt conquer. The mortal life (thou canst rely upon what I say) is but a checker-board on which you make your moves for spiritual success. Show the rascals that thou meetest, in thy day, no quarter. And I'll tell thee, lad, it is good for thee that thou hast a firm will, or thou wouldst long ago have been upset by thine enemies on this side, and on my side of life, for there are a legion over here in spirit that would destroy thee right speedily.

Like all old men, I like to give advice, and so I'll proceed with my own affairs. As a spirit I will tell thee I was duped, deceived, lied to, by the religious and religious ideas that I took up when here; and it has caused me years of hard labor as a spirit to divest myself of those prejudices and the ill effects of their creeds upon my mind. Like all the people of olden time, I was very firm when my mind was made up and really I loved the Christian religion. That was a sad awakening for me to find that I, who considered myself wise enough in my time to grapple all the truths of that day, knew so little about the final result of a mortal life. In fact it ought to be the principal duty of every one to study out and try to know all that can be known about the spirit life. It would save them from suffering, and from what is worse than that, the reflex of wrong teachings and wrong doing that operate upon you in the mortal flesh. That can never enter the higher and purer realms of spirit life, and so all that is unsuited to those realms is thrown back upon you mortals, and it is that which keeps you down. If you will keep that point before the people you will accomplish more good than all the ecclesiastics in this broad land. With this I might as well say that I was a writer and teacher of different branches of learning, theology, political economy, etc., about 1568. My name was

ROGER ASCHAM.

[We find the following facts in relation to Roger Ascham in the *Encyclopaedia Britannica*.—Ed.]

"Roger Ascham, a very distinguished scholar and writer, was born at Kirby Wiske, a village in Yorkshire, about the year 1515. John Ascham, his father, was house-steward in the family of Scroop, and by his wife Margaret, was connected with several respectable families. A short time before his death, Sir Anthony Wingfield, having conceived a predilection for his third son Roger, took him into his family, and extended his bounty so far as to give him the advantage of a private education along with his own sons. Under a domestic tutor he made a rapid progress in classical learning, and early discovered a great partiality for reading. The superiority of his genius and docility of temper, which he constantly displayed induced his patron to send him to St. John's College, Cambridge, in the year 1530. \* \* \*

"Ascham took his degree of Bachelor of Arts in his eighteenth year, and was chosen fellow of the college about a month afterwards. The favorable disposition, however, which he manifested toward the reformed religion, was no small obstacle in the way of his preferment. He was admitted Master of Arts in the year 1537, and about this period he began to act in the capacity of a tutor. "His reputation for Greek learning soon brought him many pupils, several of whom afterwards rose to considerable eminence. Of these one of the most distinguished was William Grindall, who obtained the station of master of languages to the Lady Elizabeth upon the recommendation of Sir John Cheke. \* \* \* In 1544 Ascham obtained the appointment of university orator, an office which he retained with great reputation during the period he was connected with the University. Upon the death of his pupil, Grindall, he became preceptor to the Lady Elizabeth. His pupils and writings had acquired him such celebrity that he was appointed to direct the studies of that princess. He successfully acquitted himself in that honorable charge; but two years after, from some unknown cause of dissatisfaction, he returned to the University, having taken an abrupt leave of the princess. In 1549 he was appointed secretary to Sir Richard Morison, ambassador to the Emperor Charles V. Upon the recall of Morison, on the death of Edward VI., Ascham returned to the University. Soon after he was made Latin secretary to Queen Mary. The prudence of Ascham enabled him to act a respectable part, both under the government of Mary, and also in the most perilous situations during the reign of Elizabeth; and the readiness and elegance of his Latin style rendered him a useful member at court. He is reported to have written, during the course of three days, forty-seven letters to persons in the highest ranks of life. He was the author of but two books, entitled respectively *Toxophilus* and *The Schoolmaster*. The latter was published by his widow after his death. By too close application in composing a poem, which he intended to present to the Queen on the New Year's day of 1559, he was seized with an illness that proved fatal. He died on the 23d of December, 1558. His epistles, which are valuable both on account of their style and historical information were published after his death and dedicated to the Queen."

[It was the spirit of this sturdy old Yorkshireman that came to congratulate us upon our firmness in maintaining what we know to be right, and bid us show the rascals we meet no quarter. We thank our spirit friend for his approbation and encouragement.—Ed.]

JOHN HUSS (The Bohemian Reformer).

GOOD MORNING:—Why is it that error seems to thrive while truth has to fight day by day for what might be termed a bare existence? In answer to this question I would say the reason for it has been stated by the preceding speaker. It is not on account of what living men think and say, but on account of the reflex of the great spirit world upon earth's people. Such clouds of error are thrown off spiritually by those who have passed to spirit life as to create the effect referred to. It is for you mortals to prevent this by right doing—by adhering to the truth—and above all, by striving to gain spiritual light. Hold on to

that—cherish it—for it is that light, and that light alone, that will bring you happiness—bring you peace on this earth. Know that if you send devils to the spirit life, they will return and torment you. All the dark spirits—physically dark—that live upon this mortal plane are as nothing when compared to the darkened minds in spirit life. They are your worst enemies, for they see, and some of them know, that they are wrong and yet they persist in their wrong actions.

In relation to my mortal life I will say it is a sad thing to be a martyr. I do not think that a religious martyr, however right they may think they are, accomplishes any good. For those who burned me at the stake were fanatics of one kind—I, their victim, was a fanatic of another kind. Many will claim on reading my history that I was a good, pure and upright man, but confessing as a spirit, I say honestly that I was as great a fanatic as those who burned me; and that if the situation had been reversed, I think I could have put a torch to their funeral pile with as much grace as they performed that part for me. *All the misery—all the fanaticism that the world has ever seen—has been the outgrowth of obstructions placed in the way of the only true religion and that is spirit communion. If that communion had been permitted to come pure and uncontaminated with selfishness, and without priestly hindrance the earth would be a paradise to-day. All the martyrs are not yet in spirit life; for the religious systems being based upon blood as their fundamental principle they will have to be extinguished in blood. The shrieks of the dying ring in my ears to-day, for I see this with the eye of prophecy. It will take but little to make a mighty revolution in all the religious systems that are now tought upon this planet.*

Thank you for this hearing. I was known here as

JOHN HUSS.

[We condense the following account of John Huss from the *Encyclopaedia Britannica*.—Ed.]

John Huss, the Bohemian reformer, was born at the village of Husinec, situated in that part of Bohemia that borders on Bavaria, on the 6th of July, 1369. After passing through the ordinary branches of education he entered the University of Prague, where he studied philosophy and theology under Stanislaus of Znamim, a man of liberal tendencies, from whom Huss probably received the first impulse towards those opinions and efforts to which he owes his fame and his place in the history of the Church. Huss took the master's degree in 1396, and in 1398 he began to lecture. In 1400 he was appointed confessor to Sophia, queen of Bohemia; in 1401 he became President of the theological faculty in the university; and in 1402 he was selected to fill the office of preacher at the Bethlehem Chapel. The time in which he appeared were those of the deepest mediæval darkness, when boundless corruption reigned throughout the church, when anarchy and discord were threatening her with ruin, and when almost every man in whose bosom a regard for the interests of religion and morality remained, was compelled to assume the position of a censor and a reformer. By his inveighing against the vice and corruption of the Catholic clergy from 1402 to 1414, he was at last summoned to the Council of Constance to answer a charge of heresy. He secured from the emperor a letter of safe-conduct, and from the pope the strongest assurances of protection. On the 28th of November, 1414, he was seized and imprisoned in a loathsome dungeon. He was brought before the council on the following 5th of June, and was treated by that body as if already condemned. He was sentenced to death on July 6th in the presence of the emperor and council. They then proceeded to degrade him from his sacerdotal rank. When this was over, and the tonsure had been obliterated from him, a cap painted with the figures of demons was placed on his head, and the bishops said, "Now we devote thy soul to the infernal devils." [What loving creatures these pious Christians are to be sure!] He was then fastened to the stake, the fagots were lighted, and all that was mortal of John Huss was reduced to ashes. The ashes were then collected and cast into the Rhine, that no relics of him might remain. But the miserable precaution was without effect, since his disciples tore up the earth from the spot of his martyrdom, and adored it with the same reverence and moistened it with those same tears which would otherwise have sanctified his sepulchre. [With John Huss those adoring disciples have learned or now that religious bigotry, whether of one phase or another, is never anything but a curse to its victims and its devotees. Religious reformers, heed the great lesson which the returning spirit of John Huss has given you.—Ed.]

MARY E. HOWELL.

GOOD DAY, FRIEND:—I am very weak and have listened to what has been said here to-day. I approve it all and know every word of it to be true, although only a short time in spirit life. The idea of any person saving you is all folly. You must save yourselves. Only act in this life so that when you reach the spirit life there shall not be a thought in your mind that you would not have an angel to read. Keep this motto before you, "I know my duty and will do it." I learned on Jesus, but I leaned upon a broken reed. I am only one of millions who have been thus deceived. I send this voice—this spirit warning—to show that there is a chance for travellers to return and warn their friends about the errors of their present religious beliefs. My name was, MARY E. HOWELL, Haddonfield, N. J.

[Wild Cat described this lady as appearing very plainly dressed, and said he thought she must have been either a kind of Quaker or a very plain Methodist woman. He further said that she had not made her communication more pointed, as she did not wish to hurt the feelings of her friends, or prejudice them against seeking the truth.—Ed.]

MATTHEW PARIS.

"GOOD DAY:—These be queer times! but I see on visiting this mortal plane once more a great change for the better; and it is in this. You are not quite so badly priest-ridden—you have not as much king-craft as there was when I lived. You had to be a mere beggar, and fawn on the aristocracy in order to live. In fact there could be no true manhood in my time. If you asserted it you lost your head, and as that was rather a painful way of quitting life, I determined to use policy. Cunning is the last resource of the man that is hunted down: so I resorted to it and used it as a whip to scourge the follies of my day under the guise of a historian. It was a bit of policy. I think there was a mistake made about my calling. I ought to have been a diplomat, and then I could have had a better chance to cheat the rascals of my day. The haughty nobles had everything they wished. No one had any protection unless

they bought it of them. Since I have become a spirit, there is only one regret I have, and that is, that there is no hell to put such rascals in. I do not regard the hell of an avenging conscience half punishment enough for the kings, dukes, and other rascals that lived when I was here. I am perhaps bitter, but when I return here I feel all those conditions of mind that I experienced as a mortal. When a man lives in an age when nothing he has, however sacred it may be, has any protection from the lawless passions of such lawless knaves, he cannot help feeling as bitterly as I feel. You will perhaps say, "You should forgive." Yes, I will forgive, but not until I receive that which I have lost. There is nothing that can compensate for a woman's virtue, and when a man is robbed of that in his own family circle, there is no hell hot enough for him to heap upon those that have wronged him. I will have pity—I will forgive when this feeling of revenge is satisfied and not till then. This is all I have to say. It has enabled you to see another phase of spirit character. My name was, MATTHEW PARIS, London.

[We find the following account of Matthew Paris in the *Ecclesiastical Encyclopedia* of McClintock and Strong.—Ed.]

"Matthew Paris, an English Benedictine monk of the Middle Ages, noted as the best Latin Chronicler of the 13th century, was born about 1195. He joined the order of St. Albans in 1217. He was soon marked as a man of the highest character, and distinguished as a musician, poet, orator, theologian, painter and architect. His practical talents were turned to the reformation of monastic discipline, on which account he was sent to Norway by the Pope. After his return to England, Matthew Paris stood high in the favor of King Henry III., who used to converse with him in the most familiar manner, and who derived from him much historical information. Paris had beside a large number of influential friends, and a wide circle of acquaintances among the clergy. After the departure of Roger Wendover in 1235, Paris was chosen to succeed him as annalist of the monastery. A man of his marked probity could not be expected to discharge this duty in any polite spirit, and he reproved vice without any distinction of persons, and did not spare the English court itself; at the same time he showed a hearty affection for his country in maintaining its privileges against the encroachments of the Pope, and his creatures and officers, who applied all their engines to destroy and demolish them. Of this we have a clear, though unwilling evidence in Baronius, who observes that Matthew Paris remonstrated with too sharp and bitter a spirit against the court of Rome, and that except in this particular only, his history was an incomparable production. But if it did not find hearty recognition among his learned co-religionists, the people did not withhold their approbation, and as far down as the days of the reformation, Englishmen pointed with pride to this the most considerate and trustworthy Latin chronicler."

[We regard this communication of unusual interest in as much as it disclosed a phase of spirit life that is most unusual. Here we have a learned man who, conscious of the fearful demoralization existing among the ruling classes of his time, felt that to assail their vicious acts openly would lead to his destruction and who, therefore, as he says: "Resorted to cunning and used it as a whip to scourge the follies of my day under the guise of a historian." Those who have read the chronicles of Mathew Paris will realize the fact here alluded to. It is a singular fact that notwithstanding his prominence as a writer but little is known concerning the life of this polished writer. It is supposed that he was educated in Paris, France, and on that account was called Paris. He alludes to some great wrong done to some female member of his family by some of those lordlings whom he so cordially despised. There is no mention of any such occurrence that is at present extant regarding him, and as he was a member of the Order of St. Albans at the age of twenty-two, and lived a monastic life, it may be presumed that the wrong that still rankles in his breast as a spirit was committed before that time. In all probability it was the cause of his becoming a monk. Six hundred years have not sufficed to relieve that injured soul of that terrible feeling of hatred towards others which must have been, during all that long period, the bane of his spirit existence. These are the lessons which we are having imparted to us from the spirit life—lessons the value of which cannot be over estimated.—Ed.]

A Just Tribute to Dr. A. B. Dobson.

MAQUOKETA, IOWA, June 27, 1880.

We would like to say a few words through MIND AND MATTER, about our magnetic healer and medium, Dr. A. B. Dobson. He has been with us for four years, and has held hundreds of sances in this place for independent slate writing and other demonstrations, and has had many patients, and has given the very best satisfaction. He is one of the oldest healers and mediums, having been in the spiritual vineyard since 1853, and since he came to this State, he has built up his very large practice through true merit, being a gentleman of the highest order, and sticking always closely to the truth; he has gained hosts of friends and patrons. His mediumistic powers are truly remarkable, giving some of the most convincing tests of the life beyond the grave, thereby converting many to our glorious facts and philosophy, and as a magnetic healer we can say by experience, that his power is great, and in this respect excels any healer that we ever came in contact with. We can truly vouch for Dr. Dobson.

G. W. HOUSE,  
MRS. E. D. HOUSE.

To the Liberalists of Philadelphia.

The subscriber is a worn out missionary in the promulgating to the "Harmonial Philosophy." He is semi-paralysed from head to foot, by forty years of intense mental and bodily labor, and can no longer travel about to sell his books and lecture as he has done in the past. He needs help to keep him from starving and his family from starvation. In his books, tracts, poems, &c., he claims to show you the most valuable philosophical discovery in the world. Call and see him, buy his books, and hear his explanations of matters never before explained in print or speech. Come and see him or send your address, Wm. Lambdin, North Fifth and Westmoreland Streets, Philadelphia. Take Fifth street cars to Lehigh avenue and you are within a few squares of his place. You will find an excursion to his place profitable and pleasant. Inquire for Mrs. Krumm's on leaving the cars.

[We know Mr. Lambdin to be a very intelligent and worthy man deserving of sympathy and encouragement.—Ed.]



## MIND AND MATTER.

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PUBLISHER AND EDITOR.

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#### OUR CENSOR REV. F. J. BRIGGS.

Against our general rule not to publish in MIND AND MATTER, anything personally insulting to ourself, we give below a letter from a "Christian Spiritualist," or, as Prof. Buchanan says he prefers to call them, a "Religious Spiritualist." We have underscored such portions of Mr. Briggs' letter as we regard especially offensive:

#### EXPLANATIONS.

For Mind and Matter.

Bro. Roberts, I trust will accept a few words in explanation of some things in his editorial reply to mine of June 26. I have no warfare with him, no debate. Viewing things from different stand-points, I cannot see as he does in every respect. But a few words of explanation on some points not correctly apprehended, or misapprehended, may be of considerable use to those who desire to arrive at a correct appreciation of how eagerly both the manifesting spirits and their mediums at Terre Haute have been misrepresented and mistreated, the mediums maliciously. Intelligent Spiritualists know very well that abuses of returning spirits, or their mediums, retard and prevent the higher, more refined, and spiritual manifestations. It keeps them in lower, and often a dubious and almost worthless sphere. It is necessary to "try the spirits." But it seems as if almost one half of the Spiritualists, and a much larger proportion of investigators, cannot frame an idea that there is any way to try the spirits, but to insult and impose upon them and their mediums. Our enemies have understood the advantage of this for a long time, and also how to rope in Spiritualists to their aid.

Let us explain why we have felt indignant and hurt at some assaults that have been made. Bro. R. says: "We were asked by Mr. Hook of the Anna Stewart committee, to publish a report by Judge Lawrence, of Michigan, describing certain manifestations of spirit materialization, wherein the writer claimed the identification of certain biblical personages, who purported to appear there." Bro. R. says he created the subject "with pungent sarcasm." We were not there at the time, never have seen Judge L.'s article, and probably never shall. But I did form an acquaintance with Judge L. at Terre Haute, in November 1876. If he may have been over anxious to avoid publicity in relation to his spiritual experiences, I know he has had many and varied deep experiences; that he is cautious, discerning, judicious, and a well behaved gentleman in seances. I have also had the pleasure, partially through his assistance, of becoming acquainted with his wife, daughter, and son in spirit. His daughter assisted me in obtaining of Mr. Morgan's, a year ago last June, one of those remarkable tests that I described in some of my former communications. She first played a piece on the piano. After that, standing in the open door of the cabinet, she motioned me to approach. While engaged in conversation with her, Laura, the medium, in a deep trance, came unobserved, and to attract my attention, pulled my coat collar. Turning my head, I said in surprise, "Laura, is that you?" "It is me," she said, with a laugh. There stood within reach the materialized spirit, dressed in white and taller than Laura, whose hand I had shaken where she stood; and still nearer Laura in a dark dress pulling my coat and answering my question. When Laura retired to her seat in the cabinet, Miss L. with a pleased expression of countenance, bowed good-bye and closed the door.

If during those seances, as in other cases, the report of which Bro. R. was requested to publish, Mrs. L. was manifesting to her husband, and the daughter and son to their father, in harmony and accord with the other manifestations, and gave the Judge no warning, this denouncing those manifestations as "very low and pernicious manifestations," was virtually saying to the public, that Judge L.'s wife, son and daughter, were connected with "very low and pernicious manifestations." He could but seem to reply to such a scandal (virtually) on his own heavenly household.

There too are Dr. Pence's wife and daughter, and Mr. Hook's two angelic daughters, to say nothing of Minnie, George Powell, Belle Pervis, Charlie Smith and others, every one of whom, as I have tested, are truthful spirits, yet they all are made so far deceivers and liars, as they abetted, or at least, concealed those wicked and disgraceful frauds, provided they found a ready market. Now, when some do say that is virtually saying to Mr. Hook, your daughters are two lying imps, conniving at deceiving their father; and to Dr. Pence, your wife and son are two scummy deceptive demons—none need wonder that it came home warmly, and was repelled with intense indignation. Understand me, I do not believe such a terrible wrong was intended. It was a judgment in haste from the promptings of theory before calmly surveying all the ground. And it was very unfortunate.

I have some truths from members of the household on the other side. Though I understand the world will not appreciate them, I will give two to aid in vindicating the scandalized and wronged, both on the spirit side and this. "The principal reason of my going to Terre Haute, last June a year, was that my father came through a chairvoyant and clairvoyant medium, in seances and requested me to go there. At Terre Haute, the first time he manifested, I told him why I came. He said he did make the request as I understood. He wanted that I should come because it was a special occasion, and I would enjoy the visit; the manifestations would strengthen me, and he wanted that I should witness them. But there would not be much opportunity for a family visit, and it was not for that that he requested me to come. Understanding my mind and expecting what the present opportunities might be, he was anxious that I should not miss the occasion. And more than thankful am I, that I did not."

Two days after Dr. Peebles held his last meeting, which he so beautifully described, and was gone, I had quite a lengthy conversation with my only sister, a bright and beautiful spirit, in relation to those higher manifestations. This was after all had settled back into a calm. And I received from her frank and sincere answers to my inquiries, some of them accepted enough, too.

Now, in addition to what has been said with regard to those other spirits, did my father, who was known as a man of integrity during a long earth life, and noted for sound judgment, decoy me there to be deceived and cheated? Did my darling sister sit by my side and deliberately tell me a string of wicked lies for five minutes? Or do they become so demoralized after death, that no more dependence can be placed in what these, who were wise and truthful, when here, may say? If so, Spiritualism is an unmitigated deception, and a monster curse without any alleviating feature. No, no; that cannot be so long as the needle is true to the pole, and there is a place in the infinite universe of God for integrity and truth to remain. Some theory besides those that make our spirit friends the most unscrupulous of liars, or demoralized, slay dupes, or the mediums superhuman frauds, will have to be resorted to to stand.

24. Bro. Roberts has well said, "Good and truthful spirits claim no natural superiority over the most humble or the most unfortunate. They recognize the 'universal brotherhood of humanity,' that is so little observed in mundane life." Now, readers, one and all, please observe that Bro. Roberts has here described exactly the claims that were made, the feeling that was shown, and the deportment of every manifesting spirit during all those higher manifestations. There was no "natural superiority" claimed or acted out by any one. That was the feeling, too, throughout the entire circles at the time, as every witness can testify in cordial sincerity. It was fraternity and harmony with us, and it was no less so on the spirit side. According to Bro. Roberts' standard they were certainly good spirits; and, for the time being at least, all in the seances were the better for the manifestations. If other and counter representations have been sent abroad, they were wholly uncalculated for, and are radically wrong, and in time will be corrected.

At first I was surprised at the envious, blind and ranting

animosity manifested. It may be that some who deemed themselves very safe, may have learned to conduct themselves more prudently after this, instead of rushing to make themselves disgracefully officious by headlong, headstrong censures and misrepresentations of the mediums. At first I could not have got a hearing for this; the whole was prejudiced without a thought or hearing.

F. J. BRIGGS.  
Bloomington, Ill., 707 W. Jefferson St., July 7, 1880.

We will here give the extracts from Judge Lawrence's report, which we criticized at the time of its publication in this journal, on December 6th, last:

"Minnie said she would give the 'Judge Chief' a still greater show to-morrow; she said he was a kind of developing medium, and attended by a most powerful band of spirits—that he aided the manifestations. She said St. Peter and Mary [mother of Jesus] were among his guides, and Minnie added 'Jesus, too,' but don't like to hear your swear so much—that many other ancient and powerful spirits are of your band—that Ahasuerus and Esther, and many other ancients, whose name I do not know, attend you. They aid the medium and enable you to receive manifestations that others could not. \* \* \*

"November 25th.—This morning I had a private seance with Mrs. Stewart. There were present Messrs. Garner, Hook and Conner. The first appearance was that of a tall, well-built woman—dressed in a dark skirt, with a white sack reaching to the bottom of her dress. She had on dark pantalettes, but was barefooted. She came out of the cabinet, which was brilliantly illuminated. She put her hands and feet in the light so that we could distinctly see them. I felt of her bare feet, and could see the nails on her toes. She shook hands with us all when she came and when she left. She said her name was 'Sarah.' Minnie sang out from the cabinet that it was 'Aunt Sally.' She said she was the wife of Abraham. She said it would take a long time to convince the world that these ancients could return to earth. She stood several times in the glaring light, so that we had a fair view of her and the medium together. I gave her an orange, which she ate, and she finally closed the door and disappeared.

"Then came a female form gorgeously attired in a kind of yellowish tinted silk dress—with straps or loops in front, with raised figures on the dress, which was loose about the waist, and hung in graceful folds to her ankles. She wore a golden crown which glittered beautifully in the light. This was Queen Esther, appearing in different apparel from any she had worn before. She came out of the cabinet and shook us by the hand. She answered our questions by motions of her head, and when in the light she bowed her head, and moved her hands with all the grace and elegance of a queen. Her dress, motions and manners indicated her royal station in life. She was beautiful to behold, and frequently stood in a bright light, by the side of the medium. She promised to give me her picture, if possible. She commanded, by her queenly appearance, the admiration of all, and left for her spirit home with the blessings of the company.

"The next appearance (the light still burning overhead in the ventilator, under which was seen something resembling isinglass, to mellow the light and keep it from flickering) was a beautiful young lady, wearing a dark skirt of silk, with beautiful raised figures on it. Over this was a white linen lace sack highly ornamented or embroidered. Her dress came half way between the knee and ankle. She wore a handsome breastpin and other shining ornaments on her neck, around which was suspended a black string of pearls, or some sort of glistening stones. Her arms were well formed and were bare from the shoulders. She had around her wrists wide and heavy bracelets of gold. Her long, black, silken hair, of which she let me feel, fell gracefully each side of her head on her shoulders. She made a beautiful appearance as an elegant young lady of the olden time. When she first appeared I inquired of Minnie who she was. She declined to tell me, but said: 'Judge Chief, wait till you are fully impressed and you tell.' I tried to think of some young lady of history, and the thought came to me that it might be the daughter of Pharaoh. I immediately said, 'It is Pharaoh's daughter.' The young lady bowed low and gracefully as she stood beneath the shining light, and Minnie said, in the cabinet behind her: 'Yes, Judge Chief, you are right.' This to me was a wonderful test of my impressibility. I then went to the lady. She came out of the light, leaving the medium sitting in its full blaze, and shook hands with me and the company. To my inquiries she said she was Pharaoh's daughter, and that she, by her maid, rescued Moses in the bullrushes and reared him in her father's palace. She was barefooted. She put her feet in the light that shone upon the carpet, raised her skirt so that we could see her bare limbs, and even the pantalettes or drawers that covered them. She was stoutly built—moved her dress, showing her person and form as plainly as a modern belle. I gave her an orange which she ate. She stayed a long time, seeming to be in no hurry, as she was thoroughly materialized. I had considerable conversation with her, asking for her picture, which she said she would try to give me. She appeared as natural and graceful as any of our young ladies, and at the first interview with mortals, after a residence of three thousand years in the Summerland, made a most favorable impression upon our minds, and called forth, as she left us, with a hearty shake of the hand, a warm and affectionate 'good-bye.' The cabinet door was closed and Minnie said, 'Judge Chief, don't it beat the Dickens?' 'Yes, Minnie,' said I, 'it beats the devil all hollow.'

"Then comes a tallish man, in a black suit of the olden style, with a rod in his hand. He waved the rod or wand in various ways. Some one said it was Moses, to which assertion he bowed low. He wore a long beard and allowed me to feel of the rod in his hand. It felt and looked like a reed or stalk of corn. I did not get a fair enough view of his face to describe it accurately, but the complexion was swarthy or dark, resembling that of the Jews. He came out of the cabinet and shook hands with us. I asked him if he was the Moses of whom we read. He waved assent. He appeared several times under the light, but I did not see him distinctly enough to get any fair idea of his countenance. He showed his rod frequently. He stayed but a short time—gave us a cordial shake of the hand, went into the cabinet and disappeared.

"Then came (the light having ceased to burn, Minnie saying that her grease was all gone) to the cabinet door a tall, stately, good-looking female, whose sphere seemed to be motherly and kind. Minnie said it was Rachel. She then came and shook hands with us—said she was the wife of Jacob and the daughter of Laban. She had on a black under-dress with a white lace sack over it.

She was dressed very much like Sarah. She appeared affectionate and tender. I was very much impressed in her favor. I felt of her dress which was of silk with raised figures. The sack was of fine linen lace. She reminded me of Mrs. L. in stature, form and appearance. She said it would take a long time to convince the world that the ancients could return to the earth. She said if we should relate what we had seen, people would not believe us. She promised me her picture, and after shaking hands, went into the cabinet.

"Then came a very tall, manly figure, which Minnie said was Saul. He was, at least, seven feet high. His head came up to the top of the cabinet door. He wore a sort of glittering crown apparently shaped like a cone, running to a point, which, when he stood up straight, hit the top of the cabinet. He did not remain but a short time. We inquired if it was Saul, and he bowed very low. He did not speak. He wore a long beard.

"After he left there came a woman of medium height, thick-set, dressed in black. She came out readily. Dr. Pence recognized her as the Witch of Endor. She acknowledged the recognition and came and shook hands with us all. I told her that some objected to the cross on her pictures as not appropriate to the age in which she lived. She said she would give me another without the cross, but that crosses were worn in her time. She said that the writing and publication of the contemplated book to be written in the seance room by spirit power, together with the coming of the ancients, would have a strong influence in convincing men of the truths of Spiritualism. She said that mediums of to-day are not persecuted as they were in her time. She again shook hands and bade us good-bye.

"Thus ended the most remarkable seance ever held in Terre Haute, if not in the world." \* \*

To this statement of Judge Lawrence was appended the following certification:

"We attended the foregoing seances and know the above account of them to be strictly true.

"WM. GARNER,  
Council Bluffs, Iowa.

"JOHN E. CAMPBELL,  
Winchester, Ind.

"I attended the two last seances and certify to the truthfulness of the above description of them.

"ALLEN PENCE.

"We were present at the first and last seances and know the above account of them to be correct.

"JAMES HOOK,  
"SAMUEL CONNER."

In the month of September preceding our receipt of Judge Lawrence's statement and Mr. James Hook's request that we would publish it, a Jesuit agent, Alf. S. Hutchinson, acting in co-operation with Col. John C. Bundy, of the R.-P. Journal, by collusion with such disreputable persons as they could induce to join them, sought by their concerted falsehoods to discredit Mrs. Anna Stewart and Miss Laura Morgan, as mediums,—to make the spiritual manifestations occurring through them appear to be the work of trickery and deception—and to prove their friends to be accomplices in a monstrous fraud. We were most prompt to meet these assailants of what we had every reason to know was the truth, and out of their own mouths, through MIND AND MATTER, we exposed their villainy. Not only so, but we gave up the columns of our paper freely to the friends of those mediums to set themselves right before the public. It was therefore with no feelings of unkindness towards the Terre Haute mediums and their friends that we felt constrained to arrest another scheme of the Jesuit enemies of truth, when we saw that they had invaded the seance room from the spirit side of life, and were only too successfully carrying out their scheme of bringing the medium, Mrs. Stewart, and her friends into public contempt and ridicule, by their unguarded acceptance of the deceptive spirit personations of purely mythical persons, such as Mr. Briggs, Dr. Peebles, Mr. Watson, Prof. Buchanan, Mr. C. R. Miller and other prominent Spiritualists, call "the higher, more refined and spiritual manifestations." We had every reason to know that those personations—by deceiving spirits were neither high, refined nor truthful personations and that to publish them as such, would give the enemy the very points they sought to make against Spiritualism. We, therefore, concluded to turn their own guns upon them by publishing the account of their performances, and showing just what those performances were, in the light of legitimate criticism. We well knew that we would call down upon ourself, the hostility of those among Spiritualists who cannot break the fetters which an early acquired Christian bias, has fastened upon them. This was to us a most regretful anticipation, but our sense of public duty demanded our fidelity as a journalist and we wrote as follows:

"We publish the above memoranda of the most remarkable spiritual phenomena that are now taking place at Terre Haute, with the greatest willingness, not only because we are requested to do so by those who were present and witnessed what occurred, but because it gives us the opportunity to defeat another scheme of the Jesuit enemies of Spiritualism, to injure that great and extending cause. In another column, we have at some length, given facts to show that two purely mythical personages have been personated at Terre Haute and elsewhere, by deceiving spirits, and we do not hesitate to declare that it is our conviction, forced upon us by the testimony of those who have witnessed these too successful efforts to deceive and humiliate Spiritualists, that others of the appearing forms are equally deceptive on the part of spirits. The author of those memoranda is a distinguished gentleman who is unwilling to be identified with such manifestly absurd and Diakka-like manifestations of what A. Jackson Davis calls 'rollicking humor.' He is none other than he whom 'Minnie' calls 'Judge Chief.' While manifestly somewhat infatuated by the coquettish attention of these serio-comic spirit personators of ancient myths, he is too prudent to acknowledge it publicly.

"We want it distinctly understood that we do

not question, for a moment, any part of the above statement of facts. On the contrary we have had enough experience in such matters, to be fully aware of the capacity of the spirit enemies of Spiritualism, to perform those feats of materialization, or any other feats, that will enable them to make mediums and investigators of Spiritualism, appear as much like lunatics and fools as possible. If they succeed in these schemes, the mediums and inexperienced investigators are not to blame. The whole responsibility rests with those who claim to be fully competent to judge of the genuineness and identity of the appearing forms, and who accept these manifestly absurd personations as the work of honest and friendly spirits.

"It is anything but pleasant to be compelled to reach these spirit enemies of truth, ensconced as they are, behind some of our most valued friends, but out they must come, though we may have to rudely jostle those who permit this unwise use of them. No. No. You Jesuit villains, that dodge will not serve you any more than all the others you have resorted to.

"Reader, just think of it, and not 'crack your sides with laughter.' 'St. Peter and Mary' the guides of the 'Judge Chief.' St. Peter, no more nor less than a 'holy stone,' as his name and attributes imply, and 'Mary' the Goddess of the Sea (in Latin *Mare*); and these mythical personages the guides of a learned judge!! But suppose they were not the 'myths' they are, but the one the individual rock on which the Roman Catholic or only-Christian Church is founded, and the other the principle object of Roman Catholic devotion; what earthly or spiritual motive could such spirits have in coming back here to guide and control the 'Judge Chief' but to bring 'him' under the influence of the Roman Catholic Church, or failing in that, to destroy his influence with his fellow-men? Catholicism, 'So rank that it smells to heaven,' may be discerned by any one, in those spirit personations.

"And then, again, think of it! When another most enchanting and seductive form appears, who coquettishly sets the 'Judge Chief' to guessing who she is; it occurs to him it may be Pharaoh's daughter, and he said, 'It is Pharaoh's daughter,' and the deceitful syren, pleased with the compliment of royalty, assented to it by 'bowing low,' and Minnie confirmed the assent. The learned 'Judge Chief' said of this laughable episode—'This to me was a wonderful test of my impressibility.' We concur with him, and think he is, by far, too impressive. If he were less so, he would not get so abominably fooled by deceiving and lying spirits. Any one versed in antiquarian lore knows the mythical nature of the mythical Moses in the bullrushes. 'Judge,' heed St. Paul when he tells you that 'the letter killeth.'

"But is it any wonder this learned judge took leave of his ordinary senses in this instance! For did not this supposed or imagined princess come 'barefooted'; and did she not, 'put her feet in the light and raise her skirt, so that we could see her bare limbs, and even the pantalettes or drawers that covered them?' And was she not stoutly built, and did she not move her dress, showing her person and form as a modern belle? And did not this learned judge give her an orange which she ate? And all this we are seriously told, as affording proof of the identity of this deceiver. Awake! Arise! Judge, you are in a frightful nightmare, and are riding to your destruction. This 'Pharaoh's daughter,' is evidently a deceiving strumpet, who was used by Jesuit spirits to make you and your friends ridiculous in the popular sight. The display of the foot and limb of a beautiful woman is the most dangerous device to throw a gallant man off his guard, and this the Jesuit enemies of truth well know. We do not even wonder that poor Minnie, who was herself personated, or under the psychological control of the band of Jesuit spirits, that are holding, at times, high carnival at Terre Haute, said, 'Judge Chief, don't it beat the Dickens?' and that the 'Judge Chief' should say, 'Yes, Minnie, it beats the devil all hollow.' You hit it that time, Judge, undoubtedly, for no mythical devil ever conceived of, or could display one-half the ingenuity to effect his ends, that these Jesuit imitators of Me-phistopheles have resorted to.

"We cannot devote more space to show up the manifest absurdity of the supposition that these were Moses, Rachael, Queen Esther, Ahasuerus, &c. The nature of these personations is sufficiently apparent in 'Minnie's' reference to the form purporting to be Sarah, the wife of Abraham, whom she introduced as 'Aunt Sally.' The Jesuit band of spirits who have gained such a foothold at Terre Haute, will yet no doubt produce 'the sisters and the cousins and the aunts,' of every mythical character in the Jewish and Christian fables. We intend, however, to see that their performance shall pass for what it really is—a resort to *extraneous*, to bring ridicule on Truth, in order that they may continue their traffic in even more absurd delusions than they are seeking to practice at Terre Haute and elsewhere.

"We conclude that these lying and deceiving spirits inadvertently disclosed the true inwardness of their devilry, when more than one of them said: 'It will take a long time to convince the world that the ancients could return to earth.' Well did 'Aunt Sally' say to this learned judge, 'If you should relate what you have seen, people would not believe you.' That is just what was the matter with 'Aunt Sally.' She was there to help to make that time as long as possible.

"We feel confident that Minnie is either personated at Mrs. Stewart's seances, at times, or she is under the control of the deadliest enemies of the medium and her friends. It behooves those who are being deceived by that means, to be on their guard against that not uncommon phase of spirit interference. Spiritualists, apply a little of that common sense, in the investigation of Spiritualism, that you use in your intercourse with mortals, and you will be less likely to be deluded and led astray by inimical spirit influences. The most dangerous enemies of Spiritualism are those who, claiming to be its friends, surrender themselves to the inimical spirit influences, that use them to injure that cause. Open opposition and warfare, those enemies well know, will not avail to check its onward course; and hence their resort to every kind of fraud that they think can help them to effect their object. Spiritualists, see to it, that you are not used in that manner.

"Gladly would we have been spared this painful criticism of those whose good opinion and kind feelings we value most highly; but we would be unfit for the position we hold were we not willing to express frankly and publicly our position regarding all matters that relate to the work we have in hand. We expect to be misunderstood for the present, but we know that, in the end,



those who now condemn will approve. We, having done what we believe to be our duty, can well afford to abide that time."

We have thus restated what Mr. Briggs has seen fit, at this late day, to condemn. We have no other answer to make to his coarse and insulting misrepresentations of what we published in relation to the Terre Haute seances, described by Judge Lawrence. The reader can see for himself or herself whether we have eagerly "or otherwise" misrepresented and mistreated the mediums at Terre Haute, and the manifesting spirits—the mediums maliciously; reader, you can judge whether we have insulted and imposed upon the spirits who have come in good faith through those mediums, or the mediums themselves; reader, you can judge whether we treated Judge Lawrence unfairly; reader, you can judge whether we treated the spirit wife, daughter or son of Judge Lawrence with disrespect, or "virtually said, to the public that they were connected with very low and pernicious manifestations;" reader, you can judge whether we alleged that Mrs. Stewart's band of guides were deceivers and liars, and that they abetted those wicked and disgraceful frauds; you can judge, reader, whether we said to Mr. Hook, "your daughters are two little lying imps conniving at deceiving their father?" reader, you can judge whether we said to Dr. Pence, "Your wife and son are two scampy, deceptive demons;" you, reader, can judge whether we said that Mr. Briggs' spirit father deceived him to Terre Haute to be deceived; reader, you can judge whether we charged Mr. Briggs' spirit sister with "deliberately telling him a string of lies for five minutes;" you, reader, can judge whether we manifested "envious, blind and ranting animosity," in what we wrote; you, reader, can judge whether we made ourselves "disgracefully officious by headlong, headstrong censures and misrepresentations of the mediums;" reader, you can judge whether we would have refused Mr. Briggs a hearing at any time he had asked for it, either courteously, or most uncourteously, as in this instance. All these outrages Mr. Briggs has most unfoundedly sought to lay at our door. Will he have the grace to make good, by using the facts in the case, even one of his allegations, or failing to do so, make the amend which will then be obligatory upon him by acknowledging his reckless injustice.

We see no reason whatever to change our views in relation to the character of the manifestations that we criticized. Our animadversions had no relation whatever to Mrs. Stewart, her spirit guides, her earthly friends, or any other spirits whatever than those whose deceptions we very thoroughly exposed; and all attempts of Mr. Briggs, or any other person, to shield those spirit deceivers from just condemnation will be of no avail. If Judge Lawrence misrepresented the facts, then have we done those spirits injustice, not otherwise.

We will here advert to one fact concerning those pretended biblical spirit personages that will suffice of itself to show that we hit the Jesuit nail fair on the head and drove it home, in that criticism of those spirit performances. We allude to the conversation which Judge Lawrence says passed between him and the spirit personator of the Witch of Endor. Judge L. says: "I told her that some objected to the cross on her pictures as not appropriate to the age in which she lived. She said she would give me another without the cross, but that crosses were worn in her time." Now can there be any doubt that the spirit picture of the Witch of Endor, which Judge L. supposed was genuine, was the picture of a spirit Catholic woman? And can there be any doubt that that Catholic spirit was the same who was there personating the Witch of Endor? Well might that Catholic spirit say "crosses were worn, in my time," for her time was when the cross of the Roman Catholic church was the almost universal ornament of Catholic women. What was that Catholic personator of the Witch of Endor doing at that seance, which was monopolized by her spirit associates, if not engaged in precisely the same work of deception that they were mutually carrying on. We are amazed that any persons possessed of even ordinary perceptions should fail to see in those spirit performances, which Judge Lawrence described, the manifest design to injure those whom they could succeed in deceiving by rendering them ridiculous. That we were to be among the injured, we have no doubt whatever, but we have long since realized the importance of trying the spirits just as we would try mortals, strangers whose coming to us would naturally put us on our guard. Any other course is the height of folly, as all will sooner or later find out, who disregard that plain rule of precaution.

We trust, dear reader, you will not begrudge us the space we have devoted to setting ourselves right in this matter. We have had, in the course of our editorial duties, to run counter to the views of many whom we hold in the highest consideration, and as the positions we have taken have been in almost every instance, so strongly fortified by facts as to be impregnable, every kind of diversion has been resorted to, to lead us where it would suit those who antagonize our course to have us. We say to these friends in the language of Ingersoll, "It won't do." We do not do battle for truth in that way. Better give it up and join us in moving upon the common enemy, of all concerned in the promotion of Spiritualism. Take our advice, just this once, and see whether things will not work a good deal more to your satisfaction.

#### THE MEANS USED TO OPPOSE SPIRITUALISM.

We do not wish to be misunderstood, in noticing a fiction entitled "The Undiscovered Country," as regarding that puerile attempt to create popular prejudice against Spiritualism, as of the least consequence whatever. Our sole object is to indicate the desperate resources to which the enemies of Spiritualism are driven to make head against that growing power. The author of the novel mentioned is Mr. Howell, editor of the *Atlantic Monthly*. The book was manifestly not written to develop and promote truth, but to pander to popular errors and prejudices, in order to secure the pelf incident to the gratification of the perverted public literary taste, which makes sensational fiction writing more profitable than the dissemination of useful knowledge. The time will come, and that at no distant day, when Mr. Howell will deeply regret having written this book, though he should succeed ever so fully in his main purpose, that of making money out of it. There is a price at which money can be purchased at too dear a rate, especially in the field of literature.

In this book Mr. Howell has cut entirely loose from any obligation to be governed by the phenomenal facts upon which Spiritualism rests, and has sought to substitute for those facts his own visionary and groundless theories as to what those facts are. We have had historical romancing, religious romancing, sentimental romancing, prurient romancing, and romancing of a non-descript character *ad nauseum*; but it was left for Mr. Howell to open a new field for the romancer's art, that of writing unreal and moonshine falsehoods concerning a subject about which he is either entirely ignorant or entirely untruthful. At this, we need not wonder, however, inasmuch as he is the editor of a periodical that was willing, when Spiritualism was supposed to be popular and growing in popularity, to pay Robert Dale Owen for writing up his marvellous descriptions of the spiritual phenomena observed by him at the seances given by Mr. and Mrs. J. Nelson Holmes. Those facts were the positive truth, as we are prepared, at any time, to show by the most unquestionable evidence. But their truth was not what induced the *Atlantic Monthly* to obtain and publish them. The general interest that then prevailed in relation to the facts of spirit materialization promised a rich harvest, in a pecuniary way, and hence the publication of facts that Mr. Howell has attempted to ignore or discredit in his romance.

We here and now offer to Mr. Howell, or to the publishers of the *Atlantic Monthly*, to prove to the satisfaction of any unprejudiced person, that every word that Mr. Owen wrote for publication in that journal, and which was therein published, in relation to the materialization of Katie King, was true, and that all that was adduced to discredit the facts in relation to that matter were false and the work of the hired tools of the orthodox Christian enemies of Spiritualism. We will do more than this; we will show that the insanity of Robert Dale Owen and his premature death was the result of one of the most malevolent conspiracies that was ever formed to work the utter ruin of a man and the truth with which he was identified. Will Mr. Howell, in the *Atlantic Monthly*, publish the facts which we will prepare gratuitously for publication in that journal, after those facts have been critically adjudged, by disinterested persons, to be facts demonstrative of the points we purpose to establish concerning Mr. Owen's published statement, and the lamentable outcome of that publication. We will promise to limit the proof to fifteen pages of that journal, although a full statement of the facts would require three times that space. The *Atlantic Monthly* owes it to the memory of Robert Dale Owen and to its readers, to allow a full statement of those facts to be made. Let us see whether Mr. Howell, dare allow the facts to appear, which will suffice to show how utterly puerile are his efforts, by resorting to fiction and romance, to defeat truth. We offer Mr. Howell to leave the truth or falsity of Spiritualism, to stand or fall upon the well written testimony of Robert Dale Owen, which was given to the world through his journal, in relation to the Katie King manifestations. If he refuses to accept this offer, we tender to Mr. Howell, the use of the columns of *MIND AND MATTER*, to show what part of Mr. Owen's statement as published in the *Atlantic Monthly* was untrue or mistaken, or what part of that statement, Mr. Owen ever repudiated.

We feel that, too long we have allowed the memory of Robert Dale Owen to remain under a cloud, a cloud that has been used to obscure the good name and fame of that most excellent, able and honorable gentleman. Should we hear no reply from Mr. Howell, accepting our offer one way or the other, we will on the 4th of September next, in *MIND AND MATTER*, begin a history of that most villainous attempt to crush Spiritualism, and will continue it until the whole matter is thoroughly exposed. We intend that the enemy shall meet the issues which Spiritualism presents fairly and squarely, and that romance and fiction shall have no place in the battle between spiritual truth, and journalistic or literary authorship. Be assured, Mr. Howell, that fiction must yield to facts, falsehood, to truth and dishonesty to the logic of events, in literature, as in all that concerns the true and lasting interests of the human race. The history of the past will not be repeated, if Mr. Howell does not find that he has gained nothing worth having and lost that which

is worth more than gold to him who aspires to literary fame, and who fruitlessly attempts to romance out of existence truths of more vital importance than were ever given to mortals, through any seer, prophet, law giver or sage, in all the ages of the past—truths compared with which—the Christian fables and fictions, of the so-called Holy Scriptures, are as Hyperion to Satyr.

The time is not far distant when the order of the day will not be to uphold and defend the phenomenal facts of Spiritualism, for the man or woman will not be, to be found, who will be fool enough to question those facts. Then will Spiritualism begin the great work which it is its special mission to accomplish.

The trouble with Spiritualism to-day is that Spiritualists, not in name, but in honest conviction, feel that it is necessary for them to apologize for believing in the phenomenal facts which are its only foundation. The enemy see and understand this, and hence every possible means are resorted to by them to throw doubt around those facts. Because he thought it would pay him to do so, Mr. Howell, has entered upon this dishonest work. So long as the warfare on those facts is continued we will have no choice but to meet the enemy right there; and right there must the battle for the present be fought out. It is the misfortune of ourself and those who realize the importance of winning that battle, to find ourselves opposed by so-called Spiritualists who seem to be trying to out rival each other in furnishing ammunition to the enemy in their efforts to overwhelm the facts and media through whom they come. The conduct of such persons we despise and denounce, and we intend to show them no quarter, until they take their place openly with the enemy. There they can do the truth no harm. Friends, rally to the defence of phenomenal Spiritualism, which is being assailed both from without and from within the spiritual lines. Theoretical and metaphysical Spiritualism is what is to be the next dodge of the enemy, when they find themselves driven back by the facts which the spirit workers are laboring so grandly to establish beyond all possible doubt or question. Let us stand by these spirit benefactors as one man, shoulder to shoulder, and the victory for truth will have been won. To do this, form your circles, develop your mediums, encourage, defend and sustain these necessary instruments, in the great battle of Armageddon, which is now being fought out. Oh! how we long for the peace which that victory can alone bring. Then will true progress and reform begin for the first time in the world's history. Remember, we say *true progress and reform will then begin for the first time*. By that we mean that no true progress and reform has ever been yet attempted on the mundane plane. What has been called progress and reform, has been anything but true in its underlying incentives, because based upon the narrow scale of personal and individual happiness. That which does not embrace in its scope the happiness of the whole race is but the counterfeit of true progress. No human reform is possible that does not begin in the higher spirit-life; and, which reaching down from that exalted state of true progress leads and lifts all below that state, whether in spirit or mortal life, toward true perfection.

#### DR. BRITTAN'S REPLY TO MR. HAZARD—THE MAIN QUESTION DODGE.

In the *Banner of Light*, of June 26th, is a letter from Thomas R. Hazard, Esq., in which he says, alluding to a letter written by Dr. S. B. Brittan to the *R.-P. Journal*:

"*MIND AND MATTER* quotes from the *Religio-Philosophical Journal*, of May 24th, several lengthy sentences of what might be esteemed by some readers as evasive remarks made by Professor Brittan in reply to a criticism on his Brooklyn lecture by Judge Combs, in which Dr. B. says: 'I must be excused for declining a formal controversy with any man whose object ever seems to be an assault upon the individual and not the elucidation of the truth. I find no fault with Brother Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state.'

Here we find Dr. Brittan charging his critic, Judge Combs, with totally misrepresenting his views on the subject of "form materialization." As one of the individuals whom Dr. B. if correctly reported by Mr. Nichols, charges for his misreporting that would not have left abundant opportunities for captious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state, we respectfully demand of him, as a right appertaining to all and every Spiritualist whose views Dr. B., by implication, is supposed to represent as "Editor-at-Large," (which title and the responsibilities attaching thereto he has officially accepted, thereby conferring on his published views and opinions something of an *ex cathedra* importance), that he proceed and lay before the readers of the *Banner of Light* a true statement of the views he did express, or meant to express, in his late lecture before the "Brooklyn Spiritual Fraternity" on the subject of "form materialization." If agreeable to Dr. B., it would be doubtless pleasing to most of his readers if he would inform them of the extent of his experiences with materializing mediums, and with whom they occurred.

In conclusion, I would respectfully suggest that Dr. B., in the performance of the obvious duties assigned him in the aforementioned respects, abstain as far as possible from the use of evasive language and unbecoming personalities, which have of late characterized more than one of his communications, and that he use the language only suitable to the dignity of his new and responsible position of Editor-at-Large.

We have taken the liberty of underscoring a portion of those words of Mr. Hazard, as they come from one whom we know, wishes Dr. Brittan well. In the *Banner of Light*, of the following week, July 3d, Dr. Brittan published the complete lecture to which Mr. Hazard referred, occupying seven columns in small type. The main points of that lecture we gave and answered in *MIND AND MATTER*, last week. From beginning to end of that lecture, Dr. Brittan did not give a single fact, of his own personal knowledge, that could enable him to form a correct judgment as to the subject which he assumed to expound at such tedious length. Not only was this the case with that lecture, but no reference whatever was made to any special fact in the experience of any observer of

spirit form materializations through the instrumentality of modern spiritual mediums. Dr. Brittan devoted the bulk of his lecture to telling what he regarded as happening through the Witch of Endor, and other supposed biblical mediums, about which he advanced theories that any Christian clergymen would laugh to scorn. From beginning to end, that lecture was made up of the most groundless theories and absurd assumptions, all put forth as the acme of spiritual wisdom and the infallible truth. That lecture was prepared after Mr. Hazard wrote his letter to the *Banner of Light*, which was dated June 9th. One would have supposed that Dr. Brittan would have hunted up some facts of the hundreds of thousands which have taken place in the way of "form materialization," since that phenomena was witnessed through modern mediums by modern observers; but Dr. Brittan was not able to find one that would support his labored effort to ignore that grand manifestation of spirit power. If he could have done so, can any one doubt that he would have referred to it? Prof. Brittan knew very well that it would not do to call that lecture an answer to Mr. Hazard's questions, and so he, in the *Banner of Light* of last week, makes what he calls a reply to Mr. Hazard. As he announced, a week in advance, the publication of that answer, we called upon him to answer Mr. Hazard's suggestion that he should inform his readers of the extent of his experiences with materializing mediums, and with whom they occurred.

We have looked Dr. Brittan's answer to Mr. Hazard carefully over, to find whether Dr. Brittan had one duly authenticated fact to warrant him in positively denying and publicly asserting that no such thing as the temporary materialization of spirit forms takes place. There is not one to be found there. We ask if this is not carrying dogmatism a little too far, even in an "Editor-at-Large," in this age when facts and not fancies have the floor?

Dr. Brittan's so-called reply to Mr. Hazard is not a reply to Mr. Hazard, but a battle with straw men that the learned doctor is training on, for some great fight which he imagines he will have to encounter. We tell him as a friend who wants to see no harm come to so amusing a knight of the quill, that straw men afford but very inadequate training, for developing the necessary power to go through the work that devolves upon the foolish mortal, who undertakes to usurp the natural prerogatives of the spirit hosts. Dr. Brittan, we tell you, "It won't do—it won't do."

#### HAS THE CATHOLIC CHURCH EXCOMMUNICATED THE MEDIUM OF THE SPIRIT OF JESUS CHRIST?

The *Banner of Light*, without crediting the authority on which it makes the statement, says:

"Louise Lateau's remarkable career as a miracle worker has come to a sad and sudden ending. It was on a Friday, 1894, when she was fourteen years old, that blood first appeared on the healthy skin of her hands, on the backs of her hands, on her forehead, and on the left side of her chest. The phenomenon would have been a singular one if it had stood alone, but it was repeated on each Friday for an indefinite period, and often occurred under conditions that were prescribed by a commission of the Royal Academy of Belgium, and which make denial of the facts impossible. Often, too, she fell into ecstasies, from which cruel means failed to rouse her. During these trances she said she was plunged into a vast flood of light, in which she saw the several scenes of the passion on the cross, the disciples, the holy women, the Jews and the soldiers. The doctors said the woman was hysterical, and pointed to other strange cases in their books. But the priests had their precedents, too, and they said Louise was a worker of miracles and a holy woman. Once taken under the care of the Church, it might have been thought that she was secure against all earthly mutations, and as well entitled to canonization as St. Francis of Assisi, barring only the fact, as stated by St. Bonaventura, that 'in the midst of the wounds (on St. Francis' hands) in the flesh and cellular tissue were nails, precisely like iron nails.' But now it seems she has fallen into such disgrace with the Pope himself that she has been excommunicated, to the utter annihilation, of course, of all her prospects of promotion to post mortem honors. Her ability to exorcise blood is stated to continue unimpaired, but she refuses to transfer her allegiance to the recently appointed Bishop of Tournai, and is formally anathematized for heretical disobedience to the papal decree dismissing his predecessor."

We presume our contemporary is rightly informed as to the facts of this very remarkable case; and as it serves to show many things that it is quite desirable, if not most important, should be known, we will invite the readers attention to them. It is said that Louise Lateau was regarded by the Roman Catholic priesthood as a miracle-worker—and by the doctors as a hysterical subject; and in that way these learned professors of theology and medicine thought to account for this remarkable natural phenomenon. Our contemporary, Mr. Colby, says: "The meaning of all this is that Louise Lateau, always a medium, has got to be an independent one, and is no longer under the control of the priesthood. The stigmata which appeared on her flesh are quite a common medial phenomenon; and so in regard to the other so-called 'miracles.'" In this we think Mr. Colby is mistaken. The oozing of blood from the pores of the skin of mediums is not a common phenomenon; but, although of rare occurrence, it is nevertheless a most positively attested fact. But in this and some other instances, mediums who have been under the psychological religious influences of the Roman Catholic Church, have had this phenomenon to take the form of a spirit manifestation attesting the passion or crucifixion of Jesus Christ.

Now the question naturally arises, are, or are not these stigmata bleedings the result of the medium's will or the will of any mortal whatever. There never has been a particle of evidence adduced to show that such was the fact, and therefore we may naturally infer that they are the result of spirit power acting upon the physical organism of persons who can be made use of for that purpose. Every sensible person knows very well that it is not the result of miracle, at all. Indeed, the church in excommunicating Louise La-



teau, through whom this phenomenon occurred in so remarkable a manner, shows that it regards the phenomenon as in no way miraculous, and that neither God the Father, nor Jesus Christ the Son, had anything to do with this whilom miracle. Who then caused the stigmata in this instance? Manifestly priestly Catholic spirits who sought, by that means, to uphold the tottering Catholic church, and give some evidence of the pretended fact of the crucifixion of its mythical head. In no other rational way can the phenomenon in question be accounted for.

We now come to the point which we desired especially to make. We here see that through the power possessed and exerted by Catholic priestly spirits, a phenomenon is produced, intended to confirm an event that never happened and this by the most extraordinary means. Not only had they the power to cause blood to appear on the skin of those portions of the medium's body at such time and in such manner as they pleased, but they could and did entrance her and cause her to see persons and things that never had an existence. This same work is going on today, in every circle room where these bigoted spirits can find a medium they can control, or the circumstances that will enable them to practice their priestly spirit deceptions.

If Pope Leo can defy these spirit upholders of his mundane power, why should Spiritualists be so squeamish about defying their wiles and deceptions? This excommunication of Louise Lateau ought to suffice not only to put a stop to the whole stigmata humbug, but should make an end forever among Spiritualists of all spirit personations of Jesus Christ and him crucified. Take a lesson from Pope Leo, who, with his cardinals, archbishops, bishops and priests know just what all this spirit mummery in relation to the personal appearance on earth of Jesus and the Virgin Mary means. They have at last, as a matter of policy, not of principle, resolved to put an end to these spirit deceptions, well knowing where the whole farce must end unless incontinently stopped. The light of Spiritualism has grown too strong any longer to conceal the spirit frauds which heretofore have been their strongest prop. When the Catholic Church finds itself compelled to repudiate that which it once ordained was miraculous, it is folly for Protestant Christians to think they can uphold such a borrowed fallacy much longer; and language fails us to properly characterize the infatuation which Spiritualists manifest, who seek to cling to such an acknowledged and repudiated deception by those who have the most profited by it.

Yes, certainly, Louise Lateau is a medium, and, as we believe, is now under the control of spirits who have determined to use her to put an end to the most destructive and pernicious superstition that, under the name of religion, has ever cursed humanity. Christian friends, Catholic and Protestant, revile us not, for the day is near at hand that you will bless us for our efforts to set you free from the spiritual and mental chains that now bind you. We might speak to you in appealing and honied words to assert your liberty, but it would amount to nothing, so long as your idols stand before you. Those idols must go down and be ground to powder beneath the ponderous and resistless wheels of spiritual progress.

#### A SEANCE WITH A WONDERFUL MEDIUM.

When recently in New York City, we sought the opportunity of a sitting with Mr. A. Phillips, a most wonderful medium, for several phases of spiritual phenomena. We were an entire stranger to Mr. Phillips and took good care not to give him the least idea who we were, so that he could have no possible opportunity of learning anything concerning us or our object in calling upon him. It was an excessively warm day; and both the medium and myself much affected by the excessive heat. Taking our seat at a table, we wrote seven or eight names on slips of paper, none of which were the names of our spirit kindred. These names were Dr. Benjamin Franklin, P. B. Randolph, Stevens S. Jones, Ossip, an Indian, B. C. Smith, Wm. White and Judge Edmunds. When we had written these names, without the knowledge of the medium, we rolled them up into small pellets and placed them in sight on top of the table. Mr. Phillips took them up one by one, asking if any of the spirits called for were present. An affirmative response was given by faint raps. The first time he went over the pellets, asking, "Is it this?" he reached the last before he got an affirmative response. He then asked the spirit whether he would communicate by writing between two slates. The answer was, "Yes." Two ordinary school slates were then examined by us and no writing was discoverable upon them. One of the slates was placed upon the table and the other laid on top of it, both slates being framed and of the same size. No pencil or other marking substance was placed between the slates. In a few moments I could hear a faint sound as of rapid ticking, such as results from the voltaic current of electricity. This sound having ceased, Mr. Phillips told us to lift the top slate, and there, written on the under side of that slate was a long message addressed to ourselves and purporting to come from Stevens S. Jones. In the same way we received a most intelligent message from our Indian friend about matters that neither the medium nor ourselves knew anything. So from our friend B. C. Smith. Also from the spirit of Wm. White. In no two instances was the writing alike. The

difference was as distinctly marked as if written by different persons in mortal form. We heard nothing from either Dr. Franklin or P. B. Randolph, much to our disappointment. What was our surprise when Mr. Phillips announced the presence of a spirit which he described perfectly, corresponding with the appearance of P. B. Randolph so clearly that we could not fail to recognize him. While conversing with Mr. Phillips some minutes after he announced the presence of the spirit of Dr. Franklin. Handing us a small piece of paper, and asking us to examine and mark it so as to know it, Mr. Phillips folded it together three times, and said, "I will place this in your coat pocket and see if they will write upon it." The paper was not out of my sight until it was dropped into the pocket. My coat was lying upon a chair fully twelve feet from where we were sitting at the table. After a few minutes Mr. Phillips requested me to take this paper from the pocket of the coat. I did so, and found it written over precisely as if it had been open when written upon. In this instance the point of a lead pencil was dropped into the pocket with the paper. How it was possible for even spirits to produce that manifestation we cannot imagine. We feel confident that the most skeptical persons who may fit with Mr. Phillips will get such evidences of spirit visitation as will remove all their doubts of the absolute truth of communion between human spirits and mortals. To those of our readers visiting New York do not fail to call upon Mr. Phillips. His charge is \$2 per sitting, a moderate sum when the value of the manifestations through his mediumship is considered.

#### Letter from John Wetherbee.

To the Editor of Mind and Matter:

I like mind and I like matter, and I like them also in the concrete shape of a newspaper, and so earnest in the cause of Spiritualism. I rarely read it when I do not feel that it has a mission to perform, and is energetically performing it, and that it is making some of the "elect" toe the mark, and show whether they are elect, or are sailing under false colors. I feel as though sometimes I ought have my name appear in it, if only to show that I am one, and possibly some of its readers may like to read a Spiritualistic word from me. Some such ideas as has impressed me to take my pen now in its direction; but what to say, now I have taken it, is not at this minute quite so clear. I will say for fear I may forget it, that I am glad the editor of it is so disposed to carry the war into Africa, for in once, it is Africa, and I am glad I am not thus "African" and thus have the war carried into me. I can overlook its smashing some of my human idols (except I am no idolater only to truth) while taking some of the bright lights of Spiritualism, and shaking them for injuring the cause, though now and then some of the saints get shaken that hardly deserve it, but I will not attempt to be a separator of wheat and chaff, as a general thing some are shaken none to much. Perhaps I am setting it high in calling them "bright lights," for many of them are nearer dark lanterns, as far as the interests of modern Spiritualism are concerned, but as they have been and still are prominently identified with our ism by the outside world, the term is not objectionable, and MIND AND MATTER is doing good service by criticising and exposing them, and also for its sturdy defence of the spiritual phenomena. Some of these people seem to think there can be a modern Spiritualism without the phenomena. The phenomena or manifestations, are the only distinguishing feature of modern Spiritualism. Eliminate the phenomena, even the physical phenomena, leaving the ethics and philosophy alone in their glory, and it would be but second class Christianity, and these would-be upper crusts are wanting in brains not to see it. I am aware that these lights of the platform; and the pen would survive as believers in a future life if the phenomena did not, and in by their pleasures of memory, but as I have said the only distinguishing feature of modern Spiritualism is the phenomena which they repudiate or damn with faint praise. Without the phenomena which gives them all the lustre they have, they would simply be free religionists, and drop out of sight by the side of the scholars of that persuasion.

I don't know one of them that would not pale as religious or ethical teachers, by the side of O. B. Frothingham, John Weiss and M. J. Savage, and a host of others; and as popular scientists also by the side of Yeomans, and Tyndall and others, it is the mystery of the ghost as a factor in the cause that saves them; the play of Modern Spiritualism with the phenomena left out would be the play of Hamlet with Hamlet omitted. Before materializations had come so decidedly to the front the skeptics were generally outsiders, now the skeptics are the insiders (?). Now just as the scholars of the world are admitting certain manifestations like independent slate writing, which settles the whole thing, our scholars (?) are labeling materializations fraud, and not stopping there, propose abolishing dark circles, and then because the spirit of John Pierpont, through Miss Shelhamer, and Mapes and Parker, through Mrs. Richmond, and some unknown, through Mr. Colville, come to the rescue of this unmistakable phase, these altitudines denounce the trance, and when they run a paper, insult the mediums personally. I thank MIND AND MATTER for its vigorous and continuous defence of Modern Spiritualism by sustaining and defending the phenomena and the mediums through whom the spirits work.

The more I observe the signs of the times, and from a spiritualistic standpoint, the more satisfied I am that in the quaint language of Abraham Lincoln, the spirits are bossing this job, and that the sensuous proofs of the presence of invisible intelligences are going to remain, and that the head center of the movement, is an invisible one, and if the camp on earth should divide, it would soon be manifest in which the life resided. I believe I have some taste for letters and culture; hold philosophy and ethics as soul food; wonders and mystery do not nourish me; still a message written on a slate by invisible hands, a rap on a table by the invisibles that intelligently testifies of a departed, is dearer to me than a sermon by Chrysostom, a book on ethics by Hudson Tuttle, divine revelations by A. J. Davis, or even a finished discourse by the eloquent Mrs. Richmond; not that I love any of these efforts less, but that I love the sensu-

ous manifestation more, for it is the fact of the intelligent rap (which stands for phenomenal Spiritualism) that throws the attractive lustre that there is in the efforts that I have thus not invidiously compared. It takes them out of the common run of intellectual affairs and hangs them in the zodiac, and there is their sublimity; blot out the phenomena and the sound is muffled, and the ring is lost, both of the persons and what they say.

JOHN WETHERBEE.

#### A Grand Medium—What the Spirits Say of Our Efforts to Serve Them.

FAIRPORT, N. Y., June 12, 1880.

Editor Mind and Matter.

I have lately returned from a Western tour in Northern Iowa, and while at Appleton, in that State, enjoyed a most gratifying visit with Dr. George W. Stephens, of that village, an inspirational and medical medium, whose really wonderful powers should be more widely known and extended. I am unable to give you the name of his principal controlling spirit, although his residence upon our earth was many hundred years ago. Dr. S. is now (under spirit direction) performing cures which even the regular M. D.'s pronounce miraculous. Were it not that his charity patients are so numerous and his worldly goods and consequent "filthy lucre" so limited, his marvellous power would undoubtedly be still more widely known. We have strongly urged his removal to some more central eastern city, where our people may have the opportunity of consulting him more easily. He is a man now past middle age and of commanding appearance, not in the best of health, but who values his time on earth only by the power given him to do good to mankind.

At one sitting by Dr. S., at which I was present, the subject of the intellectual standard and general status of the various Spiritualistic journals now published in the United States was discussed, and reviewed at some length by the controlling spirit. It was directed that a summary of what the spirit saw should be given you. To be brief, he stated in substance that the *Voice of Angels* was an excellent journal of its class and seemed to be fulfilling its mission. The *Banner of Light* was not so favorably mentioned—said it had departed from some of its precepts of former years and seemed to be halting between opinions, whether to go on in the candid manner, which the spirits always approve, or to shape the editorial views, so as to pander to a prevailing taste of its many patrons.

In glancing over the general ground, and peering into the future the spirit said, "I see in the office of the *Religio-Philosophical Journal*, and about the entire atmosphere of that paper, a dark and impenetrable mist, that seems to cast a shadow of gloom over the mind and bodies of mortals. It will go down in darkness and night." I was agreeably gratified to hear that MIND AND MATTER stood in the front rank of our journals, both in the disposition and power to accomplish great good in the world, and that around its future nothing but a halo of brightness was seen, and further, that the angel world are determined to sustain the publisher in his efforts to battle with ignorance. Yours truly,

C. E. LANGDON.

[Mr. Langdon and Dr. Stephens are entire strangers to us. We attach much value to this testimony as to the usefulness of MIND AND MATTER, coming as it does through a stranger and from the spirit world. We believe it was through Dr. Stephens that Lurancy Venum, of Watseka, was relieved of the obsessing spirit influences that caused her such terrible physical and mental experiences.—Ed.]

M. C. Brague, Hinsdale, Mass., renewing subscription writes: "Bro. Roberts, if the spirit-world has chosen you for captain, we are willing to join as privates to help put down error, and raise high the standard of Truth, until ignorance and superstition shall have disappeared from our land."

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

#### A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

#### Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

#### 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.

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.

OSMO, 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.

#### 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 Vitapathic 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. 82.

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 Laffin 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.

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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, 269 1/2 North Ninth Street, Philadelphia. Office hours, 9 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. 1221 North Eleventh St., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

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

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

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

Mrs. Thomas Mathews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

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## 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 Philada., Pa.

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, 4.15, 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, 6.45, 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 Junonia 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, Porterside and Riverport 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.

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## SUMMER.

BY T. P. NORTON.

The solar bridegroom from the East,  
Hath reached the zenith of desire;  
Enthroned at the marriage feast  
He revels in celestial fire.

Roused from her snowy couch, the earth,  
Deep blushing from his amorous kiss,  
Displays her offerings to his worth,  
And writhes with pure magnetic bliss.

Swift swells her veins with vital flow,  
Of living fountains bursting through;  
While every pulse repeats the throw,  
And every chord is strung anew.

Enraptured with a matron's joy,  
She yields her charms to his embrace;  
While every opening in the sky  
Reveals the fullness of her grace.

Her myriad offsprings, with delight,  
Bask in the warm effulgent rays,  
And Nature reveling in her might  
Instinctive carols forth his praise:

Till wearied of her consciousness,  
She folds her loving arms to all,  
And down from heaven with soft impress  
Night's summer curtains gently fall.

In dreamy raptures through the night,  
Prolific streams of pleasure run;  
Responsive law of Love and Might  
Th' eternal summer of the Sun.

## Report of the Northern Wisconsin Spiritual Convention held in Omro, June 18, 19 and 20.

Meeting was called to order Friday evening by Dr. J. C. Phillips, in the absence of the officers of the Convention. J. O. Barrett being present, was called on for a speech. He responded in his happiest manner, speaking for three-quarters of an hour, and touching on nearly all the reforms of the day. Adjourned to meet Saturday morning.

Saturday morning at 9:30 o'clock meeting was called to order by the Vice-President, Mrs. S. E. Bishop. The forenoon was occupied by Bro. Barrett and Sister Bishop. The time was used mostly in overhauling an article in the *R. P. Journal* of June 19, on the Greenback and Woman's Suffrage Convention, recently held in Chicago. By the way, Bro. Bundy, your ears must have tingled on that day.

Session closed with song, entitled "Gone Through the Beautiful Gates," by Misses Cora and Vinnie Phillips.

At 2:30 P. M. the Convention was called to order. The afternoon was spent very profitably. The speakers going over quite a reform field.

Evening—President Lockwood having arrived, called the meeting to order. Arrangements previously being made for the President to address the Convention, he took for his subject "Spirit Photography," showing how many of the so-called spirit photographs were produced. The subject was ably handled. The reason of his speaking on the above subject was the fact of Mrs. Bishop having with her a photograph of herself taken in Chicago, there being on the plate some four or five, partially brought out faces. Amongst the number is an unmistakable face of a former resident of this place, and a member of our Spiritual Society. Every one who saw it recognized it immediately.

Meeting closed with instrumental music by President Lockwood.

Sunday morning at 9:30 o'clock the hall was well filled by an attentive audience to listen to J. O. Barrett. By the way, Bro. B. should be kept at bay, as he has grown more positive and aggressive, which was needed to make a success of him. His lecture abounded in fine thoughts.

Adjourned for dinner.

Meeting was called to order by the President at 2:30 P. M., when he continued his appeal for money to meet the expenses of the meeting, and also to finish paying the debt on the hall. He was successful beyond his expectations. Mrs. Bishop then took the rostrum and gave one of her soul stirring lectures on spiritual and political matters. At times during its delivery, there were many moist eyes in the audience. Mrs. Bishop has been in the field for nearly thirty years, and is to-day more earnest and zealous, if possible, than ever. She is to go to Colorado soon, and if any societies along the route from Chicago to Colorado wish the services of one of the ablest speakers in the Spiritualistic field, let them address her until July 15, at Eagleville, Ashtabula Co., Ohio. She will also speak on the Greenback question if desired.

The Secretary received a letter on Friday evening, announcing the serious illness of Bro. E. V. Wilson. The following preamble and resolutions were unanimously passed:

WHEREAS, Our brother, E. V. Wilson, was engaged as the regular speaker of this June Conference of the Northern Wisconsin Association of Spiritualists, but has failed to be here on account of a prostrating sickness, to the great disappointment of the people; and,

Whereas, His physician reports, through his anxious wife, that he has worn himself out and is liable to pass over any day or hour; therefore,

Resolved, That we extend to our esteemed brother our generous sympathy in grateful remembrance of the work he has so faithfully discharged as a Spiritualist and pioneer in sowing the seed of truth broadcast for others to cultivate and reap, and that we would, if possible, send him our warm heart as a soothing balm in this hour of his suffering, hoping and praying in the spirit, that by angel help and the tender care of earthly friends, he may be spared to us still longer for the good he might do.

Resolved, That if, in the order of events and conditions, he must cross the river at this repetition of his threatening disease, we bid him a good-bye, with a cheer for a happy meeting with the ministering angels, whose bidding he has obeyed, and that we will welcome him back to our conventions and homes, till inspired by him and his band over there to fill up the missing link in the chain of spiritual fellowship, by following his example in exalting and building up Spiritualism and its kindred reforms, till we meet him and them in the world of higher aims.

Dr. J. C. PHILLIPS,  
J. O. BARRETT,  
W. M. LOCKWOOD,  
Committee.

Sunday Evening—President Lockwood gave a very interesting lecture, entitled "Spiritualism Exposed and its Exposure." I assure you, it was not a very flattering or complimentary showing for the would-be popularity seekers. At the close of the lecture the following preamble and resolutions were unanimously adopted, regarding Mrs. Bishop:

WHEREAS, Our esteemed sister, Mrs. S. E. Bishop, has labored with us long and well in the spiritual cause, true to principle, and in her valedictory address to-day, so replete with inspiration and

practical sentiment, has given us her parting blessing; therefore,

Resolved, That we unreservedly recommend Mrs. Bishop to any spiritual or liberal society in the country as an efficient speaker and worker; and, as she now leaves us for her home in the far West, that our hearts shall go with her in invocations and blessings, assured that ever the angels say, "Well done, thou good and faithful servant."

After singing by Dr. Phillips and wife the Convention adjourned to meet in September next.

CORA B. PHILLIPS, Secretary.

## New York Letter.

New York, July 4th, 1880.

## Editor Mind and Matter:

Things spiritual in New York are by no means lively at the present time. The Brooklyn Society and the Second Society of New York have closed their meetings for the summer. The Brooklyn Conference and Harvard Rooms' New York Conference have decided to continue their meetings. Emma Hardinge-Brittan is speaking at the Republican Hall, morning and evening, during the Sundays of this month, and drawing excellent audiences.

The wonderful slate writing medium, Mr. A. Phillips, of 133 West 30th street, continues to startle investigators by the marvellous manifestations in his presence, quite different from anything that has ever before been done through any medium.

Mrs. Hollis-Billings is holding private seances, and is unable to accommodate all who apply to her; and the manifestations through her all are convincing and of a very high order of development.

I see by the *Herald* that Roberts still advertises his materializing seances; but I have not attended any of them, so cannot speak of them with any positive knowledge.

I am now prepared to answer calls to hold parlor seances for intellectual phases of mediumship, at private residences, in or near this city, on very moderate terms.

A new edition of my temperance book, "Hopdale Tavern," has been issued, having had an extensive sale in this country and England; and I will send it to any address on receipt of \$1.10. I hope to receive many orders from the readers of MIND AND MATTER, who, by ordering and circulating this book, will advance the cause of Temperance and aid me financially in my efforts for the good of humanity. The financial losses I have sustained have greatly crippled me in my work; and I trust friends all over the country will aid me in selling my book.

Thank God, the time is coming when mediumship can claim its proper place in the world, and when the efforts of our spirit friends to reach and convince humanity of a higher and better existence are being appreciated by the brain and intellect of our country; thus surrounding mediums with better conditions, and enabling them to work with greater fidelity in the paths laid out for them by their guides. Too long have our mediums been compelled to suffer through the ignorance and prejudices of the masses; and Spiritualists themselves have too often been the worst enemies mediums have had to contend with.

Blessings will be showered upon the true hearts who have defended and aided mediums by their encouragement, sympathy and kindness; and the day is not far distant when the spirit world will be able to command and control force enough to right every wrong that has been done to their chosen instruments, and justly punish those who have been guilty of retarding the work of advancement or blocking the way with difficulties.

I shall be glad to hear from or see any friends who may desire my services either as a medium or a physician; and may the angels guard and protect all who are true to the great principles of Spiritualism and who lead the prejudiced and ignorant out of darkness into light.

Yours fraternally,

J. WM. VAN NAMEE, M. D.

## A Medium's Trials and Her Fidelity.

AURORA, Kane Co., Ill., June, 1880.

## Editor Mind and Matter:

My health has prevented me from writing until now. I have just perused, in No. 26 of MIND AND MATTER, an interesting communication from B. B. Hill of San Francisco. [Mr. Hill's home is Springfield, Mass.] Indeed I have been a most earnest reader of all the communications coming through Mr. James—especially the facts relating to the spirit enemies of Spiritualism. No one of all your readers could have read them with more interest, and for this reason: I have been myself persecuted by these enemies of Spiritualism for the last eighteen years. They were aided by a clique of men who seemed determined to exterminate two pure minded spiritual mediums. Of course they had the best of it, as they had an unseen power to help them.

I have passed through many experiences to show that a host of spirits in the other life help to persecute mediums, and labor to render their work of as little account as possible. I will recite one instance, that you may see that my friend and myself were posted on this vital question. Mrs. Shedd was involved in a court trial in which her sanity in respect to Spiritualism was in question. She was feeble and I had to help her every time she went from the court-room. On one occasion I found a resting place for her, when I was unexpectedly entranced, and was made to say to her: "You wrestle not only against powers in mortal life, but there are a mighty host in spirit life who are your enemies, and are doing all they can to crush you; but we will protect and care for you," etc. These same monsters have done all they could to hinder me from writing out what I know regarding their work and proceedings; but just as sure as they give me occasion to write, I will write, for the good of Spiritualism.

Those who have persecuted us have taken the pure name of Spiritualists to cover their wicked deeds. They have followed us, bringing us into three court trials; have slandered and cruelly treated us until we are weak, and when not under the immediate directions of spirits, we suffer.

I know your paper was born in the right time; when leaders would have taken the control of Spiritualism upon their own shoulders and out of the keeping of the spirit world. Oh! if they were not so blind. Their covetousness is supreme. I know the great results that are yet to be attained in spirit materializations. In a communication the spirit of Abraham Lincoln said he wanted to come and manifest his presence by showing his homely face and talk in person, as no one fully represented him. Rest assured that every obstacle will be thrown in the way. Even Spiritualists

are helping to hinder such a result. When the spirit world can come as they wish, they will bring their musical instruments and play and sing and live among us when conditions favor their doing so. They tell me they will need no cabinet. Now just as surely as I live, I will help them to bring this about, even if I am burned at the stake for it. I have suffered too much already to fear anything further. I have suffered everything. I have been poisoned and brought to life in a wonderful way, which shall all be told, for it shows the power of spirits over matter here, and that if we follow their advice they can do so much more for us than if we do not do so.

I heard, as I finished the last page, a spirit voice say: "You have not said much about your enemies, you have only written about yourself." Well, I assure that spirit that is no reason why I cannot. I have tried to live for Spiritualism, and do all the good I could in my straightened circumstances; and have been willing to give my time, and ought to have had it to give instead of serving a purely selfish man.

"Like attracts like," does it? Not among those who are not posted as to the influence of spirit enemies of mediums. These spirit enemies will yet learn how strong and true are our beloved spirit guides and protectors to foil them in all their selfishness and hypocrisy. I have tried to work for the good of all, but it requires the greatest courage and trust in Almighty God to do so.

I have nothing whatever to do with Jesus. If I had had a liberal education I could have avoided much of the evil of my hard life; but I was born under orthodox authority—Calvinistic at that. I was kept until thirty years of age in the darkness of that bigotted faith. At that period of my life Spiritualism came to me in my own home while alone in the spirit rappings. In two years thereafter I was an earnest believer and have been ever since. This was three years after the Fox girls got the rappings at Rochester. They came simultaneously at New York and Boston. I lived close to Boston, and got them while sitting alone—first on the window glass, then on wood, leather and iron, in the air, on the ceiling and plastering of the room. We had, indeed, wonderful manifestations, but ignorance said I was a witch. I made the raps—it was the devil—for the Presbyterian ministers said so in his pulpit. But I went right on and had all kinds of spirits come. I learned a great deal relative to these different grades of spirits. But then a band took me and educated me in social affairs—about diseases; and I became clairvoyant and clairaudient, and they taught me about the human body, so that I was not afraid to examine patients before any physician, no matter how complicated were their diseases. This is one reason why I have been persecuted. Only think! the learned medical faculty have joined hands to destroy me, for I had no diploma. Well, Spiritualism is a grand thing, and is not to be easily destroyed. The spirit world can raise up any number of media, even in the families of those who seek to destroy us. Blessed spirits. Yours for the truth against the world.

REBECCA MESSENGER.

## A Spirit Communication Confirmed.

Our readers will remember that in MIND AND MATTER of June 19th, we published a communication given through the mediumship of Alfred James, purporting to come from the spirit of Thomas Wilson, Dean of Durham. Failing to find any biographical allusion to such a person that was accessible to us we wrote as follows: "We have not been able to find any historical reference to such a clergyman, will be glad to be informed regarding him."

We have had two responses from friends giving the following information upon the subject. *Beeton's Dictionary of Universal Biography* says:

"Dr. Thomas Wilson, an English statesman and learned writer, who after receiving his education at Eton and Cambridge, became tutor to the sons of the Duke of York. In 1551, he put forth the 'Rule of Reason, containing the Art of Logic,' and two years later, 'The Art of Rhetoric.' At the ascension of Mary he went abroad; but was arrested by the Inquisition at Rome, where he was confined until 1525; at which time the prison was broken open during a riot, and Wilson escaped with others."

"When Elizabeth became queen, he returned to his native country, and was named master of St. Catharine's Hospital, and subsequently private secretary to her majesty. In 1576, he was sent to the Low Countries, as the envoy of England, and in the following year was nominated Secretary of State. Before his death he was made Dean of Durham. Born in Lincolnshire about 1520, died 1581."

It was the spirit of this man who said:

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

[In the face of communications like the above, which are as authentic as such communications can possibly be, it is perfectly preposterous for Spiritualists to insist on the truth of the Christian religion. The learned Thomas Wilson not only from his studies in mortal life, but from his knowledge as a spirit, tells us plainly that there is no truth in what are called the Gospels of Jesus Christ.—Ed.]

## BLACKFOOT'S WORK.

## RELIEVES RHEUMATISM.

Washington, May 4, 1880.

Mr. James A. Bliss:—Enclosed find forty cents in stamps, for which send me one sheet of paper each week for four weeks. I received a sheet some time ago and am using it for rheumatism. I have experienced great relief from it. Please send right away. Yours truly,

T. HASLAM.

## HELPED CHEST DIFFICULTY.

Woodstock, Windsor Co., Vt.

Mr. Bliss—Dear Sir:—The magnetized papers that I am receiving from you are helping me of my chest difficulty. My wife is quite out of health, and I enclose one dollar for one of your magnetized planchettes and the balance in magnetized paper for my wife. Yours truly,

A. P. CHURCHILL.

## INSTANT RELIEF FROM ASTHMA.

Osceola, May 5, 1880.

Friend Bliss:—The magnetized paper received and presence announced by loud raps on the table and corroborated by instant relief from asthma, which has been unyielding to any usual remedy of the medical practitioners. The spiritual influences are making rapid progress in our community, by demonstrating the fact that our old school of medicine is a superannuated one and will be required to take its place among the relics of a barbarous age.

L. PERKINS.

## CURED BY MAGNETIZED PAPER.

Houston, Tex., March 25, 1880.

James A. Bliss:—I was reminded by my guides that I had not acknowledged to you the benefit I received. I know I am perfectly cured by your paper of stiffness in the knee-joint, of two years standing. I no sooner took hold of the paper than I felt a shock, and as soon as I applied the paper I felt the pressure of hands on the afflicted part, also saw a strange Indian in company with my own guide. Will you please forward another paper. Respectfully,

S. J. TANTNER.

## BETTER THAN MEDICINE.

Utica, March 20, 1880.

Mr. Bliss:—I would like to have you help me by sending me some more of your magnetized paper. I have a very bad ulcer of ten years standing. I have tried almost everything without effect until I tried your paper, and I think it did me more good than anything I have tried. I will have to change the papers a great many times, as it discharges a great deal. Please send what you can for the money enclosed and I will be thankful. I am poor, but money is no object, if my feet are cured.

C. BARBER.

## CURES HOARSENESS IN A FEW HOURS.

Philadelphia, June 1, 1880.

Mr. Bliss:—Allow me to add a few words to the many valuable testimonials you have already received regarding your magnetized paper. I had a very severe cold and almost entirely lost my voice, the slightest effort to speak causing me great pain. I had no faith in your paper; but after reading of the many cures performed through its agency, concluded to try it. I applied it, and in a few hours the soreness had entirely gone from my throat. I am now thoroughly convinced that it is better than anything I have ever used as a remedy. I hope you will prosper in your work, and that the blessings of heaven will rest on your little "Sunshine" that she may grow up and help you in your work. Yours truthfully,

M. E. B.

## MANIFESTATIONS IN NEW YORK.

Amsterdam, N. Y., June —, 1880.

Mr. Bliss:—A month ago I wrote to you for magnetized paper and received it. Please send me another sheet. We were at that time having circles at our house, my wife, myself, and one or two more composing the circle. At that time we had no manifestations at all, except a few raps now and then, but I put the paper on the stand, and continued the circle twice a week. Whether it was the paper that helped to develop our mediumship, or not I am not certain but think it did. At our last circle my wife, myself and the two boys sat around the stand, and in a few moments, it began to tip, it was light in the room, so that we could see each other plainly. I tied the boys at the wish of the spirit, and they were untied. I asked the spirits if they knew Blackfoot, and they said they did. I am convinced of spirit return, and hope to convince others if possible. Yours for the truth.

JAMES GRISWOLD.

## RELIEVES ENLARGEMENT OF THE LIVER.

Providence, R. I., June 29, M. S. 33.

Mr. Bliss:—Please send me one sheet of magnetized paper for enlargement of the liver. Had it since a small child, am all out of shape. I have worn the paper on my head night and day since Friday, it is very suffocating in hot weather. It has been worse than ever keeping the heat confined. My face has purple spots all over. Erysipelas in my head is the cause of such headaches. I suppose summer makes it worse. It feels very sore since I wore the paper, like as if there was a sore inside. Blackfoot says I will have to wear the paper "four moons" before I am any better. He says he will have to draw the black blood out of the top of my head through my body before he can help my head any. Blackfoot and Red Cloud think I am a queer squaw for can't cure me quick. When they control me and pound me through my own hands to try to help me it makes me worse. Red Cloud comes and sings, and Blackfoot dances. Please thank Mr. Roberts for the papers he sends us. I like them best of any I have read. Mrs. Johnson says one piece of your paper cured her side. She has no pain or stitches now.

Yours truly,

MRS. E. A. BARKER.

MIND AND MATTER.—This is the title of one of the straight-out press supporters of Modern Spiritualism. It is now making a strong defense of our too much abused spirit mediums. Right, Bro. Roberts, if we can say nothing in favor of, we ought not, by our own teachings, to cry down those who are presumed to be aiming at proving our teachings. This journal is published weekly at 713 Sansom street, Philadelphia, Pa.; by J. M. Roberts. Subscriptions \$2.15 a year.—*Light for All.*